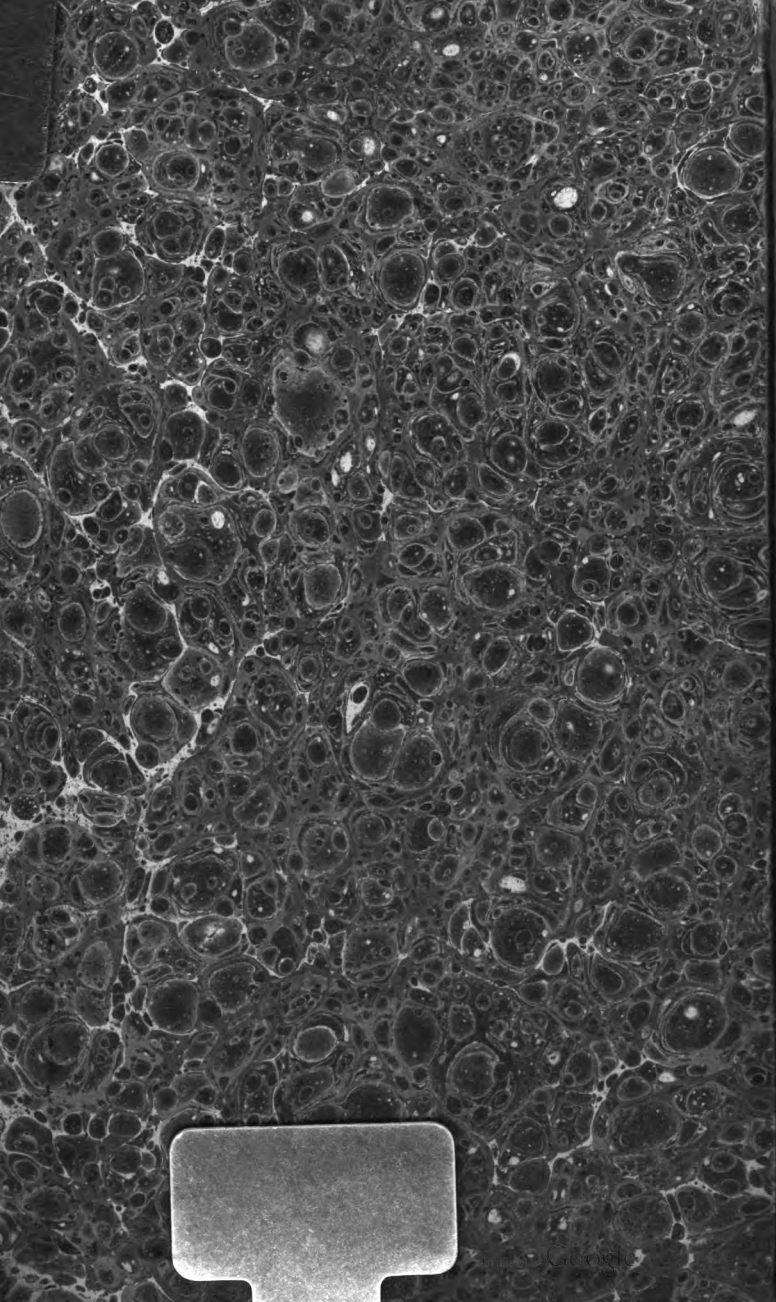






44. 24

A GREEK READER,

SELECTED PRINCIPALLY FROM THE WORK OF

FREDERIC JACOBS,

PROFESSOR IN THE GYMNASIUM AT GOTHA, EDITOR OF THE GREEK ANTHOLOGY, ETC. ETC.

WITH ENGLISH NOTES,

CRITICAL AND EXPLANATORY,

A METRICAL INDEX TO HOMER AND ANACREON,

AND

A Copious Lexicon.

BY CHARLES ANTHON, LL.D.

JAY-PROFESSOR OF THE GREEK AND LATIN LANGUAGES IN COLUMBIA COLLEGE, NEW YORK,
AND RECTOR OF THE GRAMMAR SCHOOL.

REVISED AND CORRECTED,

BY THE REV. JAMES BOYD, LL.D.

ONE OF THE MASTERS OF THE HIGH SCHOOL, EDINBURGH.

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P R E F A C E.

THE Greek Selections in this work are principally taken from the *Elementarbuch* of Professor Jacobs, with the text of which they have been very carefully compared. A portion of the poetical extracts is from the *Græca Minora* of Dalzell. New readings, and alterations in the punctuation, have been everywhere introduced, so that the present text is in many respects far superior to that of the two works which have just been mentioned.

In collections of this nature, different kinds of style must of course occur ; and though some among us are very loud in their outcries for pure Attic Greek, and think this alone worthy of being read, yet it is apparent enough, that the deviations from this standard, if brought in a proper manner before the attention of the young student, can be made productive of as much benefit to him as if his reading were confined merely to Attic models. Nay, indeed, this very variety of style will prove of greater service to him than if his reading lay all in one beaten path ; for he will be enabled, in this way, to become more fully aware of the variety and extent of the language which he is acquiring.

The notes appended to the present volume will be found to be copious, and it is hoped satisfactory. The plan has hitherto been tried of editing Greek Readers with a few notes; a plan very much in vogue in some sections of our country, but which never has and never will make scholars. The opposite course is here attempted; and, as it has succeeded on other occasions, the editor trusts that it will be accompanied in the present instance with the same favourable results.

Columbia College, June 4, 1840.

In this reprint leave has been taken, with all deference, to introduce a very few additional remarks—to alter some of the learned Professor's notes, those in particular referring to ancient coins and money, the value of which was naturally, if not necessarily, given by him in the currency of the United States—and partially to enlarge the Lexicon, by the insertion, under irregular and defective verbs, of a greater number of forms than were originally enumerated.

J. B.

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BIOGRAPHICAL SKETCHES

OF THE DIFFERENT WRITERS, SELECTIONS FROM WHOSE WORKS OCCUR IN
THE COURSE OF THE PRESENT VOLUME.

ÆLIAN, *Claudius*, a native of Præneste in Italy, who flourished during the reigns of Heliogabalus and Alexander Sevêrus (218—235, A. D.). He composed in the Grecian language, of which he was a complete master, a work on the "Peculiarities of Animals" (*Περὶ ζώων ιδιότητος*), in seventeen books, chiefly a compilation from earlier writers, full of absurd stories, intermingled occasionally with interesting notices; another entitled "Various History" (*Ποικίλη Ἱστορία*), in fourteen books, a mere compilation, evincing little taste, judgment, or critical discrimination. He died at the age of about sixty years.

ÆSOP, a celebrated fabulist, who is supposed to have flourished about 620 B. C. According to most authorities, he was born at Cotyæum, a town of Phrygia, of servile origin, and owned in succession by several masters, the last of whom, Iadmon, a Samian philosopher, gave him his liberty. Little, if any thing, however, is known with certainty respecting his life. None of the fables which at present go under the name of Æsop were ever written by him. They appear to have been preserved for a long time in oral tradition, and only collected and reduced to writing at a comparatively late period.

ANACREON, a celebrated Greek lyric poet, who flourished at the court of Polycrates, the tyrant of Samos, in the sixth century, B. C. Little is actually known concerning his life. It is, however, generally admitted that he was born at Têos, a city of Ionia, where he is also reported to have died, at the age of eighty-five years, from suffocation, in consequence of swallowing a grape-stone while in the act of drinking. Very few of the pieces ascribed to Anacreon are genuine; by far the greater portion having been added subsequently to his time.

APOLLODŌRUS, a native of Athens, flourished about 146 B. C., and was celebrated for his numerous productions, both in prose and verse. Of the former we have, with the exception of a few fragments, only the work entitled "Library" (*Βιβλιοθήκη*), which is a collection of the fables of antiquity, drawn from the poets and other writers, and related in a clear and simple style.

ARISTOTLE, a distinguished Grecian philosopher, born at Stagira in Macedonia, B. C. 384, whence he is frequently called the Stagirite. He went to Athens while young, studied philosophy under Plato, and became subsequently the instructor of

Alexander the Great. He died in Chalcis, B. C. 321. Aristotle was the most voluminous writer of the ancient philosophers. Besides his philosophical and critical works, he has given a "History of Animals" (*Περὶ ζῶων ἱστορίας*), in ten books. There is also ascribed to him a treatise "On Wonderful Reports" (*Περὶ θαυμασιῶν*), which, however, if ever written by Aristotle, has undergone great alteration since it came from the hand of the author.

ARRIAN, a Greek historian, a native of Nicomedia, who flourished in the second century under Hadrian and the Antonines. He has left us a history of the expedition of Alexander, in seven books, which is valuable as being compiled from the memoirs of Ptolemy Lagus and Aristobulus, who both served under that monarch.

ATHENÆUS, a native of Naucrātis in Egypt, who flourished about the beginning of the third century A. D. He is the author of a very interesting compilation, entitled, "The Learned Men at Supper" (*Δειπνοσοφισταί*), from which the moderns have derived a large portion of their knowledge respecting the private life of the ancient Greeks.

BION, a pastoral poet, a native of Smyrna in Asia Minor, who flourished about B. C. 187, in the island of Sicily. He wrote in the Doric dialect, and followed Theocritus as a model.

DIODŌRUS, an historian, surnamed *Siculus*, because born at Argyrium in Sicily, flourished under Julius Cæsar and Augustus. His "Historical Library" (*Βιβλιοθήκη ἱστορικὴ*) consisted of forty books, and extended from the earliest times down to 60 B. C. Of these, only fifteen books remain, with fragments

of the rest. To the preparation of this great work he had devoted thirty years of his life.

DIÖGENES *Laërtius*, so called from his native city Laërtes in Cilicia. He wrote the lives of the philosophers in ten books, which are still extant. The period when he lived is not exactly known.

HERŌDŌTUS, a celebrated Greek historian, born at Halicarnassus in Caria, B. C. 484. His history consists of nine books, which, for the ease and sweetness of the style, have been named after the nine muses. It was originally rehearsed in part at the Olympic games, and at the Panathenæan festivals of Athens, and ultimately improved and finished at Thurium in Lower Italy, where the historian passed the latter part of his life.

HOMER, the most distinguished of the Grecian epic poets. Of his history little, if any thing, is known. He is commonly supposed to have been born near Smyrna, on the banks of the Meles, whence he is termed Melesigènes; but it still remains a contested question whether such a poet ever existed, and whether the poems that pass under his name are not the productions of several bards, collected together in a later age. These poems are the *Iliad* and the *Odyssey*, the former of which details the operations of the Grecian army before the city of Troy, ending with the death and funeral honours of Hector; the latter the wanderings and adventures of Ulysses on his return from the Trojan war to the island of Ithaca.

ISOCRATES, a celebrated Grecian orator, or rather oratorical writer, born at Athens, B. C. 436. In youth he was a companion of Plato, and, like him, a great admirer of Socrates. He is said to have died by voluntary

starvation, from grief for the fatal battle of Chæronëa, in the 98th year of his age, B. C. 338. There are twenty-one orations ascribed to him.

LUCIAN, a celebrated Greek writer, was born at Samosáta in Syria, and flourished in the second century after Christ. His father, who was in humble circumstances, designed him for the profession of a sculptor, and with that view placed him under the instruction of his uncle. Becoming soon disgusted with this employment, he turned his attention to literature, and travelled into Greece and Asia Minor, and engaged in the business of an advocate at Antioch. This, however, he soon renounced for the more congenial pursuit of sophistic declamation, which brought him both fortune and fame. He subsequently took up his residence at Athens, and devoted himself to the study of philosophy; but embraced no one of the systems then in vogue. His writings, which are mostly in the dialogue form, display a genius eminently satirical, great brilliancy of thought, a deep insight into the human heart, and a larger share of humour than any other author of antiquity, with the exception perhaps of Aristophanes and Horace.

MOSCHUS, a Greek pastoral poet, born at Syracuse in the island of Sicily, but at what period is not clearly ascertained. He wrote in the Doric dialect, and adopted his master, Bion, as a model. There remain from Moschus four Idyls, and a few smaller pieces.

PAUSANIAS, a traveller and geographical writer, who is commonly supposed to have been born in Lydia, and to have flourished during the reigns of Hadrian and the Antonines. He travelled in Greece, Macedonia, Asia, Egypt, and even in Africa as

far as the temple of Jupiter Ammon. After this he appears to have taken up his residence at Rome, and to have there published his "Itinerary of Greece" (*Ἑλλάδος περιήγησις*), in ten books. This work is full of instructive details for the antiquarian, especially in reference to the history of art, combining, as it does, with a description of public edifices and works of art, the historical records and the legends connected with them.

PLATO, a distinguished philosopher, an Athenian by descent, but born in the island of Ægina, where his father Aristo resided, B. C. 429. At the age of twenty he became a disciple of Socrates, and attended the lectures of that philosopher for eight years. After the death of his master, Plato travelled into foreign countries, and on his return to Athens opened a school in a public grove called the Academy, which soon became famous, and attracted crowds of admiring auditors. Plato's works consist of numerous dialogues, thirty-five in number, on different subjects, metaphysical, political, moral, and dialectic. They are exceedingly valuable both for style and manner, rich in thought, and abounding in beautiful and poetical images.

PLUTARCH, a native of Chæronëa in Bœotia, flourished towards the end of the first century A. C. He was early engaged in civil affairs, and the Emperor Trajan, who patronized him, conferred on him high honours. Civil occupations, however, did not prevent him from pursuing his literary and philosophical studies. He was an extremely voluminous writer, but the most celebrated of his productions is his "Parallel Lives" (*Βίοι παράλληλοι*). In these he exhibits and compares, in a very full and instructive manner, the characters of the most distinguished Greeks and

Romans. There are twenty-two parallels, sketching the lives of forty-four persons, given in such a way that a Roman is always compared with a Greek. Five other biographies are isolated ones, and twelve or fourteen are lost.

STOBÆUS *Johannes*, a native of Stobi in Macedonia, whence his name Stobæus. He published, in four books, a collection of extracts in both prose and verse, from upwards of five hundred authors, whose works have in a great measure perished. These extracts he arranged systematically, under separate heads, according to their subjects.

STRABO, a celebrated geographer, born at Amasæa in Pontus, about 54 B.C. After travelling through various countries of Asia and Africa, he was sent by Augustus on an expedition into Arabia. At a subsequent period he travelled over Greece, Macedonia, and most of Italy. By this means he became well qualified to

compile his "Work on Geography" (*Γεωγραφικά*), in seventeen books. This has come down to our time complete, with the exception of the seventh book, which is imperfect. The work is not a mere register of names and places, but a rich store of interesting facts and mature reflections, and of great utility in the study of ancient literature and art. There exists also an Epitome, or Chrestomathy, of Strabo, made subsequently to 980 A. C., by some unknown person.

XENOPHON, an Athenian, son of Gryllus, distinguished as an historian, philosopher, and commander. He was born at Erchaia, a borough of Athens, B. C. 445, and was one of the most worthy characters among the disciples of Socrates. He has left works on history, philosophy, and politics, which have afforded to all succeeding ages one of the most perfect models of purity, simplicity, and harmony of language, and abound with sentiments truly Socratic.

FIRST COURSE.

I. FIRST DECLENSION.

1. Ἡ μέθη μικρὰ μαυία ἐστίν.—Πολλάκις βραχεῖα ἡδονὴ μακρὰν τίκτει λύπην.—Φίλει τὴν παιδείαν, σωφροσύνην, φρόνησιν, ἀλήθειαν, οἰκονομίαν, τέχνην, εὐσέβειαν.—Βίων ἔλεγε τὴν φιλαργυρίαν εἶναι μητρόπολιν πάσης κακίας.—Οὐ πενία λύπην ἐργάζεται, ἀλλ' ἐπιδυμία.—Ὡς συμπόσιον χωρὶς ὁμιλίας, ὡς πλοῦτος χωρὶς ἀρετῆς οὐδὲν ἡδονῆς ἔχει.

2. Αἱ κτήσεις τῆς ἀρετῆς μόναι βέλαιαι εἰσιν.—Ἡ παιδεία

LINE 1. ἡ μέθη, &c. "*intoxication is a minor madness*," i. e. a minor kind of madness. The expression ἡ μέθη means, more lit. "the (state) intoxication."—μικρὰ, nom. sing. fem. of μικρός.—ἐστίν, 3d sing. pres. indic. of εἶμι, "to be."

Πολλάκις βραχεῖα ἡδονή, &c. "*short-lived pleasure often begets long-lived sorrow*."—βραχεῖα, nom. sing. fem. of βραχύς.—μακρὰν, accus. sing. fem. of μακρός, agreeing with λύπην.—τίκτει, 3d sing. pres. indic. act. of τίκτω.

2. Φίλει, "love," 2d sing. pres. imp. act. of φιλέω.—τὴν παιδείαν, "*instruction*," i. e. the receiving of instruction. More lit. "the culture of boyhood."—φρόνησιν, accus. sing. of φρόνησις.—τέχνην, "*the exercise of skill*," i. e. the skilful exercise of the talents that are given us.

3. ἔλεγε, "*used to say*," 3d sing. imperf. indic. act. of λέγω.—τὴν φιλαργυρίαν εἶναι, &c. The acc. with the infin. "*That the love of money was the parent city of every evil*," i. e. that all evils came from it as so many colonies from a parent city. The Greeks called a parent city, from which colonies were led forth, μητρόπολις.—εἶναι, imperf. infin. of εἶμι.—πάσης, gen. sing. fem. of πᾶς.

5, 6. ἐργάζεται, "*causes*," 3d sing. pres. indic. of ἐργάζομαι.—ἀλλ', for ἀλλὰ, "*but*." The final vowel is cut off by apostrophe. The adv. ἀλλὰ has the accent on the last syllable; the adj. ἄλλα (neut. plur. of ἄλλος) on the first.—χωρὶς ὁμιλίας, "*without social converse*." χωρὶς, as an adverb denoting want or deprivation, governs the gen.—οὐδὲν ἡδονῆς, "*no pleasure*," i. e. nothing attractive. Lit. "nothing of pleasure." An adj. in the neut. governing the gen.—οὐδὲν, acc. sing. neut. of οὐδεῖς.—ἔχει, 3d sing. pres. indic. act. of ἔχω.

7. Αἱ κτήσεις τῆς ἀρετῆς, &c. "*the acquisitions of virtue*," i. e. the things acquired by virtuous practices.—κτήσεις, nom. plur. of κτήσις.—

B

ἐν μὲν ταῖς εὐτυχίαις κόσμος ἐστίν, ἐν δὲ ταῖς ἀτυχίαις καταφυγή.—Παῶν τῶν ἀρετῶν ἡγεμὼν ἐστίν ἡ εὐσέβεια.—Προσέκει
 10 τοῖς ἀθληταῖς τὸ σῶμα αἰεὶ γυμνάζειν.—Κλεινότατον ἦν ἐν Ὀλυμπίᾳ ἄγαλμα Διὸς, Φειδίου ἔργον.—Μετὰ τὸν Αἰνείου θάνατον, Ἀσκάnios τὴν βασιλείαν παρέλαβεν.—Ὁ Λίνος παῖς ἦν Ἑρμοῦ καὶ Μούσης Οὐρανίας.—Ἡ Ἰωνικὴ φιλοσοφία ἤρξατο ἀπὸ Θαλοῦ, ἡ Ἰταλικὴ ἀπὸ Πυθαγόρου.

15 3. Νουμᾶς Πίστειος καὶ Τέρμονος ἱερὸν ἰδρύσατο.—Ἡ Νέα Καρχηδὼν κτίσμα ἐστίν Ἀσδρούβα, τοῦ δεξαμένου Βάρκαν, τὸν

τῆς ἀρετῆς. The article here, combined with ἀρετῆς, indicates "the (particular course of moral conduct, which men call) virtue."—μόναι, nom. plur. fem. of μόνος.—βίβαιαι, nom. plur. fem. of βίβαιος. The second, or final, accent on βίβαιαι comes from the enclitic εἰσιν which follows.—εἰσιν, 3d plur. pres. indic. of εἶμι, "to be."—Ἡ παιδεία, "mental culture," i. e. a good education. More lit. "the training of boyhood."

8. ἐν μὲν ταῖς εὐτυχίαις, &c. "in prosperous circumstances indeed." More lit. so as to give its proper force to the article, "in the prosperous concerns of life." The particles μὲν and δὲ are always opposed to each other, and mark opposite clauses in a sentence. The particle μὲν is seldom translated, as our English word "indeed" is generally too strong to express its meaning. The particle δὲ, on the other hand, is usually rendered "but."

9—11. Παῶν, gen. plur. fem. of πᾶς.—ἡ εὐσέβεια, "piety." More lit. "the (moral feeling) piety." To be taken first in translating.—Προσέκει, "it becomes." Taken impersonally, and governing the dative. τοῖς ἀθληταῖς, "athletes." More lit. "the (class) athletes." The article here points to a particular class of persons.—γυμνάζειν, pres. infin. act. of γυμνάζω.—κλεινότατον, superl. of κλεινός, and agreeing, in the neut. with ἄγαλμα.—ἦν, "there was," 3d sing. imperf. indic. of εἶμι.—Διὸς, "of Jove," gen. of Ζεύς.—Φειδίου, gen. of Φειδίας.

12—14. Παρέλαβεν, "received," 3d sing. 2d aor. indic. act. of παραλαμβάνω, "to take or receive from another," i. e. to receive, in the present case, by the right of succession.—Ὁ Λίνος, "the poet Linus."—Ἰωνικὴ, nom. sing. fem. of Ἰωνικός.—ἤρξατο ἀπὸ, "began from," i. e. commenced with, as its founder: ἤρξατο is the 3d sing. 1st aor. indic. mid. of ἀρχω.—Ἰταλικὴ, nom. sing. fem. of Ἰταλικός.

15. Πίστειος καὶ Τέρμονος, &c. "erected a temple to Faith and to Terminus," i. e. a temple to each, not one to both conjointly. (Dion. Hal. 2, 74, seq.) The goddess Faith is better known by her Latin name of *Fides*. The god Terminus presided over boundaries and landmarks. The student will note the change of idiom from the Greek to the English; lit. "a temple of Faith," &c.—ἰδρύσατο, 3d sing. 1st aor. indic. mid. of ἰδρύω. The verb here carries with it the idea of consecrating as well as of erecting.

Ἡ Νέα Καρχηδὼν, "New Carthage," lit. "the New Carthage." This was a city of Spain, now Carthagera.—Νεία, nom. sing. fem. of νέος.—Ἀσδρούβα, Doric gen. from Ἀσδρούβας. So in the next line we

'Ανίβα πατέρα.—Τὸ τάλαντον τὸ Βαβυλώνιον δύο καὶ ἑβδομήκοντα μῶς 'Αττικᾶς δύναται.—'Επὶ κορυφῇ τῆς ἄκρας Σουνίου ναὸς ἐστὶν 'Αθηναῖς Σουνιάδος.

II. SECOND DECLENSION.

1. 'Ο θυμὸς ἀλόγιστος.—'Ο πλοῦτος θνητὸς, ἡ δόξα ἀθάνατος.—'Ο λόγος τῆς ψυχῆς εἰδωλὸν ἐστὶν.—Δειλὸν ὁ πλοῦτος καὶ φιλόψυχον κακόν.—'Ο Πήγασος ἵππος ἦν πτηνός.—'Η Αἴγυπτος δῶρὸν ἐστὶ τοῦ Νείλου.—Μὴ κατόκνει μακρὰν ὁδὸν

have 'Ανίβα, the gen. of 'Ανίβας.—τοῦ δεξαμένου, "who succeeded" The article, with a participle, is to be translated, as here, by the relative with the indicative: δεξαμένου is the gen. sing. masc. 1st aor. part. mid. of δέχομαι.—Asdrubal succeeded Barcas in the government of Spain, which country had been conquered by the Carthaginians. The more usual name of Barcas, in history, is Amilcar.—πατέρα, accus. sing. of πατήρ.

17, 18. Τὸ τάλαντον τὸ βαβυλώνιον, "the Babylonian talent." Lit. "the talent (which is) the Babylonian (one)." The article is often repeated, as in the present instance, with the adjective, when the latter follows its noun, for the sake of distinctness or emphasis.—'Αττικᾶς, acc. plur. fem. of 'Αττικός.—δύναται, "is worth." This signification of δύναται arises from the primitive meaning of the verb (δύνω or δύω being the root), namely, "to go into," "to undergo," "to avail," &c. Hence, there is no need of understanding here any verb in the infin. for δύναται to govern. (Herm. Ellips. c. 11.)

19. Σουνίου, gen. sing. of Σουνίων.—'Αθηναῖς Σουνιάδος, "of the Sunian Minerva." So called from the promontory on which her temple stood.

1, 2. 'Ο θυμὸς, "anger." Lit. "the (emotion) anger." The verb ἐστὶ is to be supplied after θυμός. This a very common omission.—θνητὰς, supply ἐστὶ, and so also after ἀθάνατος, in the next clause.—'Ο λόγος, "speech." Lit. "the (faculty of) speech."—Δειλὸν ὁ πλοῦτος, &c. The order is, ὁ πλοῦτός (ἐστὶ) δειλὸν καὶ φιλόψυχον κακόν.

3, 4. ἦν, "was," 3d sing. imperf. of εἰμί.—'Η Αἴγυπτος, "Egypt." More lit. "the (land of) Egypt."—δῶρεν, "a gift," i. e. a deposit. The Egyptian priests, and from them the Greeks, believed that a large portion of Lower Egypt, especially the Delta, was gradually formed from the sediment deposited by the Nile. This will carry us back, however, to a period long antecedent to positive history. (Consult Lyell's Geology, vol. i. p. 353.)

4, 5. Μὴ κατόκνει, "be not reluctant." Contracted imp. 2d sing. pres. for κατόκνει, from κατοκνέω.—πορεύεσθαι, "to go," pres. infin. mid. of πορεύω.—τοὺς ἐπαγγελλομένους, "those who promise." The article and participle again translated by the relative and indicative.—διδάσκειν, pres. infin. act. of διδάσκω.—τι, "something." Neut. of τίς.

5 πορεύεσθαι πρὸς τοὺς διδάσκειν τι χρήσιμον ἐπαγγελλομένους.—
Οἱ Ἑρακλείους ἔκγονοι κατῆλθον εἰς τὴν Πελοπόννησον.

2. Οἱ Αἰγύπτιοι τὸν ἥλιον καὶ τὴν σελήνην θεοὺς εἶναι λέγου-
σιν.—Ὁ Ἄρης μισεῖ τοὺς κακοὺς.—Οἱ Πυγμαῖοι τοῖς γερ-
αῖοις πολεμοῦσιν.

10 3. Λύκω καὶ ἵππῳ συννόμῳ ἐστὸν· λείαινα δὲ καὶ λέων οὐ
τὴν αὐτὴν ἴασιν.—Ἡ ὄργη καὶ ἡ ἀσυνεσία, δὴ μεγαίστω κακῶ,
πολλοὺς ἀπώλεσαν.—Ὁ Ζεῦξις ἐποίησεν Ἴπποκένταυρον, ἀνα-
τρέφουσιν παιδίῳ Ἴπποκένταύρῳ διδύμῳ, κομιδῇ νηπίῳ.

4. Οἱ τὰ ἄκρα τοῦ Ἄθω ἐνοικοῦντες μακροβιώτατοι εἶναι
15 λέγονται.—Πολλάκις ἀνθρώπων ὄργη νόον ἐξεκάλυψε κρυπ-

6. κατῆλθον, "came down," i. e. from the more northern parts of Greece 3d plur. 2d aor. indic. act. of κατέρχομαι.

7, 8. τὸν ἥλιον, &c. "that the sun and moon are divinities." The acc. with the infin.—εἶναι, pres. infin. of εἶμι.—λέγουσιν, 3d plur. pres. indic. act. of λέγω.—Ὁ Ἄρης, "Mars." More lit. "the (god) Mars."—μισεῖ, 3d sing. pres. indic. act. of μισέω.—τοὺς κακοὺς, "the cowardly."—πολεμοῦσιν, "wage war with," 3d plur. pres. indic. act. of πολεμέω.

10. Λύκω καὶ ἵππῳ, &c. "two wolves and two horses feed together," i. e. wolves and horses do not shun each other's company when feeding. More lit. "are feeding together," or "in company." The forms λύκῳ, ἵππῳ, συννόμῳ, and ἐστὸν are all duals. The two nouns (λύκῳ and ἵππῳ) and the adj. (συννόμῳ, from σύννομος) are distinguished from the datives sing. (λύκῳ, ἵππῳ, συννόμῳ) by not having the *ι* subscribed under the *ω*.—ἐστὸν, 3d dual pres. indic. of εἶμι.

11, 12. τὴν αὐτὴν, "the same way," i. e. in each other's company. Sup. ὁδὸν, the acc. of ὁδός.—ἴατιν, 3d plur. pres. indic. act. of εἶμι, "to go," which is distinguished by the accent from εἶμι, "to be."—δύω μεγαίστω κακῶ. All these three words are in the nom. dual: μεγαίστῳ is from μέγιστος, the superl. of μέγας.—πολλοὺς ἀπώλεσαν, "are wont to ruin many:" πολλοὺς is the acc. plur. masc. of πολὺς, and ἀπώλεσαν is the 3d plur. 1st aor. indic. act. of ἀπόλλυμι. The aorist here refers to what is habitually the case.

12, 13. Ὁ Ζεῦξις, "the celebrated Zeuxis." The article here denotes eminence or distinction.—ἀνατρέφουσιν, acc. sing. fem. pres. part. act. of ἀνατρέφω.—παιδίῳ Ἴπποκένταύρῳ, "two centaur-children." Both of these terms are in the acc. dual neut.—κομιδῇ νηπίῳ, "very young." νηπίῳ is the dual of νέπιος.

14—16. Οἱ τὰ ἄκρα, &c. "they who inhabit the summits of Athos."—ἄκρα, acc. plur. of ἄκρον, ου, the neut. of the adj. ἄκρος, taken as a substantive.—ἐνοικοῦντες, nom. plur. masc. pres. part. act. of ἐνοικέω.—Ἄθω, gen. sing. of Ἀθῶς.—μακροβιώτατα, "very long-lived," superl. of μακρόβιος.—λέγονται, 3d plur. pres. indic. pass. of λέγω.—Πολλάκις. The order is, ὄργη πολλάκις ἐξεκάλυψε κρυπτόμενον νόον ἀνθρώπων.—ἐξεκάλυψε, "is wont to disclose," 3d sing. 1st aor. indic. act. of ἐκκαλύπτω. The

τόμενον.—Κάτοπτρον εἶδους χαλκός ἐστ', οἶνος δὲ νοῦ.—'Ανδρὸς οἶνος ἔδειξε νόον.

5. 'Εν Ἐρυκί τῆς Σικελίας, Ἀφροδίτης νεώς ἐστὶν ἅγιος, ἐν ᾧ πολὺ πλῆθος περιστερῶν τρέφεται.—Πτολεμαῖος ὁ Φιλοπάτωρ κατεσκεύασεν Ὀμήρῳ νεών.—Αἰροῦνται οἱ λαγὼ ὑπὸ 20 ἁλωπέκων, τοτὲ μὲν δρόμῳ, τοτὲ δὲ τέχνῃ.—'Εν τῇ Σάμῳ τῇ Ἡρᾷ πλείστους ταῶς ἔτρεφον, καὶ ἐπὶ τοῦ νομίσματος τῶν Σαμίων ταῶς ἦν.

III. THIRD DECLENSION.

1. Ἡ τυραννὶς ἀδικίας μήτηρ ἐστίν.—Ὁ δειλὸς τῆς πατρίδος προδότης ἐστίν.—'Αδωνις, ἔτι παῖς ὢν, Ἀρτέμιδος χόλῳ ἐν θήραις ὑπὸ σὺς ἐπλήγη.—Πρόκνη ἐγένετο ἀηδὼν, Φιλομήλα

aorist again refers to what is customary.—*κρυπτόμενον νόον*, "a concealed thought," i. e. the secret sentiments: *κρυπτόμενον* is the acc. sing. masc. pres. part. pass. of *κρύπτω*.

16, 17. *Κάτοπτρον εἶδους*, &c. The order is, *χαλκός ἐστι κάτοπτρον εἶδους*. The ancients used metallic mirrors instead of looking-glasses. Copper, brass, and gold were employed for this purpose. The brass ones, however, were most common, and were made of a mixture of copper and tin, which produced a white metal.—*εἶδους*, gen. sing. of *εἶδος*, "the exterior, the form."—*Ἀνδρὸς οἶνος*, &c. "wine is wont to disclose a man's thoughts."—*ἔδειξε*, 3d sin. 1st aor. indic. act of *δείκνυμι*. The aor. again refers to what is customary or habitual.

18—23. *Ἐρυκί*, dat. sing. of *Ἐρὺξ*.—*τῆς Σικελίας*, "of Sicily." More lit. "of the (island of) Sicily."—*νεώς*, Attic form for *νάος*.—*ᾧ*, dat. sing. of *ὅς*.—*πολὺ πλῆθος*, "a great multitude."—*τρέφεται*, 3d sing. pres. indic. pass. of *τρέφω*.—*ὁ Φιλοπάτωρ*, "surnamed Philopator." Lit. "the Philopator," i. e. the lover of his father, a name applied to him by way of sarcasm, because he was suspected of having poisoned his father.—*κατεσκεύασεν*, "built," 3d sing. 1st aor. indic. act. of *κατασκευάζω*.—*αἰροῦνται*, 3d plur. pres. indic. pass. of *αἰρέω*.—*λαγῶ*, nom. plur. of *λαγός*.—*ἁλωπέκων*, gen. plur. of *ἁλώπηξ*.—*τοτὲ μὲν.....τοτὲ δὲ*, "at one time,at another."—*Ἐν τῇ Σάμῳ*, "in the island Samos."—*τῇ Ἡρᾷ*, "for the goddess Juno," i. e. in honour of Juno; the peacock being sacred to her.—*πλείστους*, acc. plur. of *πλείστος*, superl. of *πολύς*.—*ταῶς*, acc. plur. of *ταῖς*, Attic declension.—*ἔτρεφον*, 3d plur. imperf. indic. act. of *τρέφω*.—*ἐπὶ τοῦ νομίσματος*, "upon the coin."—*ἦν*, "was," 3d sing. imperf. indic. of *εἰμί*.

1—3. *ἡ τυραννὶς*, "tyranny." More lit. "the (state) tyranny."—*τῆς πατρίδος*, "of his country," gen. sing. of *πατρίς*.—*ἔτι παῖς ὢν*, "being yet a mere boy," i. e. while he was yet a mere boy. *ὢν* is the pres. part. of *εἰμί*.—*Ἀρτέμιδος*, gen. of *Ἀρτεμις*.—*ἐν θήραις*, "in the hunt." Lit. "amid huntings."—*σὺς*, gen. sing. of *σῦς*.—*ἐπλήγη*, "was wounded,"

χειλιδών, Τηρεὺς ἐγένετο ἔποψ.—'Ο ἐλέφας τὸν δράκοντα ὀρῶδει.
5—Γλαῦκος, ἔτι νήπιος ὑπάρχων, μῦν διώκων, εἰς μέλιτος πίθον
πεσὼν ἀπέθανεν.

2. Διεσπάσαντο τὸν Πενθεά αἱ Μαινάδες, καὶ αἱ Θρᾷτται
τὸν Ὀρφέα, καὶ τὸν Ἀκταίωνα αἱ κύνες.—Οἱ ἀγαδοὶ ἄνδρες
θεῶν εἰκόνες εἰσίν.—Τὴν Ἰταλίαν ὤκησαν πρῶτοι Αὔσωνες αὐ-
10 τόχθωνες.—Ἄπαντες οἱ λέοντές εἰσιν ἄλκιμοι.

3. Σταγόνες ὕδατος πέτρας κοιλαίνουσιν.—'Ο ὄρτυξ ἡδύφρωνος
καὶ μαχητικός.—Οἱ Φοῖνικες τῷ Ἡρακλεῖ ὄρτυγας ἔδουν.—
Οἱ πέρδικες ἐν τῇ Ἀττικῇ εὐφωνοὶ, οἱ δὲ ἐν Βοιωτίᾳ ἰσχυρόφωνοι
ἦσαν.—Ἡ παροιμία λέγει, παλίμπαιδας τοὺς γέροντας γίγνε-

3d sing. 2d aor. indic. pass. of πλίσσω.—ἐγένετο, "became," 3d sing. 2d
aor. indic. mid. of γίνομαι.

4—6. τὸν δράκοντα, "the serpent," acc. sing. of δράκων.—ὀρῶδει, 3d
sing. pres. indic. act. of ὀρῶδιω.—ἔτι νήπιος ὑπάρχων, "being yet quite
young," i. e. while he was yet quite young: ὑπάρχων, pres. part. act.
of ὑπάρχω.—μῦν, acc. sing. of μῦς.—διώκων, "pursuing," i. e. as he
pursued: pres. part. act. of διώκω.—εἰς μέλιτος πίθον, &c. "having fallen
into a large vessel of honey, lost his life." Or, more freely, "fell into,
&c. and lost his life." A participle and verb, as in the present instance,
may be freely rendered by two verbs: πεσὼν, 2d aor. part. act. of πίπτω.
—ἀπέθανεν, 3d sing. 2d aor. indic. act. of ἀποθνήσκω.

7, 8. διεσπάσαντο, "tore in pieces," 3d plur. 1st aor. indic. mid. of
διασπάω. The middle voice implies, that they did the deed for them-
selves, i. e. to gratify their own blind fury.—Πενθεά, acc. sing. of Πενθεύς.
The article with this proper name, as also with Ὀρφέα and Ἀκταίωνα,
though not translated, implies that these three individuals and their
respective stories were well known.—Μαινάδες, nom. plur. of Μαινάς.—αἱ
κύνες, "his hounds," nom. plur. of κύων.

8—10. ἄνδρες, nom. plur. of ἀνὴρ.—εἰκόνες, nom. plur. of εἰκών.—
ὤκησαν, "inhabited," 3d plur. 1st aor. indic. act. of οἰκίω.—πρῶτοι, nom.
plur. of πρῶτος.—αὐτόχθωνες, "an indigenous race," nom. plur. of αὐ-
τόχθων.—ἄπαντες, nom. plur. of ἅπας.—εἰσίν, "are," 3d plur. pres. indic.
of εἰμί.

11—14. ὕδατος, gen. sing. of ὕδωρ.—κοιλαίνουσιν, "hollow out," 3d
plur. pres. indic. act. of κοιλαίνω.—ὄρτυξ, supply ἔστι.—Φοῖνικες, nom.
plur. of φοῖνιξ.—τῷ Ἡρακλεῖ, "unto the god Hercules," dat. sing. of
Ἡρακλῆς.—ἔδουν, 3d plur. imperf. indic. act. of δύνω.—πέρδικες, nom. plur.
of πέρδιξ.—οἱ δὲ, "but those," lit. "but the (partridges)," πέρδικες being
understood.—ἦσαν, "were," 3d plur. imperf. indic. of εἰμί.—λέγει, 3rd
sing. pres. indic. act. of λέγω.—παλίμπαιδας τοὺς γέροντας, &c. "that
the old are in a state of second childhood." More lit. "that the old
become second children." Acc. with the infin.—παλίμπαιδας, acc. plur.
of παλίμπαις.—γέροντας, acc. plur. of γέρων.—γίγνεσθαι, pres. infin. mid.
of γίνομαι.

δαι.—Παλαιὸς μῦθος λέγει, τοὺς Μυρμιδόνας ἐκ μυρμήκων 15
ἄνδρας γεγονέναι.

4. Οἱ Νομάδες τῶν Λιβύων οὐ ταῖς ἡμέραις, ἀλλὰ ταῖς νυξίν
ἀριθμοῦσιν.—Περὶ ἀνδρὸς ἐρωτηθεὶς, τί μέγιστον ἐν ἐλαχίστῳ,
εἶπε, φρένες ἀγαθαὶ ἐν σώματι ἀνθρώπου.—Γνώμη κρείσσω
ἐστὶν ἢ ῥώμη χειρῶν.—Εὐωδία καὶ μύρον γυφὶν αἰτία θανάτου. 20
—Γυναιξὶ κόσμον ἢ σιγὴ φέρει.—Χαλεπὸν ἐστὶ λέγειν πρὸς
γαστέρα, ὥτα οὐκ ἔχουσιν.

5. Ἦφαιστος τῷ πόδε χῶλός ἦν.—Ἡ Μήδεια γράφεται τῷ
παῖδι δεινὸν ὑποβλέπουσα· ἔχει δὲ ξίφος ἐν χερσὶ· τῷ δὲ ἀδλίῳ

15, 16. Μυρμιδόνας, acc. pl. of Μυρμιδών.—ἐκ μυρμήκων, "from ants;" μυρ-
μήκων, gen. plur. of μύρμηξ. The order is, τοὺς Μυρμιδόνας γεγονέναι ἄνδρας
ἐκ μυρμήκων.—ἄνδρας, acc. plur. of ἀνὴρ, the acc. after γεγονέναι, as Μυρμι-
δόνας is the acc. before it.—γεγονέναι, "became," i. e. were changed into.

17—19. Οἱ Νομάδες τῶν Λιβύων, "the Nomades of the Libyans," i. e.
the Libyan Nomades.—ταῖς ἡμέραις, "by days." More lit. "by the
days (which pass)."—ταῖς νυξίν, "by nights."—ἀριθμοῦσιν, 3d plur. pres.
indic. act. of ἀριθμέω.—ἐρωτηθεὶς, "having been asked," i. e. when he
was asked, 1st aor. part. pass. of ἐρωτάω.—τί μέγιστον, &c. "what
is the greatest thing in the smallest compass." Sup. ἐστί. Lit. "what is
greatest in smallest (space)."—μέγιστον, superl. of μέγας.—ἐλαχίστῳ,
superl. of μικρός, properly from ἐλαχύς.—εἶπε, "said," 2d aor. indic. act.
from εἶπω.—φρένες ἀγαθαί, &c. "a sound mind in a human body." Lit.
"sound thoughts in a human being's body."—φρένες, nom. plur. of
φρήν.—σώματι, dat. sing. of σῶμα.

19—22. γνώμη, "understanding."—κρείσσω, "better."—ἢ ῥώμη χειρῶν,
"than strength of hands:" ῥώμη is the nom. to ἐστὶ understood.—
χειρῶν, gen. plur. of χεῖρ. The regular gen. plur. is χειρῶν, for which
we have here the poetic form χειρῶν, which is also Ionic.—γυφὶν, dat.
plur. of γύψ.—αἰτία, "are a cause," sup. εἰσίν.—γυναιξί, dat. plur. of
γυνή. The order is, ἢ σιγὴ φέρει κόσμον γυναιξί.—φέρει, "brings with it,"
3d sing. pres. indic. act. of φέρω.—χαλεπὸν, "a difficult matter."—λέγειν
πρὸς, "to speak to," i. e. to reason with.—γαστέρα, accus. sing. of γαστήρ.
—ὥτα οὐκ ἔχουσιν, "since it has not ears." Lit. "not having ears:"
ὥτα is the accus. plur. of ὤς.—ἔχουσιν, accus. sing. fem. pres. part. act.
of ἔχω.

23, 24. τῷ πόδι, "as to his two feet," i. e. in both his feet: πόδις is the
accus. dual of πούς. This is the accus. of nearer definition, where some
supply κατὰ to govern it.—ἦν, 3d sing. imperf. indic. of εἶμι.—Ἡ Μήδεια,
"Medea." Lit. "the (well known) Medea."—γράφεται, "is painted,"
i. e. is represented in a picture.—παῖδι, accus. dual of παῖς.—δεινὸν ὑπο-
βλέπουσα, "sternly eyeing." The verb ὑποβλέπω here denotes, lit. to look
at one from under the eyelids, with a lowering expression. The adj.
δεινὸν is used here adverbially.—ἔχει δὲ, "she holds moreover," 3d sing.
pres. indic. act. of ἔχω.

24, 25. τῷ δὲ ἀδλίῳ, &c. "while the two wretched ones sit smiling," i. e.

25 καθῆσθον γελῶντε, μηδὲν τῶν μελλόντων εἰδότε, καὶ ταῦτα ὁρῶντε τὸ ξίφος ἐν ταῶν χερσὶν τῆς μητρός.

IV. CONTRACTED DECLENSION.

1. Ἡ φρόνησις μέγιστόν ἐστιν ἀγαθόν.—Ἡ φύσις ἄνευ μαθήσεως τυφλόν, ἡ δὲ μάθησις ἄνευ φύσεως ἐλλιπές.—Πόλεως ψυχὴ οἱ νόμοι.—Οὐκ ἔστιν οὐδὲν κρεῖσσον ἢ νόμοι πόλει.—Ἀριστιππος ἔφη πρὸς τὸν ἀδελφόν μέμνησο, ὅτι τῆς μὲν διαστάσεως σὺ ἤρξω, τῆς δὲ διαλύσεως ἐγώ.

2. Ἡ ὕδραυλὶς ἐστὶν εὗρημα Κτησιβίου, Ἀλεξανδρέως, κουρέως τὴν τέχνην.—Ὀμοноοῦντων ἀδελφῶν συμβίωσις παντὸς τείχους ἰσχυροτέρα.—Ἡδους βάσανός ἐστιν ἀνδρώποις χρένος.—Περίαν, τὸν Ποσειδῶνος καὶ Τυροῦς υἱόν, ἵππος ἔθρεψεν.—

the two unhappy children, &c.—ἀθλία, dual of ἀθλιος.—καθῆσθον, 3d dual pres. indic. of κάθημαι.—γελῶντε, nom. dual pres. part. act. of γελάω.—μηδὲν τῶν μελλόντων εἰδότε, “*knowing nothing of the things about to happen*,” i. e. of what is about to befall them: μηδὲν, neuter of μηδεῖς.—μελλόντων, gen. plur. pres. part. act. of μέλλω.—εἰδότε, perf. part. act. of εἶδω, contracted from εἰδῆκότε: nom. sing. εἰδώς, contracted from εἰδῆκως.

25, 26. καὶ ταῦτα ὁρῶντε, “*and that too, although seeing*.” The expression καὶ ταῦτα is analogous to the Latin expressions, *idque, et ea, et hæc*, &c.—ὁρῶντε, pres. part. act. of ὁράω.

1—5. μέγιστον, superl. of μέγας.—τυφλόν, sup. χρεῖμά ἐστι, “*is a blind thing*.”—ἐλλιπές, sup. again χρεῖμά ἐστι, “*is a defective thing*.” The adj. is often put in the neuter with a masculine or feminine noun, χρεῖμα or some equivalent term being understood.—πόλεως ψυχὴ, &c. The order is, οἱ νόμοι (εἰσὶ) ψυχὴ πόλεως.—οὐκ ἔστιν οὐδὲν, “*there is nothing*.” Two negatives in Greek make a stronger negation.—ἔφη, “*said*.” 3d sing. imperf. indic. of φημί.—μέμνησο, “*remember*,” 2d sing. perf. imperat. pass. of μιμνήσκω, and the passive is here used in a middle sense, “*remind thyself*,” i. e. “*remember*.”—διαστάσεως, gen. sing. of διάστασις.—ἤρξω, “*didst begin*,” 2d sing. 1st aor. indic. mid. of ἄρχω.—διαλύσεως, gen. sing. of διάλυσις.—ἐγώ, nom. to ἤρξάμην understood, 1st sing. 1st aor. indic. mid. of ἄρχω.

6—11. Ἀλεξανδρέως, “*an Alexandrian*,” gen. sing. of Ἀλεξανδρεύς.—κουρέως τὴν τέχνην, “*a barber by trade*,”—κουρέως, gen. sing. of κουρεύς.—τέχνην, accus. of nearer definition, where some sup. κατὰ.—ὁμοноοῦντων ἀδελφῶν συμβίωσις, “*the union of concordant brethren*,” ὁμοноοῦντων, gen. plur. pres. part. act. of ὁμοноίω.—ἰσχυροτέρα, comparative of ἰσχυρός.—ἡδους βάσανος, “*a touchstone of character*,” i. e. a test of character.—ἵππος ἔθρεψεν, “*a mare nurtured*,” ἔθρεψεν, 3d sing. 1st aor. indic. act.

Ἀπόλλων, ὁ Διὸς καὶ Λητοῦς παῖς, ὅτε τὸν Πύθωνα κατετόξευσεν, 10
ἦλθεν εἰς Δελφοὺς καὶ παρέλαβε τὸ μαντεῖον τῆς Γῆς.—Λίδοὺς
παρὰ πᾶσιν ἄξιος ἔσει, ἐὰν πρῶτον ἄρξης σαυτὸν αἰδεῖσθαι.

3. Οἱ ὄφεις τὸν ἰδὸν ἐν τοῖς ὁδοῦσιν ἔχουσιν.—Ὁ Παρνασσὸς
μέγα καὶ σύσκιον ὄρος ἐστίν.—Ἐν Βοιωτίᾳ δύο εἰσὶν ἐπίσημα
ὄρη, τὸ μὲν Ἑλικὸν καλούμενον, ἕτερον δὲ Κιθαιρῶν.—Ὁ Νεῖλος 15
ἔχει παντοῖα γένη ἰχθύων.—Κέρδη πονηρὰ ζημίαν αἰεὶ φέρει.—
Λιμὸς μέγιστον ἄλγος ἀνθρώποις ἔφυ.—Ξίφος τιτρώσκει σῶμα,
τὸν δὲ νοῦν λόγος.—Δημήτριος ὁ Πολιορκητὴς βία ἔρει τὰς
πόλεις, κατασειὼν τὰ τείχη, Τιμόθεος δὲ πείθων.—Ἐγένετο
κατὰ τοὺς Τιβερίου χρόνους ἀνὴρ τις Ἀπίκιος, ἀφ' οὗ πλακοῦν- 20
των γένη πολλὰ Ἀπίκια ὀνομάζεται.—Τίμα τοὺς γόνεις.—

of τρέφω.—τὸν Πύθωνα, “the serpent Python.”—κατετόξευσεν, “he had
shot with an arrow,” 3d sing. 1st aor. indic. act. of κατατόξευω. The
aorist is here rendered into our idiom by a pluperfect.—ἦλθεν, “came,”
3d sing. 2d aor. indic. act. of ἔρχομαι.—παρέλαβε, “took unto himself,”
3d sing. 2d aor. indic. act. of παραλαμβάνω.—τῆς Γῆς, “of the goddess
Earth.”

11, 12. αἰδοῦς, “of respect.” The gen. is governed by ἄξιος.—ἔσει, “thou
wilt be,” 2d sing. fut. of εἶμι, with the Porsonian or Attic termination (-ει),
in place of the common form, ἔσῃ.—ἐὰν πρῶτον ἄρξης, “if thou shalt have
first begun.”—ἄρξης, 2d sing. 1st aor. subj. act. of ἄρχω.—αἰδεῖσθαι, “to
respect,” pres. infin. mid. of αἰδέομαι.

13—19. ἔχουσιν, 3d plur. pres. indic. act. of ἔχω.—Ὁ Παρνασσός,
“Parnassus.” The article is here emphatic. Lit. “the (far-famed)
Parnassus.”—εἰσὶν, “there are,” 3d plur. pres. indic. of εἶμι.—τὸ μὲν,
“the one.” Lit. “this one indeed.” Consult note on page 2, line 8.—
καλούμενον, “called,” pres. part. pass. of καλέω, agreeing in the neuter
with ὄρος understood after τό.—ἔχει, “contains,” 3d sing. pres. indic. act.
of ἔχω.—κέρδη, nom. plur. of κέρδος.—φέρει, 3d sing. pres. indic. act. of
φέρω. A sing. verb with a neut. plur. (κέρδη).—ἔφυ, “is,” 3d sing. 2d
aor. indic. act. of φύω, taking the place of ἐστί.—τιτρώσκει, 3d sing.
pres. indic. act. of τιτρώσκω.—Δημήτριος ὁ Πολιορκητὴς, “Demetrius
Poliorcetes.” Lit. “Demetrius the city-besieger.”—ἔρει, “used to take,”
3d sing. imperf. indic. act. of αἰρίω.—κατασειὼν τὰ τείχη, “shaking down
their walls,” i. e. by his military engines, many of which he himself
invented: κατασειὼν is the pres. part. act. of κατασιώω.—πείθων, “by
persuading,” i. e. by the force of persuasion and mild measures in
negotiation: πείθων, pres. part. act. of πείθω.

19—21. ἐγένετο, “there was.”—κατὰ, “during.”—ἀφ' οὗ, “from whom.”
Put for ἀπὸ οὗ, the final vowel of ἀπὸ being cut off by apostrophe, and the
preceding consonant aspirated: οὗ is the gen. sing. of εἶ, ἦ, εἰ.—πλα-
κοῦντων, gen. plur. of πλακοῖς.—ὀνομάζεται, 3d sing. pres. indic. pass. of
ὀνομάζω. A sing. verb with a neut. plur. (γένη).—τίμα, “honour,” 2d
sing. pres. imp. act. of τιμάω, contr. from τίμας.—τοὺς, “thy.”

Αἰακὸς τὰς κλεῖς τοῦ ἄδου φυλάττει.—Οἱ πολὺποδες ἐλλοχῶσι τοὺς ἰχθῦς.—Ἀνάχαρσις τὴν ἄμπελον εἶπε τρεῖς φέρειν βότρυς. τὸν πρῶτον, ἡδόνης· τὸν δεύτερον, μέθης· τὸν τρίτον, ἀηδίας.

V. MISCELLANEOUS EXAMPLES.

1. Πόνος εὐκλείας πατήρ.—Εὐκλειαν ἔλαβον οὐκ ἄνευ πολλῶν πόνων.—Ψυχῆς νοσοῦσης ἐστὶ φάρμακον λόγος.—Χαλεπὸν τὸ γῆράς ἐστιν ἀνθρώποις βάρος.—Ὀλκεανοῦ καὶ Τηθύος παῖς ἦν Ἴναχος, ἀφ' οὗ ποταμὸς ἐν Ἀργεῖ Ἴναχος καλεῖται.—Οὔτε τὸν ἄρῳστον ὠφελεῖ ἡ χρυσὴ κλίνη, οὔτε τὸν ἀνόητον ἡ ἐπίσημος εὐτυχία.

2. Οἱ τέττιγες σιτοῦνται τῆς δρόσου.—Δόξα καὶ πλοῦτος ἄνευ συνέσιος οὐκ ἀσφαλέα κτήματα.—Ἀγαθοκλέους ἐκλελοιπότης, πάντα ἐν Σικελίᾳ μεστὰ ἦν στάσεως καὶ ἀναρχίας.

10 Ἐκ νεφέλης φέρεται χιόνος μένος ἡδὲ χαλαζῆς,
Βροντῇ δ' ἐκ λαμπρᾶς ἀστεροπῆς φέρεται,
Ἐξ ἀνέμων δὲ θάλασσα ταράσσεται.

22, 23. κλεῖς, acc. plur. of κλεῖς, contr. from κλεῖδας.—φυλάττει, 3d sing. pres. indic. act. of φυλάττω.—πολύποδες, nom. plur. of πολύπους.—ἐλλοχῶσι, 3d plur. pres. indic. act. of ἐλλοχάω.—τὴν ἄμπελον εἶπε, &c. "said that the vine bore three clusters." These three clusters are intended to mark, in a figurative manner, the three stages in the history of intemperance. Wine first attracts and pleases, then intoxicates, and finally brings with it loathing remorse.—εἶπε, 3d sing. 2d aor. indic. act. of εἶπω.—φέρειν, pres. infin. act. of φέρω, having the accusative ἄμπελον before it.

1—5. πόνος, sup. ἐστί.—ἔλαβον, "I obtained," 1st sing. 2d aor. indic. act. of λαμβάνω.—ψυχῆς νοσοῦσης, &c. The order is, λόγος ἐστὶ φάρμακον νοσοῦσης ψυχῆς.—λόγος, "converse," i. e. friendly communing.—νοσοῦσης ψυχῆς, "of a distempered spirit," i. e. of a mind ill at ease: νοσοῦσης is the gen. sing. fem. pres. part. act. of νοσέω.—χαλεπὸν τὸ γῆρας, &c. The order is, τὸ γῆράς ἐστι χαλεπὸν τοῖς ἀνθρώποις.—χαλεπὸν βάρος, "a difficult burden."—ἀφ' οὗ, consult note on line 20, page 9.—καλεῖται, "is called," 3d sing. pres. indic. pass. of καλέω.—οὔτε . . . οὔτε, "neither . . . nor."—ὠφελεῖ, 3d sing. pres. indic. act. of ὠφελέω.

7—9. σιτοῦνται, "feed upon." Lit. "feed themselves upon," 3d plur. pres. indic. mid. of σιτέω. The thing fed upon follows in the gen. the reference being to a part of the whole.—οὐκ, "are not." Sup. εἰσι.—Ἀγαθοκλέους ἐκλελοιπότης, "when Agathocles had died." Lit. "Agathocles having departed," gen. absol.: ἐκλελοιπότης is the gen. sing. of the perf. part. mid. of ἐκλείπω.—στάσεως. This and the other gen. ἀναρχίας, are both governed by μεστὰ, an adj. of plenty.

10—12. ἐκ νεφίλης, &c. "from the clouds is borne onward abundance

—'Η τῶν βροτῶν φύσις καὶ νόσων ἥττων, καὶ γήρωσ, καὶ ἡ μοῖρα ἀπαραίτητος.

3. Ἄργος ὁ πανόπτης ὀφθαλμοὺς εἶχει ἐν παντὶ τῷ σώματι. 15
—Κλεάνδης ἔφη, τοὺς ἀπαιδεύτους μόνῃ τῇ μορφῇ τῶν θηρίων διαφέρειν.—Ἀνάχαρσις ὀνειδιζόμενος, ὅτι Σκύθης ἦν, εἶπε, τῷ γένει, ἀλλ' οὐ τῷ τρόπῳ.—Ἐξῆν καὶ τῷ Ἀχιλλεὺς ζῆν καὶ βασιλεύειν τῶν Μυρμιδόνων, καὶ τῷ Νέστορι ἐν Πύλῳ ἐν εἰρήνῃ ἄρχειν, καὶ τῷ Ὀδυσσεὶ οἴκοι μένειν, ἡ παρὰ Καλυψοῦ ἐν 20 ἄντρῳ καταβρύτῃ καὶ κατασκήψῃ, ἀγῆρῳ ὄντι καὶ ἀθάνατῳ· ἀλλ' οὐχ εἶλετο ἀθάνατος εἶναι, ἀργὸς ὢν, καὶ μηδὲν χρώμενος τῇ ἀρετῇ.—Δεῖ τοὺς νέους κοσμιότητι χρῆσθαι ἐν πορείᾳ καὶ

of snow and of hail." The expression μένος χιόνος, &c. is a poetic one, and means lit. "the might of snow and hail." It carries with it the combined ideas of abundance and force, so that in the present instance the allusion will be to an abundant rushing of snow and hail from the clouds.—βροντὴ δὲ φέρεται, "thunder, too, is produced," i. e. is the result of.—ἐξ ἀνέμων δὲ, "by the winds moreover."—ταράσσεται, 3d sing. pres. indic. pass. of ταρασσω.

13. καὶ νόσων ἥττων, &c. "is subject to both diseases and old age." Lit. "is less than," i. e. inferior to, is less powerful than. Sup. ἐστί.

15—18. εἶχεν, 3d sing. imperf. indic. act. of εἶχω.—τοὺς ἀπαιδεύτους διαφέρειν, "that the uneducated differed." Acc. with the infinitive.—διαφέρειν, imperf. infin. act. of διαφέρω, followed in construction by the gen. of the thing differed from (θηρίων).—ὀνειδιζόμενος, ὅτι, "on being reproached, because," pres. part. pass. of ὀνειδίζω.—τῷ γένει, &c. "I am a Scythian in my birth, but not in my manner of acting," i. e. but not in my character. Sup. Σκύθης εἰμί. The form ἀλλ' is by apostrophe for ἀλλά.—ἐξῆν, "it was permitted," i. e. it was in the power of, it was optional with: 3d sing. imperf. indic. of ἐξίστι.—ζῆν, pres. infin. act. of ζάω. The Attics cont. αἰ into η, and αἰ into η, in the four verbs, ζάω, διψάω, πεινάω, and χράομαι. This is properly a Doric and Ionic usage.

19—21. βασιλεύειν, pres. infin. act. of βασιλεύω. This verb governs the gen. as being equivalent to βασιλεύς εἰμι.—ἄρχειν, pres. infin. act. of ἄρχω, which also governs the gen. (not expressed here), as being equivalent to ἄρχων εἰμί.—μένειν, pres. infin. act. of μένω.—ἡ παρὰ, "than to abide with." Sup. μένειν, or something equivalent.—ὄντι, "being at the same time," dat. sing. pres. part. of εἰμί.—ἀλλ' οὐχ εἶλετο, "he preferred not, however." Lit. "but he chose not for himself," 3d sing. 2d aor. indic. mid. of αἰρέω.—ἀργὸς ὢν, "remaining in indolence," i. e. leading an indolent life. Lit. "being indolent."—καὶ μηδὲν χρώμενος τῇ ἀρετῇ, "and in no respect exercising manly virtue: μηδὲν, the neut. of μηδείς, is the acc. of nearer definition, or, as others say, is governed by κατὰ understood: χρώμενος, pres. part. mid. of χράομαι.

23—27. δεῖ τοὺς νέους, &c. "it behoves the young to use moderation in

σχήματι καὶ περιβολῇ.—'Ηρακλῆς τῇ χολῇ τῆς Λεγεναίας
 25 ὕδρας τοὺς ὄστούς ἔβαλεν.—'Αχρίσιος τὴν ἑαυτοῦ θυγατέρα
 Δανάην μετὰ τοῦ παιδὸς Περσέως ἐν λάρνακι εἰς θάλασσαν
 ἔρριπεν· ἡ δὲ λάρναξ προσηνέχθη Σερίφῳ τῇ νήσῳ.

4. Ποθεῖ ἄνθρωπος νύκτα μεθ' ἥλιον, καὶ λιμὸν μετὰ κόρον,
 καὶ δίψαν μετὰ μέθην· κἂν ἀφέλῃς αὐτοῦ τὴν μεταβολήν,
 30 λύπην τὴν ἡδονὴν ποιεῖς.—'Ηρακλῆς ἔλαβε παρὰ 'Ερμού μὲν
 ξίφος, παρ' 'Απόλλωνος δὲ τόξα, παρὰ 'Ηφαιστου δὲ θώρακα
 χρυσοῦν, παρὰ δὲ 'Αθηνᾶς πέπλον.—'Ω Ζεῦ, καὶ 'Αθηνᾶ, καὶ
 "Απολλων, ὅτε μοι ἀρετὴν ψυχῆς, καὶ ἡσυχίαν βίου, καὶ ζωὴν
 ἄμεμπτον, καὶ εὖελπιν θάνατον.

35 5. Ξέρξου ἐν 'Ελλάδι πολεμοῦντος, ἡ αὐτοῦ μήτηρ ἔδοκει
 ἐν ὄνειροις ἰδεῖν δύο γυναῖκες, μεγέθει πολὺ ἐκπρεπεστάτα, κάλ-
 λει ἀμώμῳ, καὶ κασιγνήτα τοῦ αὐτοῦ γένους, 'Ασίαν καὶ

gait, and general deportment, and dress." More freely, "the young ought to be modest in gait, general deportment, and attire."—δεῖ, an impersonal verb, construed here with the acc. and infin.—χεῖσθαι, pres. infin. mid. of χεῖσμαι.—ἔβαλεν, 3d sing. 1st aor. indic. act. of βάπτω.—μετὰ τοῦ παιδὸς Περσέως, "*along with her young son Perseus.*"—ἔρριπεν, 3d sing. 1st aor. indic. act. of ῥίπτω.—προσηνέχθη, "*was carried,*" 3d sing. 1st aor. indic. pass. of προσφέρω.

28. ποθεῖ, 3d sing. pres. indic. act. of ποθῖω.—μεθ' ἥλιον, "*after the sun,*" i. e. after the glare of the sunlight: μεθ' is for μετὰ, having lost the final vowel by apostrophe, and the preceding consonant being changed into an aspirate.

29—33. κἂν ἀφέλῃς, "*and if you take from him this change, you make his pleasure sorrow,*" i. e. you convert into a source of discomfort, what would otherwise prove a source of pleasure: κἂν is contr. from καὶ ἂν.—ἀφέλῃς, 2d sing. 2d aor. subj. act. of ἀφαιρέω.—ποιεῖς, 2d sing. pres. indic. act. of ποίω.—ἔλαβε, "*received,*" 3d sing. 2d aor. indic. act. of λαμβάνω.—παρ' for παρὰ, by apostrophe.—τόξα, "*a bow and arrows.*" The force of the plur.—δότε, 2d plur. 2d aor. imp. act. of δίδωμι.

35—39. Ξέρξου πολεμοῦντος, "*while Xerxes was carrying on war.*" Gen. absol.: πολεμοῦντος is the gen. sing. imperf. part. act. of πολεμέω.—ἰδόναι, "*thought.*" Lit. "seemed," i. e. to her herself, 3d sing. imperf. indic. act. of δέκω.—ἰδεῖν, "*that she saw,*" 2d aor. infin. act. of εἶδω. Where no pronoun is expressed with the infin. as in the present case, the reference is to the same person that is implied by the preceding verb, and the pronoun is in fact understood in the nominative. Thus ἰδόναι ἰδεῖν is for ἰδόναι αὐτὴ ἰδεῖν.—ἐκπρεπεστάτα, acc. dual of the superl. of ἐκπρεπής.—τοῦ αὐτοῦ γένους, "*of the same lineage.*"—Φίλιππος. The well-known king of Macedonia, father of Alexander.—γενόμενος, "*having become,*" 2d aor. part. mid. of γίνομαι.—ἐκίλευσε, 3d sing. 1st aor.

Ἑλλάδα.—Φίλιππος γενόμενος κριτῆς δυεῖν πονηροῖν, ἐκέλευσε τὸν μὲν φεύγειν ἐκ Μακεδονίας, τὸν δὲ ἕτερον διώκειν.

6. Κολάζονται ἐν ᾧδου πάντες οἱ κακοί, βασιλεῖς, δοῦλοι, 40
σατράπαι, πένητες, πλούσιοι, πτωχοί.—Αἱ Φόρκου θυγατέρες
γραῖαι ἦσαν ἐκ γενετῆς, ἕνα τε ὀφθαλμὸν καὶ ἕνα ὀδόντα εἶχον,
τρῖς οὔσαι, καὶ ταῦτα παρὰ μέρος ἀλλήλαις ὥπασαν.—Κλεάνθης
εἰς ὄστρακα καὶ βοῶν ὠμοπλάτας ἔγραφεν ἅπερ ἤκουε παρὰ τοῦ
Ζήνωνος, ἀπορία κερμάτων, ὥστε ὠνήσασθαι χάρτια. 45

7. Θεὸς ἐκάστω ὅπλον τι ἔνειμε, λέουσιν ἀλκὴν καὶ ταχυτῆτα,
ταύροις κέρατα, μελίσσαις κέντρα, ἀνδρὶ λόγον καὶ σοφίαν.—
Χείρων ὁ Κένταυρος τὸν Ἀχιλλέα, παῖδα ἔτι ὄντα, ἔτρεφε σπλάγχ-
νοις λεόντων καὶ συῶν ἀγρίων, καὶ ἄρκτων μυελοῖς, καὶ καρτερὸν
ἔθηκε καὶ ποδώκη.—Ζήνων ἔφη, δεῖν τὰς πόλεις κοσμεῖν οὐκ ἀνα- 50
θήμασιν, ἀλλὰ ταῖς τῶν οἰκούντων ἀρεταῖς.—Ἡ Λερναία ὕδρα

indic. act. of κλεῖν.—τὸν μὲν.....τὸν δὲ, “the one.....the other.”—
φεύγειν, pres. infin. act. of φεύγω.—διώκειν, pres. infin. act. of διώκω.

40—45. κολάζονται, 3d plur. pres. indic. pass. of κολάζω.—ἐν ᾧδου,
“in hades,” i. e. in the lower or invisible world. In this form of expression
ᾧδου is governed by οἶκω or δόματι understood, and hence it means lit.
“in the abode or mansion of hades.”—ἦσαν, “were,” 3d plur. imperf.
indic. of εἰμί.—ἐκ γενετῆς, “from their birth.”—ἕνα. acc. sing. masc. of
εἷς, μία, ἓν.—εἶχον, 3d plur. imperf. indic. act. of εἶχω.—τρῖς οὔσαι,
“although they were three in number.” Lit. “being three.”—καὶ ταῦτα,
“and these,” referring to the eye and tooth, regarded as things, and
therefore neuter here.—παρὰ μέρος, “by turns.”—ὥπασαν, “they im-
parted,” 3d plur. 1st aor. indic. act. of ὀπάζω.—εἰς, “on.”—ἔγραφεν;
“used to write,” 3d sing. imperf. indic. act. of γράφω.—ἅπερ, “whatso-
ever things,” acc. plur. neut. of ὅσπερ, ἥπερ, ὅπερ.—ἤκουε, 3d sing. im-
perf. indic. act. of ἀκούω.—ἀπορία κερμάτων, “from an absolute want of
a few pieces of money.” As we would say, “from the want of a few
pence.”—ὥστε ὠνήσασθαι, “with which to purchase.” Lit. “so as to
purchase,” 1st aor. infin. mid. of ὠνόμαί.

46—53. ἔνειμε, “has bestowed,” 3d sing. 1st aor. indic. act. of νέμω.
—ταχυτῆτα, acc. sing. of ταχυτής.—κέρατα, acc. plur. of κέρας.—παῖδα ἔτι
ὄντα, “while yet a child” Lit. “being as yet a child:” ὄντα is the
acc. sing. of the pres. part. of εἰμί.—ἔτρεφε, 3d sing. imperf. indic. act.
of τρέφω.—ἔθηκε, “rendered him,” i. e. made him by this species of
food: 3d sing. 1st aor. indic. act. of τίθημι.—ἔφη, 3d sing. imperf. indic.
of φημί.—δεῖν τὰς πόλεις κοσμεῖν, “that it behoved to adorn states,” i. e.
that the true mode of adorning a state was. The impersonal εἶν (infin.
of εἶναι) is here construed with the infin. (κοσμεῖν, from κοσμέω) and the
acc. ἀνθρώπους understood.—τῶν οἰκούντων, “of their inhabitants.” Lit.
“of those inhabiting them:” gen. plur. of οἰκῶν, pres. part. act. of οἰκῶ.

εἶχεν ὑπερμέγεθες σῶμα, κεφαλὰς δὲ ἐννέα, τὰς μὲν ὀκτὼ θητὰς, τὴν δὲ μέσσην ἀθάνατον.

VI. ADJECTIVES.

1. Ἑγγὺς Ἱταλίας κεῖται ἡ Σικελία, νῆσος εὐδαίμων καὶ πολυάνθρωπος.—Βραχὺς ὁ βίος, ἡ δὲ τέχνη μακρά.—Βραχεῖα τέρψις ἡδονῆς κακῆς.—Κέρδος αἰσχροῦ, βαρὺ κειμήλιον.—Τὸ μέλλον ἀσαφές.—Κακῆς ἀπ' ἀρχῆς γίγνεται τέλος κακόν.—
5 Τὸν ἀμαθῆ πλούσιον Διογένης πρόβατον εἶπε χρυσόμαλλον.

2. Τυραννὶς χρῆμα μὲν σφαλερὸν, πολλοὶ δὲ αὐτῆς ἐρασταὶ εἰσιν.—Τυφλὸν ὁ πλοῦτος.—Πιστὸν ἡ γῆ, ἄπιστον ἡ θάλασσα.—Καλὸν ἡσυχία.—Καλὸν ἡ ἀλήθεια καὶ μόνιμον.

10 Τὰ μέγαλα δῶρα τῆς τύχης ἔχει φόβον,
Καὶ τὸ πᾶν λαμπρὸν οὐκ ἀκίνδυνον κυρεῖ,
Οὐδ' ἀσφαλὲς πᾶν ὕψος ἐν θνητῷ γένει.

3. Κρεῖττόν ἐστι μετ' ὀλίγων ἀγαθῶν πρὸς ἅπαντας τοὺς κακοὺς, ἢ μετὰ πολλῶν κακῶν πρὸς ὀλίγους ἀγαθοὺς μάχεσθαι.—Οὐδὲν ὀργῆς ἀδικώτερον.—Πόλεμος ἔνδοξος εἰρήνης αἰσχερᾶς

τὰς μὲν ὀκτὼ, "eight."—τὴν δὲ μέσσην, agreeing with κεφαλὴν understood.

1—5. κεῖται, 3d sing. pres. indic. of κεῖμαι.—βραχὺς ὁ βίος, "life is short." Supply ἐστί.—τέρψις. The order is, τέρψις ἡδονῆς κακῆς (ἐστὶ) βραχεῖα.—κέρδος αἰσχροῦ, &c. Sup. ἐστί.—τὸ μέλλον ἀσαφές. Sup. ἐστί.—γίγνεται, "arises." Lit. "is produced."—τὸν ἀμαθῆ πλούσιον, "the ignorant rich man," i. e. him who was rich but uneducated.—εἶπε, "used to call."

6—8. χρῆμα μὲν σφαλερὸν, "is an insecure thing." Sup. ἐστί.—δὲ, "and yet."—εἰσιν, "are," 3d plur. pres. indic. of εἰμί.—τυφλὸν ὁ πλοῦτος. The order is, ὁ πλοῦτος (ἐστὶ) τυφλὸν χρῆμα.—καλὸν ἡσυχία, "quiet is a pleasing thing."

9—11. ἔχει φόβον, "carry them with fear." Lit. "have fear," i. e. connected with them: ἔχω, 3d sing. pres. indic. act. of ἔχω.—τὸ πᾶν λαμπρὸν, "whatever is very dazzling." Lit. "the thing that is very brilliant."—κυρεῖ, equivalent here to ἐστί, 3d sing. pres. indic. act. of κυρεῖω—οὐδ' ἀσφαλὲς, &c. "nor is every elevated situation among mankind a secure one." Sup. ἐστί.

12—18. μετ' ὀλίγων ἀγαθῶν, "along with a few brave men:" μετ' by apostrophe for μετά.—ἅπαντας, acc. plur. masc. of ἅπας.—κακοὺς, "cowards."—μάχεσθαι, pres. infin. of μάχομαι.—οὐδὲν ὀργῆς ἀδικώτερον, "nothing is more unjust than anger." The compar. degree with a gen.—πόλεμος ἔνδοξος, &c. The order is, ἔνδοξος πόλεμός (ἐστίν) αἰρετώτερος

αἰρετώτερος.—Βίων ἔφη, δὲν τὸν ἀγαθὸν ἄρχοντα, παυόμενον τῆς 15
 ἀρχῆς, μὴ πλουσιώτερον, ἀλλ' ἐνδοξότερον γεγενῆσθαι.—Οὐδὲν
 κτῆμα σοφίας τιμιώτερόν ἐστιν.—Σοφία πλούτου κτῆμα τιμι-
 ώτερον.—Παρὰ Ταρτησίοις νεωτέρῳ πρεσβυτέρου καταμαρτυρεῖν
 οὐκ ἔξεστιν.—Δόξα ἀσθενῆς ἄγκυρα, πλοῦτος ἔτι ἀσθενεστέρα.—
 Ἀρετῆς οὐδὲν χρῆμα σεμνότερον, οὐδὲ βεβαιώτερόν ἐστιν. 20

4. Πολλὰ τῶν ζώων ἄναιμά ἐστι, καθόλου δὲ, ὅσα πλείους
 πόδας ἔχει τεττάρων.—Χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ῥάδιον.
 —Οὐδὲν γλύκιον τῆς πατρίδος.—Οὐκ ἔστιν οὐδὲν μητρὸς ἡδίων
 τέκνους.—Κρείσσων οἰκτιρμοῦ φθόνος.—Χρῆ σιγαῖν, ἢ κρείσσονα
 σιγῆς λέγειν.—Διὰ τοῦτο δύο ᾧτα ἔχομεν, στόμα δὲ ἔν, ἵνα πλείω 25
 μὲν ἀκούωμεν, ἥττονα δὲ λέγωμεν.—Τὸ κενὸν ἐν τῷ βίῳ πλείον

εἰσχεῖς εἰρήνης.—δεῖν τὸν ἀγαθὸν ἄρχοντα, &c. "that a good magistrate
 ought, on ceasing from his magistracy."—παυόμενοι, pres. part. mid. of
 παύω.—γεγονῆναι, "to be," perf. infin. mid. of γίνομαι.—σοφία. Sup. ἐστί.
 πατέρω πρεσβυτέρου, &c. The order is, οὐκ ἔξεστι νεωτέρῳ καταμαρτυρεῖν
 πρεσβυτέρου, "it is not permitted a young person to bear testimony
 against an elderly one." Lit. "it is not lawful for a younger to testify
 against an older person."—καταμαρτυρεῖν, pres. infin. act. of καταμαρτυρεῖω.
 The preposition κατὰ here, in composition, governs the gen.

21—24. πολλὰ τῶν ζώων, "many animals." Lit. "many of animals."
 The neut. plur. πολλὰ has the verb (ἔστι) in the sing.—ὅσα ἔχει, "as
 many as have." A neut. plur. with a sing. verb: ὅσα is from ὅσος.—πλείους
 acc. plur. for πλείους, compar. of πολὺς, and taking τεττάρων in the gen.
 —τὸ ποιεῖν, "the doing a thing," nom. to ἐστὶ understood. The infin.
 with the neut. of the article forms in Greek a species of verbal noun.
 So again, τὸ κελεῦσαι, "the ordering a thing."—ποιεῖν, pres. infin. act. of
 ποιεῖω.—κελεῦσαι, 1st aor. infin. act. of κελεύω.—γλύκιον, compar. of γλυκύς.
 —τῆς πατρίδος, "than one's country."—οὐκ ἔστιν οὐδὲν, "there is nothing."
 Two or more negatives in Greek make a stronger negation.—κρείσσων
 οἰκτιρμοῦ φθόνος, "envy is better than compassion," i. e. it is better to be
 envied for brilliant success, than to be pitied for want of spirit to achieve.
 κρείσσων, irreg. compar. of ἀγαθός.

24—27. χρῆ, "we ought." Impersonal verb.—σιγαῖν, pres. infin. act.
 of σιγάω.—ἢ, "or else."—κρείσσονα σιγῆς, "things better than silence,"
 i. e. things more or less important in their nature, and therefore worthy
 of mention.—ᾧτα, "ears," acc. plur. of οἰς.—ἔχομεν, 1st plur. pres.
 indic. act. of ἔχω.—ἐν, acc. sing. neut. of εἰς, μία, ἐν.—ἵνα πλείω μὲν
 ἀκούωμεν, &c. "in order that we may hear more and say less."—πλείω,
 acc. plur. neut. compar. of πολὺς.—ἀκούωμεν, 1st plur. pres. subj. act. of
 ἀκούω.—ἥττονα, acc. plur. neut. of ἥτων, irregular compar. of μικρός.—
 λέγωμεν, 1st plur. pres. subj. act. of λέγω.—πλεῖον ἐστί, "is more abund-
 ant."—συμφέροντος, "than the useful." Lit. "than that which is advan-
 tageous," gen. sing. pres. part. act. of συμφέρω.—ἄρχε, "govern," 2d

ἔστι τοῦ συμφέροντος.—Ἀρχε σαυτοῦ μηδὲν ἦττον ἢ τῶν ἄλλων.
—Στέργε μὲν τὰ παρόντα, ζήτει δὲ τὰ βελτίω.—Οἱ τῶν τελε-
τῶν μετέχοντες περὶ τῆς τοῦ βίου τελευτῆς ἡδίους τὰς ἐλπίδας
30 ἔχουσιν.

5. Ὁ μέλας οἶνός ἐστι θρεπτικώτατος, ὁ δὲ λευκός, λεπτότα-
τος.—Ἡ Βακτριανὴ χώρα εὐδαιμονεστάτη ἐστὶ καὶ εὐφορωτάτη.
—Πρεσβύτατον τῶν ὄντων Θεός· ἀγέννητος γὰρ· κάλλιστον κόσ-
μος·ποίημα γὰρ Θεοῦ· μέγιστον τόπος· πάντα γὰρ χωρεῖ
35 τάχιστον νοῦς· διὰ παντὸς γὰρ τρέχει· ἰσχυρότατον ἀνάγκη·
κρατεῖ γὰρ πάντων· σοφώτατον χρόνος· ἀνευρίσκει γὰρ πάντα.
Ὁ προκόδειλος ἐξ ἐλαχίστου γίγνεται μέγιστος· τὸ μὲν γὰρ
ὦν οὐ μεῖζόν ἐστι χηνείου, αὐτὸς δὲ γίγνεται καὶ ἑπτακαίδεκά-
πηχυς.—Ὁ τῶν πλείστων βίος μελλησμῷ παραπόλλυται.

sing. pres. imper. act. of ἀρχω. Governs the gen. as being equivalent to a noun and verb.—μηδὲν ἦττον, "no less."

28, 29. στέργε, "love," i. e. "cherish a regard for," 2d sing. pres. imper. act. of στέργω.—τὰ παρόντα, "what you at present have." Lit. "the things present unto you," acc. plur. neut. pres. part. of παρέμιμι.—ζήτει δὲ τὰ βελτίω, "and yet at the same time seek after better things." ζήτει, 2d sing. pres. imper. act. of ζητέω.—βελτίω, acc. plur. neut. of βελτίων, compar. of ἀγαθός.—οἱ τῶν τελετῶν, &c. The order is οἱ μετέχοντες τῶν τελετῶν ἔχουσιν τὰς ἐλπίδας ἡδίους περὶ τῆς τελευτῆς τοῦ βίου, "they who participate in the mysteries have more pleasing hopes respecting the end of life," i. e. the initiated have more cheering hopes respecting a future state, than the uninitiated: μετέχοντες, pres. part. act. of μετέχω, governing the gen. as indicating the taking part in a thing.—ἡδίας, acc. plur. of ἡδίων, compar. of ἡδύς.

33—36. τῶν ὄντων, "of the things that are," i. e. of all things: gen. plur. pres. part. of εἶμι, agreeing with χρημάτων understood, just as πρεσβύτατος agrees with χρεῖμα, also understood.—ἀγέννητος γὰρ, "for he is uncreated,"—κάλλιστον κόσμος, "the world is the fairest," i. e. the fairest thing of the things that are, τῶν ὄντων understood.—μέγιστον τόπος, "space is the most extensive."—χωρεῖ, 3d sing. pres. indic. act. of χωρεῖω.—τρέχει, 3d sing. pres. indic. act. of τρέχω.—κρατεῖ, 3d sing. pres. indic. act. of κρατέω, and governing the gen. as equivalent to κράτος ἔχει, a noun and verb.—ἀνευρίσκει, "it finds out," 3d sing. pres. indic. act. of ἀνευρίσκω.

37—43. γίγνεται, "becomes," 3d sing. pres. indic. mid. of γίγνομαι.—τὸ μὲν γὰρ ὦν, "for its egg." Lit. "for the egg (that contains it)."—χηνείου, "than that of a goose," agreeing with ὦν understood.—καὶ ἑπτακαίδεκάπηχυς, "even seventeen ells long." Lit. "of seven and ten ells in length."—ὁ τῶν πλείστων, &c. The order is, ὁ βίος τῶν πλείστων παραπόλλυται μελλησμῷ.—παραπόλλυται, "is ruined," i. e. is blasted in its fairest prospects, 3d sing. pres. indic. pass. of παραπόλλυμι.—κάλλιστον

Κάλλιστον τὸ δικαιοτάτον ῥᾶστόν δ' ὑγιαίνειν,

40 .

Ἡδιστον δὲ τυχεῖν ὧν τις ἕκαστος ἐρᾷ.

—'Ο θάνατος κοινὸς καὶ τοῖς χειρίστοις καὶ τοῖς βελτίστοις·
ὥτε τοὺς πονηροὺς ὑπερορᾷ, οὔτε τοὺς ἀγαθοὺς θαυμάζει.

6. Ἡ γῆ σφαιροειδὴς ἐστὶ καὶ ἐν μέσῳ κεῖται.—Οἱ πλούσιοι
πολλάκις ὑφ' ἡδονῆς διηνεκοῦς οὐ συνιένται τῆς εὐτυχίας.— 45
Ἐπαμινώνδας πατὴρ ἦν ἀφανοῦς.—Πάντα ἐκ τῆς ἐπιμελείας,
καὶ τῆς διαρκοῦς φροντίδος, καὶ τῆς σπουδῆς τῆς ἀνελλιποῦς
κρείττονα γίνεσθαι δύναται.—Ὁμηρος τοῖς ἥρωσιν ἀπλῆν καὶ
πᾶσιν ὁμοίαν δίαίταν ἀποδεδῶκε.—Διονύσιος ὁ τύραννος τὸ Ἀπόλ-
λωνος ἄγαλμα περιεσύλησε, χρυσοῦς βοστρύχους ἔχον, καὶ τὴν 50
παρακειμένην αὐτῷ χρυσὴν τράπεζαν ἀφείλεν.—Σωκράτης ἰδὼν
μειράκιον πλούσιον καὶ ἀπαίδευτον, ἰδοὺ, ἔφη, χρυσοῦν ἀνδράποδον.

τὸ δικαιοτάτον, &c. "*what is most just is fairest; to enjoy health, too, is easiest; and it is most pleasing to obtain the things which each one loves,*" i. e. which he desires to obtain.—ῥᾶστόν δ', for ῥᾶστόν τε, the final vowel of τε being cut off by apostrophe, and the consonant changed to an aspirate: ῥᾶστον is the superl. of ῥάδιος.—ὑγιαίνειν, pres. infin. act. of ὑγιαίνω, taken as a noun (in prose it would be τὸ ὑγιαίνειν) and having ἔστι understood.—τυχεῖν, 2d aor. infin. act. of τυγχάνω, and governing τούτων ("*those things*") understood.—ὧν, gen. plur. neut. of ὅς, ἡ, ὅ.—ἐρᾷ, 3d sing. pres. indic. act. of ἐράω, and governing the genitive.—χειρίστας, dat. plur. masc. of χειρίστος, irreg. superl. of κακός.—βελτίστοις, dat. plur. masc. of βέλτιστος, irreg. superl. of ἀγαθός.—ὑπερορᾷ, 3d sing. pres. indic. act. of ὑπεροράω.—οὔτε τοὺς ἀγαθοὺς θαυμάζει, "*nor spares, through admiration, the good:*" θαυμάζει is the 3d sing. pres. indic. act. of θαυμάζω.

44—52. καὶ ἐν μέσῳ κεῖται, "*and lies in the centre of the universe.*" The popular but erroneous belief of an early period. With μέσῳ supply τόπω or something equivalent.—ὑφ' ἡδονῆς διηνεκοῦς, "*through long-continued pleasure,*" i. e. through uninterrupted enjoyment, and the satiety which this produces.—μὴ συνιένται, &c. "*do not comprehend true felicity,*" i. e. have no conception of what forms true happiness: συνιένται is the 3d plur. pres. indic. mid. of συνίημι, and governing the gen.—πατὴρ ἦν ἀφανοῦς, "*was the son of an obscure father,*" sup. ὁ υἱὸς after ἦ.—ἐκ τῆς ἐπιμελείας, "*through care.*"—γίνεσθαι δύναται, "*are able to become,*" i. e. can become, or can be rendered.—τοῖς ἥρωσιν, "*unto his heroes,*" i. e. those described in his poems.—πᾶσιν ὁμοίαν, "*of the same kind for all.*"—ἀποδίδωκε, "*has assigned,*" 3d sing. perf. indic. act. of ἀποδίδωμι.—περιεσύλησε, "*despoiled,*" 3d sing. 1st aor. indic. act. of περιεσύλω.—παρακειμένην αὐτῷ, "*lying by the side of it,*" i. e. placed by the side of it. The dat. αὐτῷ is governed by παρὰ in composition.—ἀφείλεν, "*took away,*" 3d sing. 2d aor. indic. act. of ἀφαιρέω.—ἰδὼν, 2d aor. part. act. of ἰδῶ.—καὶ ἀπαίδευτον, "*and at the same time uneducated*"

7. Τὰ ὄρη πόρρωθεν ἀεροειδῇ φαίνεται καὶ λεῖα, ἐγγύθεν δὲ τραχέα.—Οὐ κρεῖττον, πένιχρον μὲν, ἀσφαλῇ δὲ καὶ ἀδεᾷ βίον
 55 ἀσπάσασθαι, ἢ πλούσιον καὶ ἐπικίνδυνον;—Ἐλευθέρου ἀνδρός
 ἐστίν, αἰὲν τάληθῃ λέγειν.—Νικοκρέων ὁ Κύπριος τετράκερων ἔλα-
 φον εἶχεν.—Ἐν τινὶ ναῷ Διὸς τρίκερω καὶ τετράκερω πρόβατα
 ἦν.—Ἀριστοτέλης ἔφη, τῆς παιδείας τὰς μὲν ῥίζας εἶναι πικράς,
 γλυκεῖς δὲ τοὺς καρπούς.—Τρεῖς εἰσι δικασταὶ καθ' ἄδου, οἱ τοὺς
 60 εὐσεβεῖς καὶ πονηροὺς διακρίνουσιν.—Δεινὸν ἐστὶ τοὺς χεῖρους τῶν
 βελτιόνων ἄρχειν.

8. Ἀνάχαρσις κρεῖττον ἔλεγεν, ἓνα φίλον ἔχειν πολλοῦ ἄξιον,
 ἢ πολλοὺς μηδενὸς ἀξίους.—Ἡ μυῖα, ἑξάπους οὔσα, τοῖς μὲν
 τέσσαρσι βαδίζει μόνοις, τοῖς δὲ προσθίοις δυοῖ ὡς χερσὶ χρῆται.
 65 —Πύρρος ἐν Ἰταλίᾳ ἐπολέμησεν ἔτη δύο καὶ μῆνας τέσσαρας.—
 Φιλήμων ὁ κωμικὸς ἔγραψε δράματα ἑπτὰ καὶ ἑννεήκοντα,
 βιώσας ἔτη ἑννέα καὶ ἑννεήκοντα.—Ἀννων, ὁ πρεσβύτερος, ἐκ τῆς
 Διβύης ἐπέρασε μεγάλην δύναμιν εἰς Σικελίαν, πεζῶν μυριάδας
 πέντε, ἰππεῖς δὲ ἑξακισχιλίους, ἐλέφαντας δὲ ἑξήκοντα.—Τοὺς

53—61. φαίνεται, "*appear*," 3d sing. pres. indic. mid. of φαίνομαι, a
 sing. verb with a neut. plur.—οὐ κρεῖττον, "*is it not better?*" Sup. ἐστί.
 —ἀσπάσασθαι, "*to choose*." Lit. "*to embrace*," 1st aor. infin. mid. of
 ἀσπάζομαι.—Ἐλευθέρου ἀνδρός ἐστίν, "*it is the duty of a free man*," i. e. of
 a free spirit.—τάληθῃ, "*the truth*," contr. for τὰ ἀληθῆ.—εἶχεν, 3d sing.
 imperf. indic. act. of ἔχω.—ἔφη, "*used to say*," 3d sing. imperf. indic. act.
 of φημί.—ρίζας, acc. with the infin. (εἶναι).—καθ' ἄδου, "*in hades*," καθ'
 by apostrophe for κατά.—διακρίνουσιν, "*discriminate between*," 3d plur.
 pres. indic. act. of διακρίνω.—δεινὸν ἐστὶ, &c. "*it is a dreadful thing for
 the bad to rule over the good*." Lit. "*for the worse to rule over the
 better*:" χεῖρους, acc. before the infin. : irreg. compar. of κακός.—ἄρχειν,
 pres. infin. act. of ἄρχω.

62—67. ἔλεγεν, 3d sing. imperf. indic. act. of λέγω.—κρεῖττον, "*that
 it was better*." Sup. εἶναι.—ἑξάπους οὔσα, "*being six-footed*:" οὔσα is
 the nom. sing. fem. of ὤν, οὔσα, ὄν, pres. part. of εἶμι.—τοῖς μὲν τέσσαρσι,
 &c. "*walks on only four*:" βαδίζει, 3d sing. pres. indic. act. of βαδίζω.
 χρῆται, 3d sing. pres. indic. of χρᾶσθαι.—ἐπολέμησεν, 3d sing. 1st aor.
 indic. act. of πολεμῶ.—ἔτη, time how long, and therefore in the acc.—
 ἔγραψε, 3d sing. 1st aor. indic. act. of γράφω.—βιώσας, "*having lived*,"
 i. e. during a life of: 1st aor. part. act. of βιώνω.

67—71. ὁ πρεσβύτερος, "*the elder*."—ἐπέρασε, "*transported*," 3d sing.
 1st aor. indic. act. of περάω.—τοὺς Σῆρας ἱστοροῦσι, &c. "*they relate that
 the Seres live*," &c.: ἱστοροῦσι, 3d plur. pres. indic. act. of ἱστορέω.—
 ζῶν, pres. infin. act. of ζάω.—καὶ τοὺς Χαλδαίους, &c. "*and there is a report
 that the Chaldeans survive beyond a hundred years*."—βιῶν, pres. infin.

Σῆρας ἱστοροῦσι μέχρι τριακοσίων ζῆν ἐτῶν, καὶ τοὺς Χαλδαίους 70 ὑπὲρ τὰ ἑκατὸν ἔτη βιοῦν λόγος.

9. Ἀργανθώνιος, ὁ Ταρτησίων βασιλεὺς, πενήκοντα καὶ ἑκατὸν ἔτη βιώσαι λέγεται.—Κτησίβιος συγγραφεὺς ἑκατὸν εἰκοσιτεσσάρων ἐτῶν ἐν περιπάτῳ ἐτελεύτησεν.—Ὁ Πλάτων ἐτελεύτησε τῷ πρώτῳ ἔτει τῆς ὀγδόης καὶ ἑκατοστῆς Ὀλυμπιάδος, 75 βιούς ἔτος ἐν πρὸς τοῖς ὀγδοήκοντα.—Σιλουίου ἐνὸς θέοντα τριάκοντα ἔτη βασιλεύσαντος, Αἰνείας, υἱὸς αὐτοῦ, ἐνὶ πλείῳ τριάκοντα ἐτῶν τὴν δυναστείαν εἶχεν.—Οἱ Λακεδαιμόνιοι τοῖς Ἀθηναίοις βοηθήσαντες ἐν τρισὶν ἡμέραις καὶ τοσαύταις νυξὶ διακόσια καὶ χίλια στάδια διῆλθον.

80

VII. PRONOUNS.

1. Δημήτριός τις εἶπε τῷ Νέρωνι· σὺ μὲν ἀπειλεῖς ἐμοὶ τὸν θάνατον, σοὶ δὲ ἡ φύσις.—Διδύμων ἀδελφῶν εἷς ἐτελεύτησε· σχολαστικὸς οὖν ἀπαντήσας τῷ ζῶντι, ἡρώτα· σὺ ἀπέθανες ἢ ὁ ἀδελφός σου;—Τί τοῦτ' ἐστίν, ὦ γύναι, ὅτι ἐμὲ ἀπολιποῦσα

act. of βίω.—ὑπὲρ τὰ ἑκατὸν ἔτη. The article is frequently joined, in Greek, to numerals, to mark the complete sum, where in English it is seldom expressed.—λόγος. Sup. ἐστί.

73—80. βῶσαι λίγεται, “is said to have lived.” βῶσαι is the 1st aor. infin. act. of βίω, and λίγεται, 3d sing. pres. indic. pass. of λέγω.—συγγραφεὺς ἑκατὸν, &c. “an historian of a hundred and twenty-four years,” i. e. an historical writer, after having reached the age of one hundred and twenty-four years.—ἐτελεύτησε, 3d sing. 1st aor. indic. act. of τελευτάω.—βιούς, “after having lived,” 2d aor. part. act. of βίω.—ἔτος ἑν πρὸς, &c. “eighty-one years.” Lit. “one year in addition to eighty.”—Σιλουίου ἐνὸς, &c. “Silvius having reigned thirty years wanting one.”—ἐνὸς (ἔτους understood) is governed by θέοντα, the pres. part. act. of δέω.—βασιλεύσαντος, gen. abs. 1st aor. part. act. of βασιλεύω.—ἐνὶ πλείῳ τριάκοντα ἐτῶν, “for one year more than thirty.”—βοηθήσαντες, “in order to lend aid,” fut. part. act. of βοηθέω.—διῆλθον, “traversed,” i. e. marched. Lit. “went through,” 3d plur. 2d aor. indic. act. of διέρχομαι.

1—5. εἶπε, “said,” 2d aor. indic. act. of εἶπω.—ἀπειλεῖς, 2d sing. pres. indic. act. of ἀπειλέω.—ἡ φύσις, understand after this ἀπειλεῖ θάνατον.—ἀπαντήσας, “having met,” 1st aor. part. act. of ἀπαντάω.—τῷ ζῶντι, “the survivor.” Lit. “the one that was living,” imperf. part. of ζάω.—ἡρώτα, 3d sing. imperf. indic. act. of ἑρωτάω.—σὺ ἀπέθανες, “didst thou die?” 2d aor. indic. act. of ἀποθνήσκω.—τοῦτ' by apostrophe for τοῦτο.—ἀπολιποῦσα, “having left,” 2d aor. part. act. of ἀπολείπω.—δαμίζεις, 2d

5 ἄστυδε θαμίζεις; οὐκ ἔστι τοῦτο σωφρονεῖν, οὐχ οὕτω δέ σε ὁ πατήρ σου ἐμοὶ εἰς γάμον παρέδωκεν.

2. Σχολαστικὸς ἀπορῶν, τὰ βιβλία αὐτοῦ ἐπίπρασσε, καὶ γράφων πρὸς τὸν πατέρα ἔλεγε· σύγχαيره ἡμῖν, πάτερ· ἥδη γὰρ ἡμᾶς τὰ βιβλία τρέφει.—'Εν Λάτμῳ τῆς Καρίας σκόρ-
10 πιοι εἶναι λέγονται, οἳ τοὺς μὲν πολίτας σφίσι παίουσιν εἰς θάνατον, τοὺς δὲ ξένους ἡσυχῇ.—Κορῶναι ἀλλήλαις εἰσὶ πισ-
τόταται καὶ πάνυ σφόδρα ἀγαπῶσι σφᾶς.

3. Ἀνάχαρσις ὁ Σκυῶν ἐρωτηθεὶς ὑπὸ τινος, τί ἐστὶ πολέ-
μιον ἀνθρώποις; αὐτοί, ἔφη, ἑαυτοῖς.—'Ο Ζεὺς τὴν Ἀθηναῖν
15 ἔφυσεν ἐκ τῆς ἑαυτοῦ κεφαλῆς.—Οὐδεὶς ἐλεύτερος ἑαυτοῦ μὴ κρατῶν.—Νόμος οὗτος Περσικὸς, ὅταν εἰς ἀγροὺς ἐλαύνῃ ὁ βασιλεὺς, πάντες Πέρσαι, κατὰ τὴν ἑαυτοῦ δύναμιν ἕκαστος, δῶρα αὐτῷ προσκομίζουσιν.—Σχολαστικὸς οἰκίαν πωλῶν, λίθον ἀπ' αὐτῆς εἰς δεῖγμα περιέφερεν.—Κριτὴς ὢν, αἰεὶ ταῦτα περὶ
20 τῶν αὐτῶν γίνωσκε, οὐδὲν πρὸς χάριν ποιῶν.—Ψυχῆς ἐπιμελοῦ

sing. pres. indic. act. of θαμίζω.—οὐκ ἔστι τοῦτο σωφρονεῖν, "this is not acting discreetly." σωφρονεῖν is the pres. infin. act. of σωφρονέω.—οὐχ οὕτω, "not on this condition," i. e. not with this understanding.—ὁ πατήρ σου παρέδωκεν, "did thy father give," 1st aor. indic. act. of παραδίδωμι.

7—12. ἀπορῶν, "being in great want," pres. part. act. of ἀπορίω.—ἐπίπρασσε, 3d sing. imperf. indic. act. of πιπράσκω.—γράφω, pres. part. act. of γράφω.—ἔλεγε, "said," referring to the contents of the letter.—σύγχαيره ἡμῖν, "congratulate me." Lit. "rejoice with us," 2d sing. pres. imp. of συγχαίρω.—τρέφει, 3d sing. pres. indic. act. of τρέφω.—εἶναι λέγονται, "there are said to be."—οἳ τοὺς μὲν πολίτας, &c. "who wound their own citizens to death," i. e. who, whenever they wound any inhabitants of Latmus, sting them mortally. The expression τοὺς μὲν πολίτας σφισὶν means lit. "the citizens unto them," i. e. unto the scorpions.—ξένους. Sup. παίουσι.—ἀγαπῶσι, 3d plur. pres. indic. act. of ἀγαπάω.

13—17. ἐρωτηθεὶς, "having been asked," 1st aor. part. pass. of ἐρωτάω.—αὐτοὶ ἑαυτοῖς, "they themselves unto themselves."—ἔφυσεν, "produced," 3d sing. 1st aor. indic. act. of φύω.—ἑαυτῷ μὴ κρατῶν, "who does not control himself," i. e. who is a slave to his passions: κρατῶν, pres. part. act. of κρατῶ.—οὗτος. Sup. ἰστί.—κατὰ τὴν ἑαυτοῦ, "according to his means."

18—22. πωλῶν, "offering for sale," pres. part. act. of πωλείω.—εἰς δεῖγμα, "for a sample."—περιέφερεν, 3d sing. imperf. indic. act.—ἂν, "if thou art," pres. part. of εἰμί.—ἀεὶ ταῦτα περὶ, &c. "ever decide in the same way about the same things," i. e. be ever consistent and impartial. Lit. "decide the same things about the same:" ταῦτα is for τὰ αὐτά.—γίνωσκε, 2d sing. pres. imp. act. of γινώσκω.—πρὸς χάριν, "through

τῆς σεαυτοῦ.—Βούλου ἀρέσκειν πᾶσι, μὴ σεαυτῷ μόνον.—Πάντων μάλιστα σεαυτὸν αἰσχύνου.

VIII. REGULAR VERB IN ω .

1. ACTIVE VOICE.

1. Οἱ πονηροὶ εἰς τὸ κέρδος μόνον ἀποβλέπουσιν.—"Ὅστις μὴ κολάζει τὰ πάθη, ὑτὸς αὐτῶν κολάζεται.—Πᾶσα δύναμις καὶ πᾶς πλοῦτος ὑπέκει τῇ ἀρετῇ.—"Ὅταν τινὰ θελῶσιν οἱ θεοὶ σῶζεσθαι, καὶ ἐξ αὐτῶν ἀνασπῶσι βαράδρων.—Οὐδὲν τῆς εὐμορφίας ὄφελος, ὅταν τις μὴ φρένας ἔχῃ.—Εὖ θνήσκεις, ὅταν 5 σοὶ τὸ χρεῶν ἔλθῃ.—Τήρης, ὁ βασιλεὺς, ἔλεγεν, ὅποτε σχολάζοι καὶ μὴ στρατεύοιτο, τῶν ἱπποκόμων οἶεσθαι μηδὲν διαφέρειν.—'Αγησίλαος ἐρωτηθεὶς, πῶς ἂν τις μάλιστα παρ' ἀνθρώποις εὐδοκιμοίῃ, εἰ λέγοι, εἶπε, τὰ ἄριστα, πράττοι δὲ τὰ κάλ-

favour." Lit. "with reference to favour."—ἐπιμελοῦ, "take care of," 2d sing. pres. imp. mid. of ἐπιμελείω, and governing the thing cared for in the gen.—βούλου, "wish," 2d sing. pres. imp. mid. of βούλομαι.—ἀρέσκειν, pres. infin. act. of ἀρέσκω.—πάντων μάλιστα, &c. "respect thyself most of all things."—αἰσχύνου, 2d sing. pres. imp. mid. of αἰσχύνω.

1—6. οἱ πονηροὶ, &c. The order is, οἱ πονηροὶ ἀποβλέπουσι μόνον εἰς τὸ κέρδος, "the bad look only to gain."—ἀποβλέπουσι, 3d plur. pres. indic. act. of ἀποβλέπω.—τὰ πάθη, "his passions."—αὐτὸς ὑπ' αὐτῶν κολάζεται, "is himself chastised by them:" κολάζεται, 3d sing. pres. indic. pass. of κολάζω.—σῶζεσθαι, pres. infin. pass. of σάζω.—καὶ ἐξ αὐτῶν, &c. "they draw him up even from deep caverns themselves," i. e. from the very midst of deep caverns.—ἀνασπῶσι, 3d plur. pres. indic. act. of ἀνασπῶ. —οὐδὲν τῆς εὐμορφίας ὄφελος, "there is no advantage from a fair exterior," i. e. no advantage arises from. Sup. ἐστὶ after ὄφελος.—μὴ ἔχῃ, "may not have," 3d sing. pres. subj. act. of ἔχω.—εὖ θνήσκεις, "mayest thou die happily," 2d sing. pres. opt. act. of θνήσκω. The optative has here its genuine meaning, as indicating, namely, a wish.—ἔλθῃ, "may have come," 3d sing. 2d aor. subj. act. of ἔρχομαι.

6, 7. ὅποτε σχολάζοι, &c. "that whenever he had nothing to do, and was not leading an army." Lit. "that whenever he might have nothing to do, and might not be leading an army." The opt. has here the force of the potential.—σχολάζω, 3d sing. pres. opt. act. of σχολάζω.—στρατεύοιτο, 3d sing. pres. opt. mid. of στρατεύω.—τῶν ἱπποκόμων οἶεσθαι, &c. "he thought he differed in no respect from his grooms." The absence of the pronoun from before οἶεσθαι, shows that this verb refers to the same person that is implied in ἔλεγεν. The pronoun is understood in the nom.—μηδὲν, acc. sing. neut. taken adverbially.

8—11. ἂν μάλιστα εὐδοκιμοίῃ, "might gain applause in the greatest

10 λιστα.—Ἄγεις ἐρωτηθεῖς, πῶς ἂν τις ἐλεύτερος διαμένοι, θανατοῦ καταφρονῶν, ἔφη.

2. Θάπτουσιν οἱ Αἰγύπτιοι τοὺς νεκροὺς ταριχεύοντες, Ῥωμαῖοι δὲ καίοντες.—Ἀνθρῶποι τὸν θάνατον φεύγοντες, διώκουσιν.—Φίλιππος τοὺς Ἀθηναίους εἰκάζει τοῖς Ἑρμαῖς, στόμα μόνον ἔχουσιν.

15 3. Διονύσιος ὁ Σικελὸς περὶ τὴν ἰατρικὴν ἐσπούδασε, καὶ αὐτὸς ἰᾶτο, καὶ ἔτεμνε, καὶ ἔκαιε, καὶ τὰ λοιπά.—Θεμιστοκλῆς καὶ Ἀριστείδης ἐστασιαζέτην ἔτι παῖδε ὄντε.—Θησεὺς τὴν Ἀριάδην ἐν Νάξῳ κατέλιπε καὶ ἐξέπλευσεν· Διόνυσος δὲ αὐτὴν ἀπήγαγεν.—Ἡ γλῶσσα πολλοὺς εἰς ὄλεθρον ἤγαγεν.—Ἐπρώτευσεν ἡ 20 Λακεδαιμῶν τῆς Ἑλλάδος, εὐνομία καὶ δόξη, χρόνον ἐτῶν πεντακοσίων, τοῖς Λυκούργου χρωμένη νόμοις.

degree," 3d sing. pres. opt. act. of εὐδοκίμῳ. Attic for εὐδοκιμῶ.—καταφρονῶν, "by despising." Lit. "by thinking against." The gen. is governed by κατὰ in composition. Pres. part. act. of καταφρονέω.

12—14. Θάπτουσιν τοὺς νεκροὺς, "inter their dead," i. e. dispose of their bodies after death.—ταριχεύοντες, "by embalming them." Sup. αὐτούς.—Ῥωμαῖοι δὲ καίοντες, "but the Roman theirs, by burning them (on funeral piles)." After Ῥωμαῖοι sup. θάπτουσι τοὺς νεκροὺς, and after καίοντες the pronoun αὐτούς.—διώκουσιν, "actually pursue it." Sup. αὐτόν.—εἰκάζει, "used to liken," 3d sing. imperf. indic. act. of εἰκάζω, without any augment.—τοῖς Ἑρμαῖς, "to their own Hermæ."—ἔχουσιν, "which have," dat. plur. pres. part. act. of ἔχω. The Hermæ, at Athens, were blocks, or trunks of stone, placed upright, and surmounted by a head of Mercury. They had no arms or legs; and hence Philip sneered at the Athenians, as saying much, and full of boasting, but doing nothing at all, and inefficient in the hour of action.

15, 16. περὶ τὴν ἰατρικὴν ἐσπούδασε, "was full of zeal about the healing art," i. e. paid zealous attention to it. With ἰατρικὴν sup. τέχνην.—ἐσπούδασε, 3d sing. 1st aor. indic. act. of σπουδάζω.—καὶ αὐτὸς ἰᾶτο, "and he himself used to practise it." Lit. "used to act as a physician," or "to heal," 3d sing. imperf. indic. mid. of ἰάομαι.—καὶ τὰ λοιπὰ, "and so forth." Lit. "and to do the other things," i. e. the other things connected with the practice of medicine. Sup. ἐποίει, imperf. of ποίειω. The phrase is analogous to the Latin *et cetera*.

17—21. ἐστασιαζέτην, 3d dual imperf. indic. act. of στασιάζω.—ἔτι παῖδε ὄντε, "while yet boys:" ὄντε is the nom. dual masc. of ὢν.—κατέλιπε, "left behind," i. e. abandoned, 3d sing. 2d aor. indic. act. of καταλείπω.—ἐξέπλευσε, 3d sing. 1st aor. indic. act. of ἐκπλέω.—ἀπήγαγεν, 3d sing. 2d aor. indic. act. of ἀπάγω.—ἤγαγεν, "is wont to lead," 3d sing. 2d aor. indic. act. of ἄγω.—ἐπρώτευσεν τῆς Ἑλλάδος, "stood at the head of Greece." Lit. "was first of Greece:" 3d sing. 1st aor. indic. act. of πρωτεύω, which governs the gen. because equivalent to a superl. with the auxiliary verb.—χρόνον, "for a period." Continuance of time, and therefore in the acc.—χρωμένη, "by following." Lit. "by using," pres. part. mid. of χράομαι.

4. Ὁ Διογένης ἔλεγεν, ὅτι οἱ μὲν ἄλλοι κύνες τοὺς ἐχθροὺς δάκνουσιν, ἐγὼ δὲ τοὺς φίλους, ἵνα σώσω.—Μηδενὶ συμφορὰν ὀνειδίσῃς, κοινή γὰρ ἡ τύχη, καὶ τὸ μέλλον ἀβραστον.—Κὰν μόνος ᾖς, φαῦλον μῆτε λέξῃς, μῆτε ἐργάσῃ μηδέν.—Αἰδοῦς παρὰ πᾶσιν 25 ἄξιός ἔσει, ἐὰν πρῶτον ἄρξῃς σαυτὸν αἰδεῖσθαι.

5. Ἀδύνατον ἄνευ τῆς τῶν οὐρανίων θεωρίας γεωγραφῆσαι — Καλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ῥάδιον.—Διογένης λύχνον μεθ' ἡμέραν ἄψας, ἄνθρωπον, φησί, ζητῶ.—Οἱ Λάκωνες, τὴν τῆς παλαιᾶς διαίτης σκληρότητα καταλύσαντες, ἐξώκειλαν εἰς τρυ- 30 φήν.—Ὁ Θησεύς, μετὰ τὴν Αἰγέως τελευτήν, συνοικίσας τοὺς τὴν Ἀττικὴν κατοικοῦντας εἰς ἓν ἄστυ, ἓνα δῆμον ἀπέφηνεν.

22—26. Ὁ Διογένης, "*the well-known Diogenes.*"—ὅτι. When ὅτι stands, as here, in the beginning of a direct remark or speech, it is not to be translated, but is equivalent merely to the inverted commas in English, that mark a speech or quotation.—οἱ μὲν ἄλλοι κύνες, "*the rest of dogs.*" Diogenes, the Cynic, had the appellation of κύων given him on account of his snarling and snappish manner. He playfully alludes here to this peculiar appellation.—ἐγὼ δὲ τοὺς φίλους, &c. "*I, however, bite my friends, in order that I may save them.*" Alluding to the caustic but salutary nature of his advice. With ἐγὼ sup. δάκνω.—σώσω, 1st sing. 1st aor. subj. act. of σώζω.—μηδενὶ συμφορὰν ὀνειδίσῃς, "*reproach no one with misfortune.*" Lit. "*reproach misfortune to no one:*" 2d sing. 1st aor. subj. act. of ὀνειδίζω.—κὰν μόνος ᾖς, "*even though thou mayest be alone.*" κὰν is for καὶ ἂν, and ᾖς is the 2d sing. pres. subj. of εἰμί.—φαῦλον μῆτε λέξῃς, &c. "*neither say nor do any thing evil:*" λέξῃς is the 2d sing. 1st aor. subj. act. of λέγω, and ἐργάσῃ is the 2d sing. 1st aor. subj. mid. of ἐργάζομαι.—μηδέν. The negation is strengthened in the Greek by the negative particles, but, in translating, μηδέν becomes equivalent to τί.—αἰδοῦς παρὰ πᾶσιν, &c. "*thou wilt be worthy of respect with all:*" αἰδοῦς is the contracted gen. of αἰδῶς, and is governed by ἄξιός.—ἔσει, 2d sing. fut. indic. of εἰμί, with the Attic termination, instead of the common ἔσῃ.—ἄρξῃς, 2d sing. 1st aor. subj. act. of ἄρχω.—αἰδεῖσθαι, pres. infin. mid. of αἰδέομαι.

27—32. ἀδύνατον. Sup. ἰστί.—ἄνευ τῆς τῶν οὐρανίων θεωρίας, "*without the studious contemplation of celestial phenomena,*" i. e. without a knowledge of astronomy, &c.—μεθ' ἡμέραν, "*during the day.*" Lit. "*after day (had appeared).*" μεθ' is for μετὰ, by apostrophe.—ἄψας, "*having lighted,*" 1st aor. part. act. of ἄπτω.—τὴν τῆς. In this position of the article, the second agrees with the nearer noun, the first with the more remote; so that τὴν here agrees with σκληρότητα.—καταλύσαντες, "*having laid aside.*" Lit. "*having dissolved,*" or "*loosened,*" 1st aor. part. act. of καταλύω.—ἐξώκειλαν, "*dashed.*" More lit. "*drove.*" A metaphor borrowed from the running of a vessel ashore.—συνοικίσας, 1st aor. part. act. of συνοικίζω.—τούς τὴν Ἀττικὴν κατοικοῦντας, "*the inhabitants of Attica.*" More lit. "*those who were inhabiting Attica,*" imperf. part.

6. Τὸ καλῶς ἀποθανεῖν ἴδιον τοῖς ἀγαθοῖς ἢ φύσις ἀπένειμεν.
 —Οὐπῶποτε ἐγὼ κατὰ τὴν Ἀττικὴν ὑπέμεινα τοσοῦτον χειμῶνα.
 35 —Ἐξ οὗ φιλοσοφεῖν ἐπενόησας, σεμνός τις ἐγένου, καὶ τὰς ὀφρῦς
 ὑπὲρ τοὺς κροτάφους ἐπῆρας.—Ἄρτι μοι τὴν ἄλλω διακαθήραντι
 ὁ δεσπότης ἐπέστη καὶ ἐπῆνει τὴν φιλεργίαν.—Κάδμος ἀποκτείνει
 δράκοντα, τῆς Ἀρείας κρήνης φύλακα, καὶ τοὺς ὀδόντας αὐτοῦ
 σπείρει· τούτων δὲ σπαρέντων, ἀνέτειλαν ἐκ γῆς ἄνδρες ἔνοπλοι.—
 40 Ἀφροσύνης ἐστὶ τὸ κρῖναι κακῶς τὰ πράγματα.—Οὔτε πῦρ
 ἱματίῳ περιστέλλαι δυνατὸν, οὔτε αἰσχρὸν ἀμάρτημα χρόνῳ.
 7. Σχολαστικὸς, μαθὼν ὅτι ὁ κόραξ ὑπὲρ τὰ διακόσια ἔτη
 ζῇ, ἀγοράσας κόρακα εἰς ἀπόπειραν ἔτρεφεν.—Φιλεῖ τῷ κάμ-
 νοντι συγχάμνειν Θεός.—Οὐκ ἂν δύναιο μὴ καμῶν εὐδαιμονεῖν.—

act. of κατοικίω.—ἀπέφηνεν, “made of them.” Lit. “showed forth,” i. e. to the world, 3d sing. 1st aor. indic. act. of ἀποφαίνω.

33—36. τὸ καλῶς ἀποθανεῖν, &c. The order is, ἡ φύσις ἀπένειμεν τοῖς ἀγαθοῖς τὸ καλῶς ἀποθανεῖν ἴδιον, “nature has assigned the dying well unto the good, as something peculiar,” i. e. as their peculiar property. The article τὸ, joined to the infin. ἀποθανεῖν, produces a species of verbal noun: ἀποθανεῖν is the 2d aor. infin. act. of ἀποθνήσκω.—ἀπένειμεν, 3d sing. 1st aor. indic. act. of ἀπονέμω.—ὑπέμεινα, 1st sing. 1st aor. indic. act. of ὑπομένω.—ἐξ οὗ, “since.” Sup. χρόνου. The full expression is, ἐκ τοῦ χρόνου ἐξ οὗ (χρόνου).—φιλοσοφεῖν ἐπενόησας, “thou hast turned thy thoughts to philosophy,” 2d sing. 1st aor. indic. act. of ἐπινοῶ.—σεμνός τις ἐγένου, “thou hast become a grave sort of a person:” ἐγένου, 2d sing. 2d aor. indic. mid. of γίνομαι.—καὶ τὰς ὀφρῦς, &c. “and hast raised thy eyebrows above thy temples,” i. e. hast assumed a supercilious look: ἐπῆρας, 2d sing. 1st aor. indic. act. of ἐπαίρω.

36—41. ἄρτι μοι διακαθήραντι, “unto me having just cleaned,” dat. sing. 1st aor. part. act. of διακαθαίρω.—ἐπίστη, 3d sing. 2d aor. indic. act. of ἐφίστημι.—ἐπῆνει, 3d sing. imperf. indic. act. of ἐπαίνω.—τὴν φιλεργίαν, “my activity.” Lit. “the activity,” i. e. which I had displayed.—τούτων δὲ σπαρένταν, “and these having been sown,” 2d aor. part. pass. of σπείρω. Gen. abs.—ἀνέτειλαν, 3d plur. 1st aor. indic. act. of ἀνατίλλω.—ἀφροσύνης ἐστὶ, &c. “the forming of wrong judgments about things is a mark of want of understanding:” κρῖναι, 1st aor. infin. act. of κρίνω, forming with the article a species of verbal noun.—περιστέλλαι, 1st aor. infin. act. of περιστέλλω.

42—44. μαθὼν, “having learned,” 2d aor. part. act. of μανθάνω.—ζῇ, 3d sing. pres. indic. act. of ζάω.—ἀγοράσας, 1st aor. part. act. of ἀγοράζω.—φιλεῖ τῷ κάμνοντι, &c. “the deity loves to labour with him that labours.” More freely, “is wont to assist him that labours.”—οὐκ ἂν δύναιο, &c. “thou wilt not, I think, be happy, not having laboured,” i. e. without labour or employment of some kind or other: καμῶν, 2d aor. part. act. of κάμνω. The optative with ἂν is here employed to express

'Ο Ἡρακλῆς τὸ ῥόπαλον, ὃ ἐφόρει, αὐτὸς ἔτιμεν ἐκ Νεμίας.— 45
 Δημοσθένους εἰπόντος πρὸς τὸν Φωκίωνα, ἀποκτενοῦσί σε Ἀθηναῖοι,
 ἐὰν μανῶσι, ναί, εἶπεν, ἐμὲ μὲν, ἐὰν μανῶσι, σὲ δὲ, ἐὰν σωφρονῶσιν.

8. Πλάτων λοιδοροῦμενος ὑπὸ τινος, λίγῃ, ἔφη, κακῶς, ἐπεὶ
 καλῶς οὐ μεμάρηκας.—'Ο καλὸς καὶ ἀγαθὸς ἀνὴρ τὴν ἑαυτοῦ
 γνώμην ὑποτίταχε τῷ διοικοῦντι τὰ ὅλα, καθάπερ οἱ ἀγαθοὶ πολῖ- 50
 ται τῷ νόμῳ τῆς πόλεως.—Τὸν εὐτυχοῦντα χρὴ σοφὸν πεφυκέναι.
 —Σχολαστικὸς, κατ' ὄναρ δοκῶν ἥλον πεπατηκέναι, τὸν πᾶσα
 ὕπαρ περιδῆσατο ἕτερος δὲ μαθὼν τὴν αἰτίαν, ἔφη διὰ τί γὰρ
 ἀνυπόδητος καθεύδεις;—Βίων ὁ σοφιστής, ἰδὼν φθονερὸν σφόδρα
 κεκυφῶτα, εἶπεν ἢ τοῦτω μέγα κακὸν συμβέβηκεν, ἢ ἄλλῳ μέγα 55

a milder assertion than would have been conveyed by the simple future, and which we have endeavoured to convey by the words "*I think.*" —αὐτὸς ἔτιμεν, "*cut with his own hands.*" Lit. "*himself cut,*" 3d sing. 2d aor. indic. act. of τίμνω.—Δημοσθένους εἰπόντος, "*Demosthenes having said.*" Gen. abs.—ἀποκτενοῦσι, 3d plur. fut. of ἀποκτείνω.—ἐὰν μανῶσι, "*if they become insane,*" 3d plur. 2d aor. subj. pass. of μαίνομαι.—ἐὰν σωφρονῶσιν, "*if they become sane,*" 3d plur. pres. subj. act. of σωφρονέω.

48—50. λίγῃ κακῶς, &c. "*aye, speak ill, since thou hast not learned how to speak well.*" There is here a play upon the words. The expression κακῶς λίγειν signifies both "*to speak incorrectly*" and "*to speak injuriously,*" and καλῶς λίγειν, on the other hand, both "*to speak correctly*" and "*to praise.*" "*To speak correctly*" here, is to speak in accordance with the dictates of true wisdom, i. e. philosophy.—μεμάρηκας, 2d sing. perf. indic. act. of μανθάνω.—ὁ καλὸς καὶ ἀγαθὸς ἀνὴρ, &c. "*the man of moral excellence submits his own judgment to him who governs all things*" i. e. to the ruler of the universe. The expression καλὸς καὶ ἀγαθὸς ἀνὴρ is meant to indicate man as he should be, both externally and internally, and is best rendered by a paraphrase.—ὑποτίταχε, 3d sing. perf. indic. act. of ὑποτάσσω. The continued action implied by the perfect gives it here the force of a present.—διοικοῦντι, dat. sing. pres. part. act. of διοικέω.

51—55. τὸν εὐτυχοῦντα, &c. "*it behoves the prosperous man to be wise,*" i. e. we ought to make a wise use of prosperity. Lit. "*it behoves him that is fortunate,*" &c.—εὐτυχοῦντα, acc. sing. pres. part. act. of εὐτυχέω.—πεφυκέναι, perf. infin. act. of φύω, equivalent here merely to εἶναι.—κατ' ὄναρ δοκῶν, &c. "*imagining in a dream that he had trodden on a nail,*" i. e. dreaming that he had, &c.: πεπατηκέναι, perf. infin. act. of πατέω, and referring to the same person that is implied in δοκῶν, as the absence of the pronoun indicates.—ὕπαρ, "*on waking.*"—περιδῆσατο, 3d sing. 1st aor. indic. mid. of περιδίδω.—διὰ τί γὰρ, "*why then.*" Lit. supplying at the same time the ellipsis, "*(This serves thee right), for why,*" &c.—σφόδρα κεκυφῶτα, "*greatly bent.*" More freely, "*bent almost double,*" i. e. as indicative of pain: acc. sing. perf. part. act. of κύπτω.—συμβέβηκεν, 3d sing. perf. indic. act. of συμβαίνω.

ἀγαθόν.—Οἱ πρὸς τὴν δόξαν κεχηνότες σπανίως ἔνδοξοι γίγνονται.—Εἰρήκασί τινες, τὸν ἥλιον λίθον εἶναι καὶ μύδρον διάπυρον.—Δαίδαλος, ἀρχιτέκτων ὢν, ἐν Κρήτῃ κατεσκεύασε Λαβύρινθον, πεφευγὼς ἐξ Ἀθηνῶν ἐπὶ φόνῳ.

- 60 9. Ἀταλάντῃ ἐπεφύκει ὥκιστῃ τοὺς πόδας.—Ἐπέπνεον οἱ ἄνεμοι, καὶ ἐπεφρίκει ὁ πόντος, καὶ ὁ ἄφρὸς τοῦ ὕδατος ἐξηνθήκει.—Δημοσθένης πρὸς κλέπτην εἰπόντα, οὐκ ᾔδειν ὅτι σὸν ἐστίν, ὅτε δὲ, ἔφη, σὸν οὐκ ἐστίν ᾔδεις.—Τῆς τῶν παίδων τελευτῆς προσ-αγγελθείσης Ἀναξαγόρᾳ, εἶπεν ᾔδειν αὐτοὺς θνητοὺς γενήσας.
- 65 —Ὁ χρήσιμ' εἰδὼς, οὐχ ὁ πόλλ' εἰδὼς, σοφός.

2. MIDDLE VOICE.

1. Θεόκριτος ἐρωτηθεὶς, διὰ τί οὐ συγγράφει, ὅτι, εἶπεν, ὥς

56—59. οἱ πρὸς τὴν δόξαν, &c. “*they who are eagerly desirous of renown.*” Lit. “*they who gape after renown.*”—*κεχηνότες*, nom. plur. perf. part. mid. of *χαίνω*.—*εἰρήκασι*, 3d plur. perf. indic. act. of *ῥέω*.—*τὸν ἥλιον εἶναι*, “*that the sun is.*” Acc. with the infin.—*κατεσκεύασε*, 3d sing. 1st aor. indic. act. of *κατασκευάζω*.—*πεφευγὼς*, perf. part. mid. of *φεύγω*.—*ἐπὶ φόνῳ*, “*on account of a murder.*” He killed, through envy, Talus, his sister's son, having thrown him down from a window.

60—65. *ἐπεφύκει*, “*was.*” Lit. “*had been and continued,*” 3d sing. pluperf. indic. act. of *φύω*, and equivalent here to *ἦν*.—*τοὺς πόδας*, “*of foot.*” More lit. “*as to her feet.*” The acc. of nearer definition, where some understand *κατά*.—*ἐπέπνεον*, 3d plur. imperf. indic. act. of *ἐπιπνέω*.—*ἐπεφρίκει* “*was rough.*” Plup. rendered by the imperf. Lit. “*had been and continued rough,*” 3d sing. pluperf. indic. act. of *φρίσσω*.—*ἐξηνθήκει*, “*swelled forth like an opening flower,*” 3d sing. pluperf. indic. act. of *ἐξανθίζω*. Pluperf. again as an imperf.

Δημοσθένης, &c. “*Demosthenes replied to a thief, who said.*” Lit. “*to a thief having said.*” In construction, *ἔφη* follows immediately after *Δημοσθένης*.—*οὐκ ᾔδειν*, “*I did not know,*” 1st sing. pluperf. indic. act. of *εἶδω*, and rendered as an imperf.—*ὅτι δὲ σὸν*, &c. “*thou knewest, however, that it is not thine.*”—*προσαγγελθείσης*, “*having been announced,*” gen. sing. fem. 1st aor. part. pass. of *προσάγγελω*. Gen. abs. *ᾔδειν αὐτοὺς θνητοὺς γενήσας*, “*I knew that I begat them as mortal.*” Some verbs in Greek (of which *εἶδω* is one) take with them a participle, where we employ the simple conjunction *that* with its clause. If the subject indicated by the participle be the same as that of the preceding verb, the participle stands in the nominative: if the subject be different, the participle is in one of the oblique cases.—*χρήσιμ'* for *χρήσιμα*.—*εἰδὼς* for *εἰδηνῶς*, perf. part. act. of *εἶδω*.—*πόλλ'* for *πόλλα*.

1—8. Θεόκριτος. Not the poet, but a sophist and public speaker. The verb *συγγράφει*, also, shows that the poet is not meant, as this verb applies only to prose composition.—*ᾔτι*. See note on line 22, p. 23.

μὲν βούλομαι, οὐ δύναμαι, ὥς δὲ δύναμαι, οὐ βούλομαι.—Πάντων μάλιστα σαυτὸν αἰσχύνο.—Οὐκ ἄμισθον τὸ εὖ ποιεῖν, καὶ μὴ παραχρῆμα. τῆς εὐεργεσίας ἡ ἀντίδοσις φαίνεται.—Οὐ τὸ πένεσθαι αἰσχρὸν, ἀλλὰ τὸ διὰ αἰσχροῦν αἰτίαν πένεσθαι, ὄνειδος. 5
—Τὸν ὀργιζόμενον νόμιζε τοῦ μαινομένου χρόνῳ διαφέρειν.—Ἀντίγονος ὑποχωρῶν ποτε τοῖς πελεμίοις ἐπερχομένοις, οὐκ, ἔφη, φεύγειν, ἀλλὰ διώκειν τὸ συμφέρον ὀπίσω κείμενον.—Οἱ πάλαι Ἀθηναῖοι ἀλουργῇ ἡμπεύχοντο ἱμάτια, ποικίλους δὲ ἐνέδυνον χιτῶνας.—Ἐρωτήσαντός τινος τὸν Ἀνταλκίδαν, πῶς ἂν τις 10 μάλιστα ἀρέσκοι τοῖς ἀνθρώποις; εἰ ἥδιστα μὲν, ἔφη, αὐτοῖς διαλέγοιτο, ὠφελιμώτατα δὲ προσφέρειτο.

2. Γεγόναμεν ἅπαξ· δις δ' οὐκ ἔστι γενέσθαι.—Ἔοικεν ὁ βίος θεάτρῳ.—Αἱ καμηλοπαρδάλεις κατὰ τὴν ῥάχιν κύρτωμα παρ-

—ὥς μὲν βούλομαι, &c. "I cannot write as I wish, and I do not wish to write as I can." With βούλομαι and δύναμαι sup. συγγράφειν.—αἰσχύνο. Ionic form for αἰσχύνομαι, 2d sing. pres. imper. mid. of αἰσχύνομαι.—οὐκ ἄμισθον, &c. The order is, τὸ εὖ ποιεῖν οὐκ (ἔστιν) ἄμισθον.—καὶ μὴ παραχρῆμα, &c. "even though a return for the kindness do not at the moment show itself." καὶ is for καὶ ἂν.—φαίνεται, 3d sing. pres. subj. mid. of φαίνω.—διὰ αἰσχροῦν αἰτίαν, "from some disgraceful cause."—ὄνειδος, "is a reproach." Sup. ἔστι.—τὸν ὀργιζόμενον νόμιζε, &c. "think that the angry man differs from the madman only as regards continuance of time," i. e. his madness is as great, but only of shorter duration. Lit. "that he who is angry differs from him that is mad," &c.—ὑποχωρῶν ποτε, &c. "when retreating on one occasion before the advancing foe." More lit. "when yielding once to enemies coming on:" ὑποχωρῶν is the pres. part. act. of ὑποχωρεῖν.—οὐκ ἔφη φεύγειν, "said he was not fleeing:" οὐκ ἔφη is equivalent here to the Latin *negabat*.—ἀλλὰ διώκειν, &c. "but was pursuing an advantage lying in his rear." Meaning, that he yielded now, only in order to gain an advantage afterward.—τὸ συμφέρον. Lit. "that which was advantageous."

8—12. οἱ πάλαι Ἀθηναῖοι, "the early Athenians." An adverb placed like πάλαι, between the article and noun, is to be rendered frequently by an adjective. In fact, however, ὅστις is understood.—ἡμπεύχοντο, "used to array themselves in," 3d plur. imperf. indic. mid. of ἡμπεύχω, with a double augment.—πῶς ἂν τις, &c. "how one might please men most."—εἰ ἥδιστα μὲν ἔφη, &c. "if, replied he, in conversing with them he should say what is most pleasing, and (in acting) should bear himself towards them in the most useful manner." More lit. "if he should converse with them most pleasantly, and bear himself most usefully." The adj. ἥδιστα and ὠφελιμώτατα are to be construed adverbially. With προσφέρειτο sup. αὐτοῖς.

13—18. γέγοναμεν, "we have been born," 1st plur. perf. indic. mid. of γίνομαι.—γινέσθαι, "to exist," 2d aor. infin. mid. of γίνομαι.—ἔοικεν, "is like," 3d sing. perf. indic. mid. of εἶκω.—κατὰ τὴν ῥάχιν κύρτωμα,

- 15 εμφρερές ἔχουσι καμήλῳ, τῷ δὲ χρώματι καὶ τῇ τριχώσει παρ-
δάλεσιν εἰκάσι.—Δεδοίκασιν αἱ μέλισσαι οὐ τοσοῦτον τὸ κρύος,
ὅσον τὸν ὄμβρον.—Οὐκ ἀκήκοας, ὡς οἱ τέττιγες, ὄντες ἄνθρωποι
τὸ παλαιὸν, εἰς ὄρνιθας μετέβαλον;—Ἐλπίς ἐγρηγορέτος ἐνύπνιον.
—Πίνδαρος εἶπε, τὰς ἐλπίδας εἶναι ἐγρηγορότων ἐνύπνια.
- 20 3. Δημώναξ ἐρωτηθεὶς, πότε ἤρξατο φιλοσοφεῖν, ὅτε, ἔφη,
καταγιγνώσκειν ἑμαυτοῦ ἤρξάμην.—Ἀρίστιππος ἔφη πρὸς τὸν
ἀδελφὸν, μέμνησο, ὅτι τῆς μὲν διαστάσεως σὺ ἤρξω, τῆς δὲ δια-
λύσεως ἐγώ.—Φιλόξενος, ὁ γαστρίμαργος, ἐπιμεμφόμενος τὴν
φύσιν, ἠὔξατο γεράνου τὴν φάρυγγα ἔχειν.—Κῦρος, ὁ μέγας,
25 Πυθάρχῳ τῷ Κυζικηνῷ, φίλῳ ὄντι, ἐχαρίσατο ἐπτά πόλεις.

4. Λόγισαι πρὸ ἔργου.—Διογένης πρὸς τὸν ἐνσεύσαντα αὐτῷ
δοκὸν, εἶτα εἰπόντα, φύλαξαι, πλήξαις αὐτὸν τῇ βακτηρίᾳ, εἶπε,
φύλαξαι.—Τοιοῦτος γίγνιαι περὶ τοὺς γονεῖς, ὡς ἂν εὖξαιο περὶ
σεαυτὸν γενέσθαι τοὺς σεαυτοῦ παῖδας.—Λέγεται Ἰὼ, ἡ Ἰνάχου,

&c. "have on the back a swelling like a camel," i. e. like a camel's;
as if the Greek had been, παρεμφερὲς τῷ τῆς καμήλου κυτῳματί.—
δεδοίκασιν, "fear," 3d plur. perf. indic. mid. of δίδω.—οὐ τοσοῦτον, "not
so much.—ὅσον, "as."—οὐκ ἀκήκοας, "hast thou not heard?" 2d sing.
perf. mid. of ἀκούω, with the Attic reduplication.—ὄντες ἄνθρωποι τὸ
παλαιὸν, "being formerly men."—τὸ παλαιὸν may be more lit. rendered
"of old."—μετέβαλον, "changed," i. e. were transformed: 3d plur.
2d aor. indic. act. of μεταβάλλω, translated here as if intransitive, but
having in reality ἑαυτοὺς understood.

18—21. ἐγρηγορέτος ἐνύπνιον, "is the dream of one awake," i. e. is a
waking dream, gen. sing. perf. part. mid. of ἐγείρω.—πότε ἤρξατο, "when
he began," 3d sing. 1st aor. indic. mid. of ἀρχω.—καταγιγνώσκειν ἑμαυτοῦ,
"to sit in judgment on myself." More lit. "to decide against myself,"
i. e. against my own foolish or evil propensities.

22—25. μέμνησο, "remember," 2d sing. perf. imper. pass. of μιμνήσκω,
and taken in a middle sense.—ὅτι σὺ ἤρξω, "that thou didst begin," 2d
sing. 1st aor. indic. mid. of ἀρχω.—ἠὔξατο ἔχειν, "wished he had," 3d
sing. 1st aor. indic. mid. of εὐχομαι.—φίλῳ ὄντι, "who was a friend of his."
Lit. "being a friend."—ἐχαρίσατο, 3d sing. 1st aor. indic. mid. of χαρίζω.

26—28. λόγισαι πρὸ ἔργου, "reflect before action," 2d sing. 1st aor. im-
per. mid. of λογίζω.—Διογένης πρὸς τὸν, &c. "unto a person who had
struck him with a blow from a beam, and who cried out thereupon,
'Take care,' Diogenes, having struck him with the staff, replied, 'Take
care.'" Lit. "unto the person who had," &c.—φύλαξαι, 2d sing. 1st
aor. imper. mid. of φυλάσσω.—πλήξαις, 1st aor. part. act. of πλήσσω.—
περὶ, "towards."—οἷους ἂν εὖξαιο, &c. "as thou wouldst wish."

29—33. ἡ Ἰνάχου, "the daughter of Inachus." Sup. θυγάτηρ.—
μεταμορφωθεῖσα, "after having been transformed," 1st aor. part. pass.

εἰς βοῦν μεταμορφωθείσα, τὸν Βόσπορον νήξασθαι καὶ δοῦναι τῷ 30
 πορθμῷ τὸ ὄνομα.—Σχολαστικὸς κολυμβᾶν βουλόμενος, παρὰ
 μικρὸν ἐπνίγη· ὤμοσεν οὖν μὴ ἄψασθαι ὕδατος, ἐὰν μὴ πρῶτον
 μάθῃ κολυμβᾶν.

5. Γραῦν τινὰ φασὶ μόσχον ἀραμένην, καὶ τοῦτο καθ' 35
 ἡμέραν ποιοῦσαν, λαθεῖν βοῦν φέρουσαν.—Μίλων, ὁ ἐκ Κρότωνος
 ἀθλητῆς, ταῦρον ἀράμενος, ἔφερε διὰ τοῦ σταδίου μέσου.—
 Λεύκουλλος, ὁ Ῥωμαίων στρατηγός, ὁ τὸν Μιθριδάτην καὶ
 Τιγράνην καταγωνισάμενος, πρῶτος διεκόμεσεν εἰς Ἰταλίαν τὸν
 ἔρασον.

6. Ἐπειδὴ θεοὶ σωτῆρες κυμάτων καὶ κινδύνου ἐμὲ ἐξείλοντο, 40
 ἐπ' ἐργασίαν τρέφομαι, καὶ βαδιοῦμαι ἐν τῷ ἀγρῷ διατρίβων.
 —Λεωνίδης, ἀκούσας τὸν ἥλιον ἐπισκιάζεσθαι τοῖς Περσῶν τοξέυ-

of μεταμορφώω.—νήξασθαι, "to have swam across," 1st aor. infin. mid. of νήχομαι.—δοῦναι τὸ ὄνομα, "to have given its name." The meaning is, that the passage or strait was called *Bosporus*, from βούς and πόρος, i. e. the passage of the cow.—παρὰ μικρὸν, "almost." Lit. "by the side of little."—ἐπνίγη, 3d sing. 2d aor. indic. pass. of πνίγω.—ὤμοσεν, 3d sing. 1st aor. indic. act. of ὀμνυμι.—μὴ ἄψασθαι, "never to touch," 1st aor. infin. mid. of ἄπτω, and governing the gen. as referring to a part.—ἐὰν μὴ πρῶτον μάθῃ, "unless he shall first have learned," 3d sing. 2d aor. subj. act. of μαθάνω.

34, 35. φασί, "they say," 3d plur. pres. indic. act. of φημί.—ἀραμῖναι, "having lifted," 1st aor. part. mid. of αἶρω.—καθ' ἡμέραν, "daily." —λαθεῖν βοῦν φέρουσαν, "insensibly carried it when an ox," i. e. advancing by little and little, carried it at last when it had become an ox. Lit. "escaped her own observation carrying an ox," i. e. the increase in the animal's weight was so imperceptible to her, from the daily custom of lifting it, that she at last carried it when grown into an ox, without perceiving that this required any unusual exertion of strength: λαθεῖν is the 2d aor. infin. act. of λανθάνω, and is very often rendered adverbially when joined with a participle, as in the present instance.

36—38. διὰ τοῦ σταδίου μέσου, "through the middle of the race-course," i. e. along its whole length, which was one hundred and twenty-five paces, or 600 feet.—ὁ καταγωνισάμενος, "who conquered."

40—44. θεοὶ σωτῆρές, "preserving deities." Lit. "gods, preservers." One of the nouns becomes an adjective in translating.—κυμάτων καὶ κινδύνου, &c. "have in their own good pleasure rescued me from billows and danger." Lit. "took me out for themselves," the force of the middle voice: κυμάτων and κινδύνου are governed by ἐκ ἐξείλοντο, which is the 3d plur. 2d aor. indic. mid. of ἐξαιρέω.—τρέφομαι, "I will turn me," 1st fut. mid. of τρέπω.—καὶ βαδιοῦμαι, &c. "and will go about in the country, dwelling there:" Attic fut. mid. for βαδίσομαι, from βαδίζω.—τὸν ἥλιον ἐπισκιάζεσθαι, "that the sun was shaded," i. e. was wont to

μασι, χάριεν, ἔφη, ὅτι καὶ ὑπὸ σκιᾷ μαχούμεθα.—Θεόκριτος
 ἐρωτηθεὶς ὑπὸ ἀδολέσχου, ὅπου αὐτὸν αὖριον ὄψοιτο; ἔφη, ὅπου
 45 ἐγὼ σὲ οὐκ ὄψομαι.

3. PASSIVE VOICE.

1. Ἐπὶ τῆς κολακείας, ὡς ἐπὶ μνήματος, αὐτὸ μόνον τὸ
 ὄνομα τῆς φιλίας ἐπιγέγραπται.—ὑπὸ τοῦ πλήθους τῶν πα-
 ρόντων ἐν τῇ ἐκκλησίᾳ διατετάραγμαί τὴν γνώμην, καὶ ὑπέρβρομός
 εἰμι, καὶ ἡ γλῶττά μοι πεπεδημένη ἔοικε, καὶ ἐπιλέλησμαι τὸ
 5 προοίμιον τῶν λόγων, ὃ παρεσκευασάμην.

Εἰ τοῖς ἐν οἴκῳ χρήμασιν λελείμεθα,

Ἡ δ' εὐγένεια καὶ τὸ γενναῖον μένει.

2. Οὐδεμία ἔτι τῶν πόλεων ἀκέραιός ἐστιν, ἥτις οὐχ ὁμόρους
 ἔχει τοὺς κακῶς ποιήσοντας, ὡς τετμῆσθαι μὲν τὰς χώρας,
 10 πεπορδῆσθαι δὲ τὰς πόλεις, ἀναστάτους δὲ γεγενῆσθαι τοὺς

be, imperf. infin. pass. of ἐπισκιάζω.—χάριεν, "it is good news." Sup.
 ἐστὶ. Lit. "it is a fine thing."—ἔτι καὶ, &c. "since we will even," &c.
 —μαχούμεθα, 2d fut. mid. (Attic contracted fut.) of μάχομαι.—ὄψοιτο,
 "he should see," 3d sing. 1st fut. opt. mid. of ὄπτομαι.

1—5. αὐτὸ μόνον τὸ ὄνομα, "the name itself alone."—ἐπιγέγραπται,
 "is inscribed," 3d sing. perf. indic. pass. of ἐπιγράφω.—διατετάραγμαί
 τὴν γνώμην, "I am disturbed in mind." Lit. "as to my mind," perf.
 indic. pass. of διαταράσσω.—γνώμην, acc. of nearer definition, where
 some understand κατά.—πεπεδημένη, "fettered."—ἐπιλέλησμαι, "I have
 forgotten," 1st sing. perf. indic. pass. of ἐπιλανθάνω, in a mid. sense.—
 ὃ παρεσκευασάμην, "which I had prepared," 1st sing. 1st aor. indic.
 mid. of παρασκευάζω.

6—8. αἱ τοῖς ἐν οἴκῳ, &c. Two Iambic trimeters. "If we are
 abandoned by the riches (we once had) within our dwelling, still noble
 birth and generous sentiment remain."—λελείμεθα, 1st plur. perf. in-
 dic. pass. of λείπω.—οὐδεμία ἔτι τῶν πόλεων, &c. "no one as yet of states
 is safe, that has not for neighbours those who will do it harm," i. e.
 who watch every opportunity of doing harm; and this, redoubling the
 watchfulness, ensures at the same time the safety of the state which
 they wish to injure.

9—14. ὡς τετμῆσθαι, &c. "so as to have its territories ravaged, its
 cities sacked, its private dwellings overthrown, its political institutions
 subverted, and its laws completely broken up." Lit. "so as for its ter-
 ritories to be ravaged, its cities to be sacked," &c. Accusatives before
 infinitives throughout the whole sentence. What is here stated is meant
 as an explanation of the evils that bad neighbours would inflict on a
 state if they succeeded in conquering it.—τετμῆσθαι, perf. infin. pass. of
 τέμνω.—πεπορδῆσθαι, perf. infin. pass. of πορδίζω.—γεγενῆσθαι, perf.

οἴκους τούτους ἰδίους, ἀνιστρέφθαι δὲ τὰς πολιτείας, καὶ κατα-
λειύσθαι τοὺς νόμους.—Ἄνθρωπος ὢν, μέμνησο τῆς κοινῆς
τύχης.—Μέμνησο ὅτι θνητὸς εἶς.—Εὐριπίδης ἐν Μακεδονίᾳ
τέθεται.

3. Ὁ Σαρδανάπαλλος ἐκεῖνος, ὃ τὸ σῶμα ἐντετριμμένος, καὶ 15
τὴν χαίτην διαπεπλεγμένος, καὶ ἐν πορφύροις κατορωρυγμένος,
καὶ ἐν βασιλείοις κατακεκλεισμένος, οὐδὲν ἄλλο εἰδῶκεν ἢ εὐ-
δαιμονίαν καὶ ἡδονήν.—Οἱ Πυθαγορικοὶ ἔλεγον, ἐνδεδέσθαι τῷ
σώματι τὰς ἀνθρώπων ψυχὰς τιμωρίας χάριν.—Τυφὼν, Γῆς
υἱὸς καὶ Ταρτάρου, μεμιγμένην εἶχε φύσιν ἀνδρὸς καὶ θηρίου. 20

4. Τοῦ μὲν ἀνθρώπου ἡ καρδία τῷ μαζῷ τῷ λαιῷ προσ-
ῆρτηται, τοῖς δὲ ἄλλοις ζώοις ἐν μέσῳ τῷ στήθει προσπέπλασ-
ται.—Ῥωμαίων αἱ πολλαὶ γυναῖκες τὰ αὐτὰ ὑποδήματα φορεῖν
τοῖς ἀνδράσιν εἰδισμέναι εἰσίν.—Σοφοκλῆς μετὰ τὴν ἐν Σαλαμῇ
ναυμαχίαν, ἔτι παῖς ὢν, περὶ τρόπαιον γυμνὸς ἀληλιμμένος 25

infin. pass. of γίνομαι.—ἀνιστρέφθαι, perf. infin. pass. of ἀναστρέφω.—
καταλειύσθαι, perf. infin. pass. of καταλύω.—ἄνθρωπος ὢν, “since thou
art mortal.”—τῆς κοινῆς τύχης, “the fortune that is incident unto all,” i. e.
the common nature of misfortune.—τίθασθαι, “lies buried,” 3d sing.
perf. indic. pass. of θάπτω. Observe the continued meaning implied by
the perfect.

15—20. Ὁ Σαρδανάπαλλος ἐκεῖνος, “that Sardanapālus yonder.”—ὃ τὸ
σῶμα ἐντετριμμένος, “*who (during life) was painted as to his person.*”
Lit. “rubbed in (with colours),” *χρώμασι* being understood : perf. part.
pass. of ἐντρίβω.—διαπεπλεγμένος, perf. part. pass. of διαπλέκω.—κατορω-
ρυγμένος, perf. part. pass. of κατορύσσω, with the reduplication.—καὶ ἐν
βασιλείοις κατακεκλεισμένος, “and secluded in a palace,” perf. part. pass.
of κατακλείω.—οὐδὲν ἄλλο ἢ, “nothing else but.”—ἐνδεῖσθαι, perf. infin.
pass. of ἐνδεῶ.—τιμωρίας χάριν, “as a punishment.” More lit. “for
the sake of punishment :” χάριν is the acc. sing. absolute ; where some,
however, understand κατά.—μεμιγμένην φύσιν ἀνδρὸς καὶ θηρίου, “a
blended nature of man and beast,” perf. part. pass. of μίγνυμι.

21—24. προσῆρτηται, “is attached unto,” 3d sing. perf. indic. pass. of
προσαρτάω.—τοῖς δὲ ἄλλοις ζώοις, “but in the rest of animals.”—προσ-
πέπλασται, 3d sing. perf. indic. pass. of προσπλάσσω.—Ῥωμαίων αἱ πολ-
λαὶ γυναῖκες, &c. “the majority of Roman females are accustomed to
wear the same sort of sandals with the men.” The article changes the
signification of πολλὸς, and several other adjectives. Thus πολλαὶ γυναῖκες,
“many women ;” but αἱ πολλαὶ γυναῖκες, “the majority of women.”—
Ῥωμαίων γυναῖκες. Lit. “females of the Romans.”—τοῖς ἀνδράσιν, the
dat. of similarity, after αὐτός.—εἰδισμέναι εἰσίν, 3d plur. perf. indic. pass.
of εἰδίζω.

25—29. γυμνὸς ἀληλιμμένος, “naked and anointed,” perf. part. pass.

ἐχόρευσεν.—Διογένης ἰδὼν ποτε γυναῖκας ἀπ' ἐλαίας ἀπηγχο-
 χονισμένας, εἶδε γάρ, ἔφη, πάντα τὰ δένδρα τοιοῦτον καρπὸν
 ἤνεγκεν.—Οἱ περὶ τὸν Θεμιστοκλέα Ἕλληνας διεσπαρμένοις τοῖς
 Πέρσαις συνεπλέκοντο.—Τὸ εἰμαρμένον διαφυγεῖν ἀδύνατον.—

- 30 Ζήνων δοῦλοι ἐμαστίγου ἐπὶ κλοπῇ· τοῦ δὲ εἰπόντος· εἰμαρτό μοι
 κλέψαι· καὶ δαρεῖναι, Ζήνων ἔφη.—Ἐν τοῖς Δράκοντος νόμοις
 μία ἅπασιν ὄριστο τοῖς ἀμαρτάνουσι ζήμια, θάνατος.—Οἱ Γί-
 γαντες ἠκόντιζον εἰς οὐρανὸν πέτρας καὶ δρῦς ἡμέμενας.

5. Πυθαγόρας πρῶτον ἑαυτὸν φιλόσοφον ὠνόμασεν οἱ δὲ
 35 παλαιότεροι σοφοὶ ὠνομάσθησαν.—Πυθαγόρας τῆς αὐτῆς ἡμέρας
 καὶ κατὰ τὴν αὐτὴν ὥραν ὥφθη ἐν Μεταποντίῳ καὶ ἐν Κρότωνι.
 —Οἱ εὐεργέται τῶν ἀνδρῶπων ἀδανάτων τιμῶν ἡξιώθησαν.—
 Ἦν Ἀθηναίοις ποτὲ πάτριον, ἡγεῖσθαι τῆς Ἑλλάδος, καὶ τοῖς
 τυράννοις ὑπὲρ τῆς ἐλευθερίας ἀνταγωνίζεσθαι.—Οὗτος ὁ νόμος
 40 ἤρξατο μὲν ἀπὸ Μιλτιάδου, ἤκμασε δὲ ἐπὶ Θεμιστοκλέους,

of ἀλείφω, with the reduplication.—ἀπηγχοισμένας, perf. part. pass. of
 ἀπαγχοῖζω.—εἶδε γάρ, ἔφη, &c. "exclaimed, 'A capital sight, for would
 that all trees bore such fruit!'" The particle εἶδε here denotes a wish,
 while γάρ refers to something that precedes and is understood. This
 ellipsis, involving an assent on the part of the speaker, we have en-
 deavoured to express by the words, "a capital sight."—ἤνεγκεν, 3d sing.
 2d aor. indic. act. of φέρω.—διεσπαρμένοις τοῖς Πέρσαις συνεπλέκοντο,
 "grappled with the scattered Persians," perf. part. pass. of διασπείρω.

29—33. τὸ εἰμαρμένον, "what is fated," perf. part. pass. of μίρω.
 It may also be rendered as a noun, "fate."—ἐμαστίγου, "was flogging."
 3d sing. imperf. indic. act. of μαστιγώω.—εἰμαρτο, "it was fated," 3d
 sing. plup. indic. pass. of μίρω, rendered as an imperf.—καὶ δαρεῖναι, Ζήνων
 ἔφη, "'Aye,' replied Zeno, 'and to be scourged as often as thou stolest.'" Lit.
 "and to be scourged too," 2d aor. infin. pass. of δίζω. We have
 endeavored here to express, by a somewhat free version, the peculiar
 force of the aorist. Zeno, the founder of the Stoic sect, maintained that
 all things were the result of absolute necessity. The appeal of the slave
 is based upon this doctrine.—ἅπασιν τοῖς ἀμαρτάνουσι, "for all who
 offended."—ὄριστο, 3d sing. pluperf. indic. pass. of ὀρίζω, to be rendered
 as an imperf.—ἡμμένας, "ignited," perf. part. pass. of ἅπτω.

34—42. ὠνόμασεν, 3d sing. 1st aor. indic. act. of ὀνομάζω.—δὲ,
 "whereas."—τῆς αὐτῆς ἡμέρας, "on the same day." Part of time is put
 in the gen.—ὥφθη, 3d sing. 1st aor. indic. pass. of ὥπτομαι.—ἡξιώθησαν,
 "were thought worthy of," 3d plur. 1st aor. indic. pass. of ἀξίωω, and
 governing the gen. like ἀξίως, from which it comes.—πάτριον, "an hereditary
 privilege," i. e. a privilege handed down to them from their fathers.—
 ἡγεῖσθαι, "to stand at the head of." More lit. "to take the lead of,"
 pres. infin. mid. of ἡγίομαι.—ἤκμασε, 3d sing. 1st aor. indic. act. of

κατέβη δὲ εἰς Κίμωνα, ἐφυλάχθη δὲ ὑπὸ Περικλέους, καὶ ἔθουμάσθη ὑπὸ Ἀλκιβιάδου.—Πτολεμαῖος, ὁ Μακεδονίας βασιλεὺς, ὑπὸ Γαλατῶν ἐσφάγη, καὶ πᾶσα ἡ Μακεδονικὴ δύναμις κατεκόπη καὶ διεφθάρη.—Δοῦρις ὁ Σάμιός φησι, Πολυσπέρχοντα, τὸν Μακεδόνων στρατηγὸν, εἰ μεθυσθεῖν, καίτοι πρὸς 45 βύτερον ὄντα, ἐν δειπνῇ ὀρχεῖσθαι.—Αἱ τιθῆναι ἐμπτύουσι τοῖς παιδίοις, ὥς μὴ βασκανθῶσιν.

6. Νέος ὢν ὁ Πλάτων οὕτως ἦν αἰδήμων καὶ κόσμιος, ὥστε μηδέποτε ὀφθῆναι γελῶν ὑπεράγαν.—Λόγος τις ἐστὶ, Ῥοδίους ὑσθῆναι χρυσῷ, χρυσῇ ἐπ' αὐτοὺς τοῦ Διὸς νεφέλην ῥήξαντος.— 50 Ἡρόδοτος λέγει, ἐπὶ Ἄττος διὰ λιμὸν εὐρεθῆναι τὰς παιδιὰς.—Ἀριάδην οἱ μὲν φασὶν ἀπάγξασθαι ἀπολειφθεῖσαν ὑπὸ τοῦ Θησέως, οἱ δὲ εἰς Νάξον κομισθεῖσαν Διονύσῳ γαμηθῆναι.—Ἡρακλῆς ἐν Θήβαις τραφεῖς καὶ παιδευθεῖς καὶ μάλιστα ἐν τοῖς γυμνα-

αἰμάζω.—ἐπὶ, "in the time of."—κατέβη, "descended," i. e. was perpetuated: 3d sing. 2d aor. indic. act. of καταβαίνω.—ἐφυλάχθη, 3d sing. 1st aor. indic. pass. of φυλάσσω.—ἔθουμάσθη, 3d sing. 1st aor. indic. pass. of θαυμάζω.

43—47. ἐσφάγη, "was slain," 3d sing. 2d aor. indic. pass. of σφάττω.—κατεκόπη καὶ διεφθάρη, "was cut to pieces and destroyed:" κατεκόπη is the 3d sing. 2d aor. indic. pass. of κατακόπτω.—διεφθάρη, 3d sing. 2d aor. indic. pass. of διαφθείρω.—εἰ μεθυσθεῖν, "in case he were intoxicated," i. e. whenever he was: 3d sing. 1st aor. opt. pass. of μεθύσκω.—ἐμπτύουσι τοῖς παιδίοις, "spit into the bosoms of their children." This curious piece of superstition is still practised in Greece. (Consult Dodwell's Travels, vol. ii. p. 36.)—ὥς μὴ βασκανθῶσιν, "that they may not be injured by the evil eye." Lit. "may not be spell-bound." (Dodwell, vol. ii. p. 30, seq.)

48—51. νίος ὢν, "when young."—ὀφθῆναι, 1st aor. infin. pass. of ὀπτομαι.—λόγος, "a tradition."—ὑσθῆναι, "were rained upon," 1st aor. infin. pass. of ὕω.—χρυσῇ ἐπ' αὐτοὺς, &c. "Jupiter having broken a golden cloud upon them:" ῥήξαντος, 1st aor. part. act. ῥήγνυμι. Gen. abs.—ἐπὶ Ἄττος διὰ λιμόν, &c. "that games were invented in the reign of Atys, in consequence of a famine." The number of daily meals was lessened in consequence of the scarcity, and to call off the attention of the Lydians from this circumstance, games and amusements were introduced.—εὐρεθῆναι, 1st aor. infin. pass. of εὐρίσκω.

52—59. Ἀριάδην οἱ μὲν φασὶν ἀπάγξασθαι, "some say that Ariadne hung herself," 1st aor. infin. mid. of ἀπάγγω.—ἀπολειφθεῖσαν, 1st aor. part. pass. of ἀπολείπω.—οἱ δὲ, "but others," φασὶ understood.—κομισθεῖσαν, 1st aor. part. pass. of κομίζω.—γαμηθῆναι, 1st aor. infin. pass. of γαμίζω.—τραφεῖς, "having been nurtured," 2d aor. part. pass. of τρέφω.—καὶ μάλιστα ἐν τοῖς, &c. "and having in particular been carefully trained

- 55 *σίοις διαπονηθεὶς περιβόητος ἐγένετο.*—*Ἀπόλλων καταδικασθεὶς ἐπὶ τῷ τῶν Κυκλώπων θανάτῳ, κάξοστρακισθεὶς διὰ τοῦτο ἐκ τοῦ οὐρανοῦ, κατεπέμφθη εἰς γῆν, καὶ ἐθήτευσεν ἐν Θετταλίᾳ παρ' Ἀδμήτῳ καὶ ἐν Φρυγίᾳ παρὰ Λαομέδοντι.*—Πόνου μεταλλαχθέντος οἱ πόνοι γλυκεῖς.
- 60 7. "Ο μέλλεις πράττειν, μὴ πρόλεγε· ἀποτυχὼν γὰρ γελασθήσει.—Βασιλεὺς ὢν, σκόπει, ὅπως οἱ βέλτιστοι μὲν τὰς τιμὰς ἔξουσιν, οἱ δὲ ἄλλοι μὴδὲν ἀδικηθήσονται.—Αἰδοῦ σαυτὸν, καὶ ἄλλον οὐκ αἰσχυνήσῃ.—"Ἀπαντα δόκει ποιεῖν ὥς μὴδὲνα λήσων· καὶ γὰρ ἐὰν παραυτίκα κρύψῃς, ὕστερον ὀφθήσει.
- 65 8. "Υἱας ὁ Θειοδάμαντος παῖς, ἐν Μυσίᾳ ἀποσταλεὶς ὑδρεύσασθαι, διὰ κάλλος ὑπὸ Νυμφῶν ἡρπάγη.—Σοφοκλῆς, ὁ τραγωδοποιὸς ῥᾶγα σταφυλῆς καταπιὼν ἀπεπνίγη.—"Ἡφαιστος ἐρρίφη ὑπὸ τοῦ Διὸς ἐξ οὐρανοῦ, ὅθεν χωλὸς ἐγένετο.—Σχολαστικὸς, ἰατρῷ συναντήσας, ἐκρύβη· πυθομένου δὲ τινος τὴν αἰτίαν, ἔφη·

in gymnastic exercises.—*ἐγένετο*, "became," 3d sing. 2d aor. indic. mid. of *γίνομαι*.—*ἐπὶ*, "on account of."—*κάξοστρακισθεὶς διὰ τοῦτο*, "and having been banished for this:" for *καὶ ἐξοστρακισθεὶς*, 1st aor. part. pass. of *ἐξοστρακίζω*.—*πόνου μεταλλαχθέντος*, &c. "toils are pleasing, when labour is changed," i. e. change of labour enables us to endure toils more easily, 1st aor. part. pass. of *μεταλλάσσω*.

60—64. *ὁ μέλλεις πράττειν*, "what thou art about to do."—*ἀποτυχὼν*, "having failed," 2d aor. part. act. of *ἀποτυγχάνω*.—*γελασθήσει*, 2d sing. 1st fut. indic. pass. of *γελᾶω*, with the Attic termination, in place of the com. form *γελασθήση*.—*σκόπει*, "see," 2d sing. pres. imper. act. of *σκοπέω*.—*τὰς τιμὰς*, "the honours which are their due." Observe the force of the article.—*μὴδὲν*, "in no respect."—*ἀδικηθήσονται*, 3d plur. 1st fut. indic. pass. of *ἀδικέω*.—*αἰδοῦ*, "respect," 2d sing. pres. imper. mid. of *αἰδέομαι*.—*ἅπαντα δόκει ποιεῖν*, &c. "think that thou art doing all things, as if about to escape the observation of no one." The reference in *ποιεῖν* being to the same person implied in *δόκει*, the pronoun does not appear before the infin. but is understood in the nom. and with this nom. *λήσων* agrees.—*λήσων*, 1st fut. part. act. of *λανθάνω*.—*καὶ γὰρ ἐὰν*, &c. "for even though thou mayest have concealed it for the present, thou wilt afterward be discovered," i. e. mayest have concealed what thou art doing: *κρύψῃς*, 2d sing. 1st aor. subj. act. of *κρύπτω*.—*ὀφθήσει*, 2d sing. 1st fut. indic. pass. of *ὀπτομαι*.

65—70. *ἀποσταλεὶς*, 2d aor. part. pass. of *ἀποστέλλω*.—*ὑδρεύσασθαι*, "to draw water," 1st aor. infin. mid. of *ὕδρευω*.—*ἡρπάγη*, "was forcibly carried off," 3d sing. 2d aor. indic. pass. of *ἁρπάζω*.—*καταπιὼν*, 2d aor. part. act. of *καταπίνω*.—*ἀπεπνίγη*, 3d sing. 2d aor. indic. pass. of *ἀποπνίγω*.—*ἐρρίφη*, 3d sing. 2d aor. indic. pass. of *ῥίπτω*.—*ἐκρύβη*, "hid himself," 3d sing. 2d aor. indic. pass. of *κρύπτω*, in a middle sense.—*πυθι-*

καιρὸν ἔχω μὴ ἀσθενήσας, καὶ αἰσχύνομαι εἰς ὅ-ψιν ἐλθεῖν τοῦ 70
 ἱατροῦ.—Λέγεται, τὸν Κινέαν, ἐπεὶ τὴν τῶν Ῥωμαίων ἀρετὴν
 κατενόησε, τῷ Πύρρῳ εἰπεῖν, ὡς ἡ σύγκλητος αὐτῷ βασιλέων
 πολλῶν συνέδριον φανείη.—Συγκρινομένων τῶν τριῶν ἡπείρων πρὸς
 ἀλλήλας, μεγίστη μὲν φανείη ἂν ἡ Ἀσία, εἴτα ἡ Λιβύη, τελευ-
 ταῖα δὲ ἡ Εὐρώπη.

75

IX. CONTRACT VERBS.

1. ACTIVE VOICE.

1. Ὁ φθονέων ἑαυτὸν ὡς ἔχθρὸν λυπέει.—Ἀγαθοῖσιν ὁμίλει.—
 Θάρσος σὺν λόγῳ αἶνεε, τὸ δὲ μετὰ ἀλογίης ὃν ἀποστύγει.—
 Πολλοί, δοκέοντες ἑαυτοὺς φιλέειν, οὐκ ἀληθῶς φιλέουσιν.—Μη-
 δὲν φθόβει.—Νόει, καὶ τότε πρῶττε.

2. Ἡ Φωκίανος γυνὴ ἐρωτηθεῖσα, διὰ τί μόνῃ τῶν ἄλλων οὐ 5

μίμν, "having inquired," 2d aor. part. mid. of πυθάνομαι.—καιρὸν ἔχω μὴ
 ἀσθενήσας, "I have had a fair time of it in not having been sick, i. e. I
 have been lucky enough not to be sick for some time back. Observe
 the force of καιρὸν, which, besides its other meanings, has that of "a
 favourable" or "advantageous time:" χρόνον would have denoted mere
 continuance of time. The verb ἔχω implies here, in fact, "I have had
 and still have."—ἐλθεῖν, 2d aor. infin. act. of ἐρχομαι.

71—74. λέγεται τὸν Κινέαν, &c. "it is said that Cineas, when he per-
 ceived the spirit of the Romans, remarked unto Pyrrhus, that their
 senate appeared to him an assembly of kings."—φανείη, 3d sing. 2d aor.
 opt. pass. of φαίω, in a mid. sense. In such constructions as the pre-
 sent, the optative is employed to denote what is passing in the mind of
 the individual who speaks, or, in other words, to express his own thoughts,
 not those of the writer also.—συγκρινομένων, "being compared." Gen.
 absol.—φανείη ἂν, "will appear." A softened expression instead of
 φανίσεται, and meaning strictly, "will appear in all likelihood."

1—4. ὁ φθονέων, &c. "the envious man afflicts himself as a private
 foe," i. e. envy pains him who entertains it, in as great a degree as this
 one would seek to pain a bitter foe. Lit. "he who envies." The first
 four sentences of this paragraph are from Ionic writers; and as the
 Ionic dialect delights in a concurrence of vowel sounds, the verbs are
 therefore free from contractions.—θάρος σὺν λόγῳ, "courage united
 with wisdom."—τὸ ὃν μετὰ, "that which is coupled with," i. e. that
 kind of courage which, &c.—δοκίοντες, "appearing."—οὐκ ἀληθῶς φιλέ-
 ουσιν, "do not in reality so love," i. e. they prove their own worst ene-
 mies.—νόει, "reflect."—πρῶττε, "act."

5, 6. ἐρωτηθεῖσα, 1st aor. part. pass. of ἐρωτάω.—τῶν ἄλλων, "of
 all women." Sup. γυναικῶν. Lit. "of the rest of women," i. e. in

φορεῖ χρυσοῦν κόσμον, ἔφη, ὅτι αὐτάρκης κόσμος μοί ἐστιν ἢ τοῦ ἀνδρὸς ἀρετή.— Ὁ οἶνος

τὸν ταπεινὸν μέγα φρονεῖν ποιεῖ,

τὸν τὰς ὀφρῦς αἵροντα συμπεῖθει γελᾶν,

10

τὸν δ' ἀσθενῇ τολμᾶν τι, τὸν δειλὸν θρασεῖν.

Ἡ συνήθεια κόρον γεννᾷ· οἰκοῦντες γῆν ζητοῦμεν θάλασσαν, καὶ πλέοντες πάλιν περισκοποῦμεν τὸν ἀγρόν.— Οἱ πλεονεκτοῦντες πολεμοῦσιν αἰεὶ, τὸ ἐπιβουλεύειν καὶ φθονεῖν ἔμφυτον ἔχοντες.—

Καυσιανοὶ τοὺς μὲν γεννωμένους θρηνοῦσι, τοὺς δὲ τελευτήσαντας
15 μακαρίζουσιν.

Οἶνου γὰρ ευροῖς ἂν τι πρακτικώτερον

Ὁρᾷς; ὅταν πίνωσιν ἄνθρωποι, τότε

Πλουτοῦσιν, διαπράττουσι, νικῶσιν δίκας,

Εὐδαιμονοῦσιν, ὠφελοῦσι τοὺς φίλους.

20 3. Αἰσχύλος, ὡς λέγουσι, τὰς τραγωδίας μεθύων ἐποίει.—

Ὁρφεὺς ᾄδων ἐκίνει λίθους τε καὶ δένδρα.— Οἱ Σαρδῶνι τοὺς ἦδη γεγηρακότας τῶν πατέρων ῥοπάλοις ἀνήρουν.— Οἱ ἄνθρωποι τὸ

respect of the rest of women.—*ἔτι*. See note on line 22, p. 23.—*τοῦ ἀνδρὸς*, "of my husband."

8—13. *τὸν ταπεινὸν*, &c. "makes the man of humble mind entertain lofty notions." Lit. "makes the humble man think greatly," i. e. proudly or loftily.—*τὸν τὰς ὀφρῦς αἵροντα*, "him that raises his eyebrows," i. e. the supercilious man.—*ἡ συνήθεια*, &c. "familiarity begets satiety," i. e. a thing with which we are familiar eventually tires, and leads to a desire of change.—*οἰκοῦντες γῆν*, "while inhabiting the land, for example."—*καὶ πλείοντες πάλιν*, &c. "and again, while sailing on the sea, we look around for the land." *πλείοντες* here has no contraction. The verbs *πλέω*, *πνέω*, *βέω*, *τρίω*, and *χίω*, do not suffer contraction, except into *ει*.—*οἱ πλεονεκτοῦντες*, "the grasping."—More lit. "they who strive to gain more," i. e. by undue means.—*τὸ ἐπιβουλεύειν*, &c. "having plotting and envy natural unto them." The infin. with the neut. of the art. taken as a verbal noun. The art. is to be supplied with *φθονεῖν*.

16—18. *οἶνου γὰρ ευροῖς ἂν*, &c. "for couldst thou find any thing more practical in its effects than wine?" The particle *γὰρ* refers to something going before, but here omitted.—*πλουτοῦσι*, "they are rich," i. e. in their own imagination.—*διαπράττουσι*, "they accomplish things."—*νικῶσιν δίκας*, "they gain lawsuits." Still referring to the influence of wine upon the imagination.

20—24. *μεθύων*, "while intoxicated." A falsehood of course.—*ᾄδων*, "by singing."—*τοὺς ἦδη γεγηρακότας*, &c. "those of their parents who were now advanced in years," acc. plur. perf. part. act. of *γήρασκω*.

παλαιὸν ἐν ἄντροις ῥέκουν.—Τὴν Σικελίαν τὸ παλαιὸν ταμεῖον τῆς Ῥώμης ἱκαλοῦν οἱ Ῥωμαῖοι.

4. Ὁ μηδὲν ἀδικῶν οὐδενὸς δεῖται νόμου.—Κυβερνήτου νοσῶν- 25
τος, ὅλον συμπάσχει τὸ σκάφος.—Σχολαστικὸς, ναυαγεῖν μίλλων,
πινακίδας ῥῆτι, ἵνα διαθήκας γράφῃ· τοὺς δὲ οἰκέτας ὀρῶν ἀλ-
γοῦντας διὰ τοῦ κινδύνου, ἔφη, μὴ λυπεῖσθε, ἐλευθερῶ γὰρ ὑμᾶς.
—Οὐ μόνος ὁ Πλοῦτος τυφλὸς, ἀλλὰ καὶ ἡ ὁδηγοῦσα αὐτὸν
Τύχη.—Τὴν Ἀχιλλέως ἀσπίδα Ὅμηρος ἐποίησε φέρουσιν ὅλον 30
τὸν οὐρανὸν, καὶ γεωργοῦντας, καὶ γαμοῦντας, καὶ δικαζομένους,
καὶ πολεμοῦντας.

5. Ὁ Βάκχος καὶ Ληναῖος καλεῖται ἀπὸ τοῦ πατῆσαι τὰς
σταφυλάς ἐν ληνῷ.—Ὁ Θαλλῆς λέγεται πρῶτος ἀστρόλογῆσαι.
Ἐν Μακεδονίᾳ οὐκ ἔθος ἦν κατακλίνεσθαι τινα ἐν δειπνῷ, εἰ μὴ 35
τις ἔξω λίνων ὧν ἄγριον κεντήσειεν.—Ἐπίκουρος ἐρωτηθεὶς, πῶς ἂν
τις πλουτήσειεν; οὐ τοῖς οὐσι προστιθείς, ἔφη, τῆς δὲ χρείας τὰ

—ἀήρουν, 3d plur. imperf. indic. act. of ἀναιρίω.—τὸ παλαιόν, "anciently."
The article with the neut. of the adj. taken adverbially.—ῥέκουν, 3d plur.
imperf. indic. act. of οἰκίω.—τὸ παλαιὸν ταμεῖον, "the granary from of
old." More lit. "the ancient granary."

25—31. ὁ μηδὲν ἀδικῶν, "he that is guilty of no injustice." Lit.
"he who is unjust in no degree."—δεῖται, 3d sing. pres. indic. mid. of
δέωμαι, which governs the gen. as being a verb of want.—ναυαγεῖν μίλλων,
"being about to suffer shipwreck."—ῥῆτι, 3d sing. imperf. indic. act. of
αἰτίω.—διαθήκας, "his will." Slaves were often emancipated by their
masters in their wills.—τὴν Ἀχιλλέως ἀσπίδα, &c. "Homer has described
the shield of Achilles as bearing on it the whole heavens, and also per-
sons cultivating the ground, and marrying, and contending at law, and
carrying on warfare." The accusatives γεωργοῦντας, γαμοῦντας, &c.
depend, in common with οὐρανὸν, on φέρουσιν.

33—37. Ὁ Βάκχος, &c. "Bacchus is also called Lenæus from the tread-
ing of the grapes in the wine-vat."—λέγεται, "is said."—κατακλίνεσθαι τινα,
"for any one to recline." The acc. with the infin. The ancients gene-
rally reclined at eating.—εἰ μὴ τις κεντήσειεν, "unless he had wounded."
Lit. "unless he might have wounded." The pronoun τις, from its
having been employed in the previous clause, becomes equivalent here
merely to "he."—κεντήσειεν is the 3d sing. 1st aor. opt. act. of κεντίω, and
is the Æolic form for κεντήσαι.—οὐ τοῖς οὐσι, &c. "not by adding to his
present means, but by lopping away the greater part of his present
wants," i. e. not by making more money, but by having fewer wants.
More lit. "not by adding to the things that are (at present unto him),
but by cutting around the most things of (i. e. connected with) his
(present) want."—οὐσι, dat. plur. pres. part. of οἰμῶ.—προστιθείς, pres.
part. act. of προστίθημι.

πολλὰ περιτέμνων.—Σχολαστικὸς, ἱατρῷ συναντήσας, συγχώρησόν μοι, εἶπε, καὶ μὴ μοι μέμψῃ, ὅτι οὐκ ἐνόησα.—Μηδέποτε φρο-
40 νήσης ἐπὶ σεαυτῷ μέγα, ἀλλὰ μηδὲ καταφρονήσης σεαυτοῦ.—
Πλάτων τὴν φιλοσοφίαν θανάτου μελέτην ἐκάλεσεν.

6. Ὡ παῖ, σιώπα· πολλὰ ἔχει σιγὴ καλὰ.—Μὴ κακῶς ὁμίλει·
θεοὺς τίμα· τὰ σπουδαῖα μελέτα· μὴ ψεύδου.—Γελᾷ ὁ μᾶρος
κἂν τι μὴ γελοῖον ᾖ.—Ὁ Σαλμωνεὺς ἀντιβροντᾷ ἐτόλμα τῷ
45 Διτί.—Καλὸν τὸ γηρᾶν, καὶ τὸ μὴ γηρᾶν καλόν.—Νικίας οὕτως
ἦν φιλόπονος, ὥστε πολλάκις ἐρωτᾷ τοὺς οἰκέτας, εἰ ἡρίστηκεν.—
Ἀναξαγόρας πρὸς τὸν δυσφοροῦντα, ὅτι ἐπὶ ξένης τελευτᾷ, παν-
ταχόθεν, ἔφη, ὁμοία ἐστὶν ἢ εἰς αἵδου κατάβασις.

7. Οἱ πολὺποδες ἑλλοχῶσι τοὺς ἰχθῦς τὸν τρόπον τοῦτον· ὑπὸ
50 ταῖς πέτραις κάθηνται, καὶ ἑαυτοὺς εἰς τὴν ἐκείνων μεταμορφοῦσι
χροῖαν, καὶ πέτραι εἶναι δοκοῦσιν. Οἱ τοίνυν ἰχθῦς προσνέουσιν,
οἱ δὲ πολὺποδες αὐτοὺς ἀφυλάκτους ὄντας περιβάλλουσι ταῖς
ἑαυτῶν πλεκτάναις.—Ἰππειον Ποσειδῶνα τιμῶσιν Ἕλληνες, καὶ
θύουσιν αὐτῷ ἐπὶ Ἴσθμῳ.—Οἱ Κόλχοι τοὺς νεκροὺς ἐν βύρσαις
55 θάπτουσι, καὶ ἐκ τῶν δένδρων ἐξαργυῶσιν.—Ἀναξαγόραν τὸν Κλα-

39—41. μηδέποτε φρονήσης, &c. "*never think highly of thyself, and yet, on the other hand (ἀλλὰ δὲ), do not despise thyself,*" i. e. do not think meanly of thyself.—φρονήσης, 2d sing. 1st aor. subj. act. of φρονέω.—θανάτου μελέτην, "*a preparation for death.*"—ἐκάλεσεν, "*used to call.*"

42—48. πολλὰ for πολλὰ, by apostrophe.—καλὰ, "*advantages.*" Lit. "*fine things,*" i. e. connected with it.—τὰ σπουδαῖα, "*worthy things.*"—κἂν μὴ ᾖ, "*even though there be not at the time:*" κἂν for καὶ ἂν.—ᾖ, 3d sing. pres. subj. of εἰμί.—ἀντιβροντᾷ τῷ Διτί, "*to thunder in rivalry with Jove,*" i. e. "*to emulate the thunder of Jove.*" Lit. "*to thunder against Jove.*"—καλὸν τὸ γηρᾶν, &c. "*to be old is good, and not to be old is good,*" i. e. age and youth have each their respective advantages. εἰ ἡρίστηκεν, "*if he has breakfasted,*" 3d sing. perf. indic. act. of ἀριστάω. The perf. gives more animation to the sentence, and brings the scene more before the eyes of the reader.—ἐπὶ ξένης, "*in a foreign land.*" Sup. γῆς. Lit. "*upon foreign earth*"—εἰς αἵδου, "*unto Hades.*" Sup. δαμα. Lit. "*unto the mansion (or home) of Hades.*"

49—58. τὸν τρόπον τοῦτον, "*in the following manner.*" The acc. of nearer definition, where some sup. κατά.—κάθηνται, "*they lurk.*" Lit. "*they sit,*" 3d plur. pres. indic. of κάθημαι.—εἰς τὴν ἐκείνων χροῖαν, "*into their colour,*" i. e. into the colour of the rocks.—δοκοῦσιν, "*appear.*"—προσνέουσιν, not contracted. Consult note on line 12, page 36.—ἀφυλάκτους ὄντας, "*being off their guard.*"—περιβάλλουσι, "*encircle.*" Lit. "*throw around.*"—Ἰππειον Ποσειδῶνα, "*the equestrian Neptune.*"—ἐπὶ Ἴσθμῳ, "*at the Isthmus of Corinth.*" More lit. "*upon the*"

ζομένιον φασι μὴ γελῶντά ποτε ὀφθῆναι, μήτε μειδιῶντα.—Διο-
γένης ἰδὼν ποτε μαιράκιον ἐρυθριῶν, θάρσσει, ἔφη, τοιοῦτόν ἐστι τῆς
ἀρετῆς τὸ χρῶμα.—Οἱ ἄνθρωποι οὐδὲ τὸν ἀέρα τοῖς ὄρνεσι εἶων
ἐλεύθερον.

8. Μάτρις ὁ Ἀθηναῖος, ὃν ἐβίω χρόνον, οὐδὲν εἰσιτεῖτο ἢ μὲρ- 60
ρίνης ὀλίγον, οἶνου δὲ καὶ τῶν ἄλλων πάντων ἀπέχετο, πλὴν
ὕδατος.—Ὀδυσσεὺς τὸν Κύκλωπα μεθύσαντα ἐξετύφλωσεν.—
Ὅμηρος τὸν οἶνον ἀπογυιοῦν λέγει.—Βέβαιον οὐδὲν ἐστὶν ἐν θνη-
τῶν βίῳ βιοῦ γὰρ οὐδεὶς ὃν προαιρεῖται τρέπον.

2. MIDDLE VOICE.

1. Μᾶλλον εὐλαβοῦ ψόγον ἢ κίνδυνον.—Παρὰ Ἀντιόχῳ τῷ
Μεγάλῳ προσαγορευθέντι, ἐν τῷ δείπνῳ πρὸς ὅπλα ἄρχοῦντο οὐ
μόνον οἱ βασιλέως φίλοι, ἀλλὰ καὶ αὐτὸς ὁ βασιλεύς.—Οἱ
Ταράντινοι ἐβουλεύοντο ποιεῖσθαι Πύρρον ἡγεμόνα, καὶ καλεῖν ἐπὶ
τὸν πόλεμον.—Ἐμπεδοκλῆς τὴν βασιλείαν αὐτῷ δίδομένην παρη- 5
τήσατο, τὴν λιτότητα δηλονότι πλεον ἀγαπήσας.—Φίλους μὴ

Isthmus."—μή ποτε ὀφθῆναι, "*was never seen*," 1st aor. infin. pass.
of ὀπτομαι.—ἐρυθριῶν, "*blushing*," acc. sing. neut. pres. part. act. of
ἐρυθρίω, and contracted from ἐρυθρίαν.—οὐδὲ τὸν ἀέρα εἶων, "*left not even
the air*," 3d plur. imperf. indic. act. of εἶω.

60—64. ὃν ἐβίω χρόνον, "*as long as he lived*." More lit. "*during
what time he lived*," 3d sing. 2d aor. indic. act. of βίω.—οὐδὲν ἢ, "*on
nothing else but*." Sup. ἄλλο.—ἀπέχετο, "*abstained from*." Lit.
"*kept himself from*," 3d sing. imperf. indic. mid. of ἀπείχω.—ἐξετύφ-
λωσεν, 3d sing. 1st aor. indic. act. of ἐκτυφλώ.—τὸν οἶνον ἀπογυιοῦν, "*that
wine lames*," pres. infin. act. of ἀπογυίω.—βιοῦ γὰρ οὐδεὶς, &c. "*for no
one lives in the way that he prefers*." More lit. "*for no one lives in
that way (τῷτῃ τὸν τρόπον), in which way (ὃν τρόπον) he prefers to live
(βιοῦν)*."—προαιρεῖται. Lit. "*chooses in preference for himself*," 3d sing.
pres. indic. mid. of προαιρέω.

1—6. τῷ Μεγάλῳ προσαγορευθέντι, "*surnamed the Great*," 1st aor.
part. pass. of προσαγορεύω. The pass. part. has here the same case after
it as before it.—πρὸς ὅπλα ἄρχοῦντο, "*were accustomed to dance to the
clashing of arms*." Compare the analogous phrase, πρὸς αὐλοὺς ὀρχεῖσθαι,
"*to dance to the music of flutes*."—ἄρχοῦντο, 3d plur. perf. indic.
mid. of ὀρχεῖσθαι.—ποιεῖσθαι Πύρρον ἡγεμόνα, "*to make Pyrrhus their
leader*." Lit. "*to make Pyrrhus a leader for themselves*," pres. infin.
mid. of ποιεῖν.—καλεῖν. Sup. αὐτῷ.—τὴν βασιλείαν αὐτῷ, &c. "*declined
the sovereignty when offered to him*." More lit. "*asked a way for
himself from the sovereignty*," &c. 3d sing. 1st aor. indic. mid. of παρ-
αίτω.—τὴν λιτότητα, "*the simple life which he led*." Observe the force
of the article.

ταχὺ κτῶ.—Λάμπις, ὁ ναύκληρος, ἐρωτηθεὶς, πῶς ἐκτήσατο τὸν πλοῦτον; οὐ χαλεπῶς, ἔφη, τὸν μέγαν, τὸν δὲ βραχὺν ἐπιπόνως.—Οὕτω πειρῶ ζῆν, ὥς καὶ ὀλίγον καὶ πολὺν χρόνον 10 βιωσόμενος.—Ἡδέως μὲν ἔχει πρὸς ἅπαντας, χρῶ δὲ τοῖς βελτίστοις.—Εἰ σὺ ἐδεάσω ἅπερ ἐγὼ, εὖ οἶδα ὅτι οὐκ ἂν ἐπαύσω γελῶν.—Πάντων ἐστὶν ἡδιστον καὶ λυσιτελέστατον, πιστοὺς ἄμα καὶ χρησίμους φίλους κτᾶσθαι ταῖς εὐεργεσίαις.

3. PASSIVE VOICE.

1. Οἱ μὴ κολάζοντες τοὺς κακοὺς βούλονται ἀδικεῖσθαι τοὺς ἀγαθοὺς.—Οἱ καλῶς ἀγωνισάμενοι τῶν Λακεδαιμονίων καὶ ἀποθανόντες θαλλοῖς ἀνεδοῦντο.—Κλεάνθης διεβοήθη ἐπὶ φιλοπονίᾳ: πένης γὰρ ὢν, νύκτωρ μὲν ἐν τοῖς κήποις ἦντλει, μεθ' ἡμέραν δὲ 5 ἐν τοῖς λόγους ἐγυμνάζετο.—Κόλαζε τὰ πάθη, ἵνα μὴ ὑπ' αὐτῶν

6—9. φίλους μὴ ταχὺ κτῶ, “do not acquire friends hastily.” More lit. “acquire not friends for thyself hastily,” 2d sing. pres. imper. mid. of κτάμαι, and contracted for κτάου—οὐ χαλεπῶς τὸν μέγαν, &c. “great wealth without difficulty, but scanty riches with toil,” i. e. the whole difficulty lay in the commencement. Sup. ἐκτισάμεν, to govern the acc. πλοῦτον, which last is understood after μέγαν and βραχὺν respectively.—οὕτω πειρῶ ζῆν, &c. “strive to live in such a way, as if thou wert about to live for both a short and a long period,” i. e. be ever ready for death, whether it come in early or advanced years, and yet enjoy at the same time the rational pleasures of existence: πειρῶ is the 2d sing. pres. imper. mid. of πειράω, and contracted for πειράου.

10—13. ἡδέως μὲν ἔχει, &c. “be courteous unto all, but make use only of the best,” i. e. avail thyself only of the services of the most worthy. Lit. “have thyself pleasantly unto all.” After ἔχει sup. σπαντός.—χρῶ, 2d sing. pres. imper. mid. of χράμαι, and contracted from χρέου.—εἰ σὺ ἐδεάσω, “if thou hadst beheld,” 2d sing. 1st aor. indic. mid. of θεάομαι. ἐγὼ, nom. to ἐκτισάμεν understood.—ὅτι οὐκ ἂν ἐπαύσω, “that thou wouldst not have ceased,” 2d sing. 1st aor. indic. mid. of παύω.—κτᾶσθαι ταῖς εὐεργεσίαις, “to acquire for one’s self, by acts of kindness,” pres. infin. mid. of κτάμαι.

1—5. βούλονται, “wish in fact.”—οἱ καλῶς ἀγωνισάμενοι, &c. “those of the Lacedæmonians that had contended manfully, and fallen in battle, were crowned with garlands.” Lit. “were bound with branches.” The clause καὶ ἀποθανόντες is susceptible of another explanation, “even after having fallen,” i. e. were crowned even after death, but the idea is the same.—ἀνεδοῦντο, 3d plur. imperf. indic. pass. of ἀναδίδω.—ἦντλει, “he drew water,” 3d sing. imperf. indic. act. of ἐντλήω.—μεθ’ ἡμέραν δὲ, “but by day.”—ἐν τοῖς λόγους ἐγυμνάζετο, “exercised himself in philosophic disputations,” 3d sing. imperf. indic. mid. of γυμνάζω.

5—8. ἵνα μὴ ὑπ’ αὐτῶν τιμωρῇ, “in order that thou payest not be

τιμωρῇ.—Ἰππόλυτος ὑπὸ τῆς Ἀρτέμιδος ἐτιμᾶτο καὶ ἐν λόγοις ἦν.—Ὅταν αἱ μέλισσαι σκιρτήσωσιν ἢ πλανηθῶσιν, οἱ σμηνουργοὶ προτοῦσι πρῶτον τινὰ ἐμμελῆ, οὗ ἀκούουσιν αἱ μέλισσαι ὑποστρέφουσιν.—Ἀγάθων ἔφη, τὸν ἄρχοντα τριῶν δεῖν μεμνήσθαι πρῶτον μὲν, ὅτι ἀνδρώπων ἄρχει· δεύτερον, ὅτι κατὰ νόμους 10 ἄρχει· τρίτον, ὅτι οὐκ αἰεὶ ἄρχει.—Παρ' Ἰνδοῖς ὁ τεχνίτου πηρώσας χεῖρα ἢ ὀφθαλμὸν, θανάτῳ ζημιοῦται.—Φινεύς ὁ μάντις τὰς ὄψεις πεπηρωμένος ἦν· πηρωθῆναι δὲ φασιν αὐτὸν ὑπὸ θεῶν, ὅτι προὔλεγε τοῖς ἀνθρώποις τὰ μέλλοντα.—Πλάτων πρὸς τινα τῶν παιδῶν, μεμαστίγωσο ἂν, ἔφη, εἰ μὴ ὥργιζόμενην. 15

X. VERBS IN μι.

1. ACTIVE VOICE.

1. Ζεὺς πάντα τίθεισιν, ὅπη θέλει.—Τί τὸν νεκρὸν ὁ κωκυτὸς ἐκίνησιν;—Λέοντα νοσοῦντα οὐδὲν ἄλλο ἐκίνησιν φάρμακον, εἰ μὴ

harassed by them.—καὶ ἐν λόγοις ἦν, “and was in high repute.” More lit. “and was in the remarks (of men),” i. e. was much spoken of by men.—ἡ πλανηθῶσιν, “or wander (from the hives),” 3d plur. 1st aor. subj. pass. of πλανᾶω, taken here in a middle sense.—προτοῦσι πρῶτον τινὰ ἐμμελῆ, “produce, by striking, a musical kind of noise,” i. e. by striking brazen vessels, &c. It is very common in Greek for an intransitive verb to be followed by the acc. of a noun that expresses the abstract of the verb, or in other words by the acc. of a cognate noun.—οὗ ἀκούουσιν, “on hearing which.” The gen. is governed by ἀκούω as one of the verbs denoting the operations of the senses.—ὑποστρέφουσιν, “gradually return.” Observe the force of ὑπὸ in composition.

9—15. τὸν ἄρχοντα, “that a ruler.” Lit. “that he who rules.”—τριῶν, “three things.” Sup. χρημάτων. The gen. is here governed by μεμνήσθαι, as a verb of remembering.—μεμνήσθαι, perf. infin. pass. of μνησθῆναι, taken in a mid. sense.—ἀνθρώπων, “over men,” i. e. over those who have all the weaknesses and frailties of men.—αἰεὶ, “for ever.”—ἡ τεχνίτου πηρώσας, &c. “he that has mutilated a hand or an eye of an artisan,” i. e. he that has mutilated a hand, or put out an eye, &c.—τὰς ὄψεις, “as to his eyes.” More lit. “as to his seeings.”—προὔλεγε, contracted from προέλεγε.—τῶν παιδῶν, “of his slaves.”—μεμαστίγωσο ἂν, &c. “thou wouldst have been flogged, if I had not been angry,” 2d sing. pluperf. indic. pass. of μαστιγῶω, and wanting the initial augment. The full form would be ἐμμεμαστίγωσο. Observe the potential force communicated by the particle ἂν. Without ἂν the meaning would be merely, “thou hadst been flogged.”—ὥργιζόμενην, the imperf. here, with the particles εἰ μὴ, becomes in our idiom a species of pluperf. —

1—6. τίθεισιν, “disposes.”—τί, “in what respect?”—εἰ μὴ βρωθείς κίβηκος, “except an eaten ape,” i. e. except ape's flesh, 1st aor. part.

βρώδεις πίθηκος.—Χίλων ἐρωτηθεὶς, τί χαλεπώτατον; τὸ γιγνώσκειν ἑαυτὸν, ἔφη· πολλὰ γὰρ ὑπὸ φιλαυτίας ἕκαστον ἑαυτῷ προστιθέναι μάτην.—Σόλων τοῖς ἐν Πρυτανείῳ σιτουμένοις μάζαν παρέχειν κελεύει, ἄρτον δὲ ταῖς ἑορταῖς προσπαρατιθέναι.

2. Τοῦτον τὸν νόμον ὁ Θεὸς τέθεικεν εἴ τι ἀγαθὸν θέλεις, παρὰ σεαυτοῦ λαβέ.—Οἱ παλαιοὶ τοῖς ἀποθανούσιν ὀβολὸν εἰς τὸ στόμα κατέθηκαν.—Ῥάδιον ἐξ ἀγαθοῦ θεῖναι κακὸν, ἢ ἐκ κακοῦ ἐξελθόν.—Ἀθηνᾶ ἐν μέσῃ τῇ ἀσπίδι τὴν τῆς ὀργῆς κερὰ αληθινὰ ἀνέθηκεν.—Νόμος ἐστὶ Θεβαϊκός, ὅτι οὐκ ἔστιν ἀνδρὶ Θεβαίῳ ἐκθεῖναι παιδίον.—Φασὶ τοὺς Φοίνικας οὐκ ἐξ ἀρχῆς εὐρεῖν τὰ γράμματα, ἀλλὰ τοὺς τύπους μεταθεῖναι μόνον.—Ἀντίγονος, ὁ βασιλεὺς, Διόνυσον πάντα ἐμιμεῖτο, κισσὸν περιτιθεὶς τῇ κεφαλῇ 10 ἀντὶ διαδήματος, καὶ Δύρσον ἀντὶ σκήπτρου φέρων.—Λυκοῦργον, τὸν θέντα Λακεδαιμονίοις νόμους, μάλιστα θαυμάζω καὶ σοφώτατον εἶναι ἡγοῦμαι.

3. Εἰ ἀηδὼν ἤμην, ἐπαύουν ἂν τὰ τῆς ἀηδόνος· εἰ κύκνος, τὰ pass. of βιβρώσκω.—τί χαλεπώτατον. Sup. ἐστὶ.—τὸ γιγνώσκειν ἑαυτὸν, “the knowing one’s self.” More lit. “this thing, namely, for a man to know himself.”—πολλὰ γὰρ ὑπὸ φιλαυτίας, “for that each person, through self-love, ascribes to himself many qualities untruly.” More lit. “adds many things unto himself groundlessly.”—Σόλων τοῖς ἐν Πρυτανείῳ, &c. “Solon directs (the Athenians) to furnish barley bread unto those who are entertained in the Prytanæum, and on festivals to serve up wheat bread in addition.” This passage alludes to one of the laws of Solon, the Athenian legislator. Hence the force of κελεύει, “directs” or “orders,” i. e. in his laws. Those who had deserved well of their country were entertained in the Prytanæum, or town-hall, at Athens, at the public expense.

7—12. τίθεικεν, “has laid down,” 3d sing. perf. indic. act. of τίθημι.—παρὰ σεαυτοῦ λαβέ, “receive it from thine own self,” i. e. procure it by thine own exertions, 2d sing. 2d aor. imper. act. of λαμβάνω.—εἰς τὸ στόμα τοῖς ἀποθανούσιν, “into the mouth of the dead.” Lit. “into the mouth, unto (or for) those who had died:” dat. plur. 2d aor. part. act. of ἀποθνήσκω.—ῥάδιον, “it is easier.” Used for a comparative (ῥᾶον), but having, in fact, μᾶλλον understood. Sup. also ἐστὶ.—θεῖναι, “to produce.” Lit. “to place,” i. e. before the view, 2d aor. infin. act. of τίθημι.—ἐκθεῖναι, “to expose.”

12—16. ἐξ ἀρχῆς, “originally.” Lit. “from the beginning.”—εὐρεῖν, 2d aor. infin. act. of εὕρισκω.—ἀλλὰ τοὺς τύπους, &c. “but only altered their forms.”—πάντα, “in all things.” Acc. neut.—ἐμιμεῖτο, “strove to imitate,” 3d sing. imperf. indic. mid. of μιμῶμαι.—τὸν θέντα, “who enacted.”

18—24. ἤμην, Attic for ἦν.—ἐπαύουν ἂν, &c. “I would do the things

τοῦ κύκνου· νῦν δὲ λογικός εἰμι, ὑμνεῖν με δεῖ τὸν Θεόν· τοῦτό μου τὸ ἔργον ἐστίν.—Οὐκ ἀγαθὸν πολυκοιρανίη, εἰς κοίρανος ἔστω, εἰς 20 βασιλεύς.—Ἐὰν ᾗς φιλομαθής, ἔσει πολυμαθής.—Οἱ Λουσιτανοὶ παιᾶνας ᾄδουσιν, ὅταν ἐν μάχῃ ἐπίωσι τοῖς ἀντιτεταγμένοις.—Εὐκολον ἔφασκεν ὁ Βίων τὴν εἰς ᾄδου ὁδὸν καταμύοντας γὰρ αὐτὴν ἰέναι.—Μαρίου μὲν τὸν πατέρα οὐκ ἴσμεν, αὐτὸν δὲ θαυμάζομεν διὰ τὰ ἔργα.

25

4. Ὁ Τάνταλος ἐν τῇ λίμνῃ αὐτοῦ ἔστηκεν.—Τριπτολέμῳ μὲν ἱερὰ καὶ βωμοὺς ἀνέστησαν, ὅτι τὰς ἡμέρους τροφὰς ἡμῶν ἔδωκεν· τῷ δὲ τὴν ἀλήθειαν εὐρόντι τίς ὑμῶν βωμὸν ἰδρύσατο;—Ἀριστῶντι Διογένηι ἐν ἀγορᾷ οἱ περισσῶτες συνεχῆς ἔλεγον· κύον, κύον· ὁ δὲ, ὑμεῖς, εἶπεν, ἐστὶ κύνες, οἳ με ἀριστῶντα περιεστήκατε.— 30

belonging to the nightingale," i. e. I would do what the nightingale does. Lit. "the things of the nightingale."—τὰ τοῦ κύκνου, "the things belonging to the swan." Lit. "the things of the swan."—μεῦ τὸ ἔργον, "my employment," i. e. the task that suits my character as a rational being, and unto whom the faculty of speech has been vouchsafed.—οἱ ἀγαθὸν πολυκοιρανίη, "a government of many is not good," i. e. a plurality of rulers. Lit. "a government of many is not a good thing." Sup. χρέμα, with which ἀγαθὸν agrees.—πολυκοιρανίη, an Ionic and poetic form for πολυκοιρανία.—ἰπῖνσι, 3d plur. 2d aor. subj. act. of ἰπυμι, "to advance against."—τοῖς ἀντιτεταγμένοις, "those drawn up against them," perf. part. pass. of ἀντιτάσσω.—εἰς ᾄδου, "to Hades." Sup. δῶμα, on which ᾄδου depends.—οἱ ἴσμεν, "we know not," commonly regarded as the 1st plur. pres. indic. act. of ἴσθμι, and contracted for ἴσμεν: but, more correctly, ἴσμεν is for the earlier ἰδμεν, which last is contracted from the old form οἰδαμεν, 1st plur. perf. indic. mid. of εἶδω.—αὐτὸν, "the man himself." The oblique cases of αὐτὸς obtain a strengthened meaning when they stand first in a clause or sentence.

26—29. ἔστηκεν, "stands." Lit. "has placed himself (i. e. by his crimes) and still remains placed," 3d sing. perf. indic. act. of ἵσθμι. Observe the continued force of the perfect, which gives it, in fact, the meaning of a present tense.—ἀνίστησαν, "men erected." Sup. ἀθροῖποι, 3d plur. 1st aor. indic. act. of ἀνίσθμι.—τὰς ἡμέρους τροφὰς, "the domesticated productions of the earth for sustenance." Lit. "the tamed means of subsistence," i. e. tamed by the hand of culture, and brought from a wild to a domesticated state. Triptolemus taught men agriculture, &c.—ἔδωκεν, 3d sing. 1st aor. indic. act. of δίδωμι.—τῷ δὲ τὴν ἀλήθειαν, &c. The order is, τίς δὲ ὑμῶν ἰδρύσατο βωμὸν τῷ εὐρόντι τὴν ἀλήθειαν.—οἱ περισσῶτες, &c. "they who stood around kept continually calling out," pluperf. part. act. of περιίσθμι, contracted from περιιστάμεν.

30—36. οἳ με περιεστήκατε, "who stand around me." He humorously compares them to so many hungry dogs, standing around a person that is eating, and waiting, as it were, to have a bone or a piece of meat.

Οὐδὲ τὸν ἀέρα οἱ ἄνθρωποι τοῖς ὄρεσιν εἶων ἐλεύθερον, παγίδα
καὶ νεφέλας ἰστάντες.—Τὸν Κρόνον λέγουσι τοὺς καθ' ἑαυτὸν
ἀνθρώπους ἐξ ἀγρίας διαίτης εἰς βίον ἤμερον μεταστῆσαι.

5. Οὐδὲν τῶν μὴ καλῶν δίδωσι Θεός· ἀλλ' ἐστὶ ταῦτα δωρεὰ
35 τύχης ἀλόγου.—'Απλὴν Ὁμηρος Θεοῖς δαίταν ἀποδιδώσιν.—
Δίδου παρρησίαν τοῖς εὖ φρονοῦσιν.—Τένθης τις δακτυλήθρας
ἔχων ἦσθιε τὸ ὄψον, ἵν' ὥς θερμότατον ἀναδιδόῃ τῇ γλώττῃ.—
'Η φύσις τὰ δάκρυα ἔδωκεν ἡμῖν παραμυθίαν ἐν ταῖς τύχαις.—
Προμηθεύς, Ἰαπέτου υἱός, τὸ πῦρ τοῖς ἀνθρώποις ἔδωκεν.—Οἱ
40 Φοῖνικες τοῖς Ἑλλήσι τὰ γράμματα παραδεδώκασιν.—Φασὶν
Εὐριπίδην Σωκράτη, ἀποδόντα τι Ἑρακλείτου σύγγραμμα,
ἔρεσθαι, τί δοκεῖ; τὸν δὲ φάναι, ἃ μὲν συνῆκα, γενναῖα, οἶμαι
δὲ καὶ ἃ μὴ συνῆκα.

- 6.—Ὁ οἶνος μέτριος μὲν ληφθεὶς ῥώννυσι, πλείων δὲ παρίησιν.
45 —'Η πλαστική δέικνυσι τὰ εἶδη τῶν θεῶν, τῶν ἀνθρώπων, καὶ
ἐνίοτε καὶ τῶν θηρῶν.—'Απλοῦς ὁ μῦθος τῆς ἀληθείας ἔφυ.—
Οὐδὲν θαλάσσης ἀπιστότερον· πλοῦτον γὰρ διδοῦσα, αὐτὸν πάλιν

thrown to them.—τὸν Κρόνον λέγουσι, &c. "*they say that Saturn brought over the human race, in his time, from a savage mode of life, to civilized existence.*" More lit. "the men of his time."—τῶν μὴ καλῶν, "*of the things that are evil.*" Lit. "of the things that may not be favourable:" μὴ is the conditional or hypothetical negative, οὐ the absolute one.—ἀπλὴν δαίταν, "*a simple diet.*" Ambrosia and nectar merely.—δίδου παρρησίαν, &c. "*give boldness of speech to those who entertain correct sentiments.*" The language of prayer. Grant that the virtuous and good may not be deterred from an open expression of their sentiments: δίδου is the 2d sing. pres. imper. mid. of δίδωμι, contracted from δίδεσθαι.

36—43. δακτυλήθρας ἔχων, "*having on finger-tips.*" The ancients had no knives and forks in eating, but made use of their fingers.—ὥς θερμότατον, "*as hot as possible.*"—παραμυθίαν ταῖς τύχαις, "*as a solace in our misfortunes.*"—Σωκράτη, governed by ἔρεσθαι.—ἀποδόντα, "*on his having returned.*" Referring to Socrates, to whom the work in question had been lent for perusal by Euripides.—τί δοκεῖ; "*what he thinks of it?*"—τὸν δὲ φάναι, "*and that the latter (Socrates) replied,*" pres. infin. act. of φημί.—οἶμαι δὲ καὶ, &c. "*and I suppose that what I did not understand were so likewise.*" For a literal translation, supply as follows: οἶμαι δὲ τὰ ἃ μὴ συνῆκα καὶ γενναῖα εἶναι.—συνῆκα, 1st sing. 1st aor. indic. act. of συνίημι.

44—50. μέτριος, "*in moderation.*"—ληφθεὶς, 1st aor. part. pass. of λαμβάνω.—πλείων δὲ, "*but when more abundant,*" i. e. when taken in greater quantities.—ἀπλοῦς ὁ μῦθος τῆς ἀληθείας ἔφυ, "*the language of truth is simple.*"—ἔφυ, 3d sing. 2d aor. indic. act. of φύω, and equivalent here to ἐστὶ.—οὐδὲν θαλάσσης· ἀπιστότερον, "*nothing is more faithless*

ἀφαιρείται, καὶ μετ' αὐτοῦ ἀφαιρείται τὰς ψυχὰς· καὶ τις, ἀναχθεὶς μετὰ πολλῶν χρημάτων, ἢ συγκατέδω τοῖς χρημάσιν ἢ ἀπεσώθη γυμνός.—Ἡ σαλαμάνδρα, ὥς φασι, διὰ τοῦ πυρὸς 50 βαδίζουσα, κατασβέννυσι τὸ πῦρ.

2. MIDDLE VOICE.

1. Ὅτε εἶλε τὴν Θηβαίων πόλιν Ἀλέξανδρος, ἀπέδοτο τοὺς ἐλευθέρους πάντας.—Ἡρακλεῖ ἡ ἀρετὴ τὴν προσηγορίαν ἔθετο· Ἡρακλῆς γὰρ προσηγορεύθη, ὅτι δι' Ἡραν κλέος ἔσχεν.—Ὁ νόμος λέγει· ὁ μὴ κατέθου, μὴ λάμβανε.—Ξενοφῶντι θύοντι ἡκέ τις ἐκ Μαντινείας ἄγγελος, λέγων, τὸν υἱὸν αὐτοῦ, τὸν Γρύλλον, 5 τεθνάναι· κάκεινος ἀπέθετο μὲν τὸν στέφανον, διστέλει δὲ θύων· ἐπεὶ δὲ ὁ ἄγγελος προσέειπεν καὶ ἐκεῖνο, ὅτι νικῶν τεθνήκει, πάλιν ὁ Ξενοφῶν ἐπέθετο τὸν στέφανον.—Ἡρακλῆς χειρῶσάμενος τὸν

than the sea."—αὐτὸν πάλιν ἀφαιρείται, "it takes it away again," 3d sing. pres. indic. mid. of ἀφαιρέω. The middle voice implies, that it takes away for itself, i. e. merely to gratify, as it were, its own fickleness and caprice.—τὰς ψυχὰς, "the lives of men."—καὶ τις, "and many a one."—ἀναχθεὶς, "having set sail." More lit. "having weighed anchor," 1st aor. part. pass. of ἀνάγω, in a middle sense.—ἢ συγκατέδω τοῖς χρημάσιν, &c. "has either gone down along with his riches, or has been saved completely destitute." συγκατέδω is the 3d sing. 2d aor. indic. act. of συγκατεδύναι.—χρήμασι, governed by εἶν in composition.—ἀπεσώθη, 3d sing. 1st aor. indic. pass. of ἀποσώζω.

1—4. εἶλε, "took," 3d sing. 2d aor. indic. act. of αἶρω.—ἀπέδοτο, "he sold into slavery," 3d sing. 2d aor. indic. mid. of ἀποδίδωμι.—Ἡρακλεῖ ἡ ἀρετὴ, &c. "his merit procured Hercules his name." Lit. "placed his name upon Hercules."—ἔθετο, 3d sing. 2d aor. indic. mid. of τίθημι.—ὅτι δι' Ἡραν κλέος ἔσχεν, "because he obtained glory through Juno," i. e. through the very persecutions which Juno inflicted upon him, but which only redounded to his glory, by affording him so many opportunities for performing illustrious enterprises. Hence Ἡρακλῆς from Ἡρα and κλέος. The etymology is fanciful but erroneous.—ἔσχεν, 3d sing. 2d aor. indic. act. of ἔχω.—ὁ μὴ κατέθου, &c. "what thou didst not put down (as belonging unto thee) do not take up," 2d sing. 2d aor. indic. mid. of κατατίθημι. Observe the force of the middle voice.

4—10. ἦκε, "there came," 3d sing. imperf. indic. act. of ἵκω.—τὸν Γρύλλον, the article is repeated here in Greek for emphasis' sake, but is not translated.—τεθνάναι, "lies dead," perf. infin. act. of θνήσκω, and contracted for τεθνηκέναι. Observe the continued meaning implied by the perfect.—κάκεινος, for καὶ ἐκεῖνος.—ἀπέθετο, "put off." More lit. "put off from himself," 3d sing. 2d aor. indic. mid. of ἀποτίθημι.—καὶ ἐκεῖνο, "this also."—ὅτι νικῶν τεθνήκει, "that he has died victorious." Lit. "conquering," i. e. having slain his opponent. This opponent was

λέοντα, τὴν μὲν δορὰν ἡμφίεσατο, τῷ χάσματι δὲ ἐχρήσατο
 10 κέρυδι.—Οἱ Ἀθηναῖοι τὸν Πειραιᾶ ἐμπόριον ἐν μέσῳ τῆς Ἑλλά-
 δος κατεστήσαντο.—Κακὸν οὐδὲν φύεται ἐν ἀνδρὶ, θεμέλια θεμένῳ
 τοῦ βίου σωφροσύνην καὶ ἐγκράτειαν.

2. Ἀρετὴ, καὶ δάμη τις, οὐκ ἀπόλλυται.—Ἐν Τήνῳ κρήνη
 ἐστίν, ἧς τῷ ὕδατι οἶνος οὐ μίγνυται.—Ὅσον ἐν πολέμῳ σίδηρος
 15 δύναται, τοσοῦτον ἐν πολιτείαις ἰσχύει λόγος.—Οὐκ ἂν δύναιο μὴ
 καμῶν εὐδαιμονεῖν.—Οἱ Ἀθηναῖοι ἐψηφίσαντο, Αἰγινήτων ἐκάστω
 τὸν μέγαν ἀποκόψαι τῆς χειρὸς δάκτυλον τῆς δεξιᾶς, ἵνα δόρυ μὲν
 βαστάζειν μὴ δύνωνται, κώπην δὲ ἐλαύνειν δύνωνται.—Μέγα
 κακὸν τὸ μὴ δύνασθαι φέρειν κακόν.—Σχολαστικὸς οἰκίαν πρι-
 20 ἄμενος, τῆς θυρίδος προκύψας, ἠρώτα τοὺς παριόντας, εἰ πρέπει
 αὐτῷ ἡ οἰκία.—Τὰ Τέμπη χωρὸς ἐστὶ κείμενος μεταξὺ τοῦ
 Ὀλύμπου καὶ τῆς Ὀσσης.

3. PASSIVE VOICE.

1. Ἐωράκαμεν ἀνθρώπους οἱ καὶ κυνῶν θανάτῳ καὶ ἵππων

no other than the celebrated Epaminondas.—τὸν λίσσα, “the Nemean lion.”—ἡμφίεσατο, “arrayed himself in.” More lit. “clothed himself all around with,” 3d sing. 1st aor. indic. mid. of ἀμφιέννυμι. In some cases, where the simple verb is of rare occurrence, or else quite obsolete, the augment, as here, precedes the preposition.—τῷ χάσματι, “the head with its distended jaws.” Lit. “the distended jaws.—κέρυδι, “as a helmet.”

11. φύεται, “springs up.” Lit. “is produced.”—θεμέλια θεμένῳ, &c. “who has placed probity and self-control as the foundation of his life.” More freely, “has made probity and self-control the basis of his conduct.”

13—21. καὶ δάμη τις, “even though one die,” i. e. its possessor.—οὐκ ἀπόλλυται, “perishes not,” 3d sing. pres. indic. mid. of ἀπόλλυμι.—ἧς τῷ ὕδατι, &c. “with the water of which wine does not mix.” Lit. “does not mingle itself,” 3d sing. pres. indic. mid. of μίγνυμι.—δύναται, “is able to effect.” Sup. ποιῶν.—τοσοῦτον ἐν πολιτείαις, &c. “so much is eloquence powerful to accomplish in the movements of government.” Lit. “in governments.”—οὐκ ἂν δύναιο, “thou mightest not,” i. e. thou couldst not well. A milder form of negation for οὐ δύνησι.—μὴ καμῶν, “without having laboured,” i. e. “unless thou hast laboured,” 2d aor. part. act. of κάμνω.—Αἰγινήτων ἐκάστω, “unto each one of the people of Ægina,” i. e. for each one.—κώπην δὲ ἐλαύνειν δύνανται, “but still may be able to pull an oar.”—μίγα κακόν, &c. “the not being able to endure evil is a great evil.”—Τὰ Τέμπη, “the vale of Tempe.”

1—9. ἰωράκαμεν, “we have seen,” 1st plur. perf. indic. act. of

αἰσχρῶς ὑπὸ λύπης διετέθησαν.—Δάφνιν τὸν βουκίλον λέγουσι
τεχθέντα ἐκτεθῆναι ἐν δάφνῃ, ὅθεν καὶ τὸ ὄνομα ἔλαβεν.—Οἱ
ἱστοῦντες τὸν Ἀλέξανδρον τὸν Φιλίππου τῶν φίλων, τὸ μῖλλον
παρατεθῆσθαι τῶν τραγημάτων περιεχρύνουσιν.—Τοῦ Καράνου ἐν 5
Μακεδονίᾳ γάμους ἱστοῦντος, τοῖς συγκεκλημένοις εὐδίως ἐδό-
θησαν φιάλαι ἀργυραῖ, ἰκάστω μία, δωρεά.—Ἡρακλῆς, τὸν
Ἑρμάνθιον κάπρον διώξας μετὰ κραυγῆς εἰς χίονα πολλήν,
παρειμένον ἐνεβρόχισεν.

2. Πλάτων πρὸς Ἀρίστιππον εἶπε· σοὶ μόνῳ δέδοται καὶ 10
χλαμύδα εὖ φορεῖν καὶ ῥάκος.—Πυθαγόρας ἔλεγε, δύο ταῦτα ἐκ
τῶν θεῶν τοῖς ἀνθρώποις δεδῶσθαι κάλλιστα, τό τε ἀληθεύειν καὶ
τὸ εὐεργετεῖν.—Ταῖς Μούσαις λέγουσι παρὰ Διὸς τὴν γραμμά-
των εὗρεσιν δοθῆναι.—Ὁ οἶνος εἰς τὴν ἱατρικὴν χρησιμώτατος·
πολλάκις γὰρ τοῖς ποτοῖς φαρμάκοις κεράννυται.—Νεῶς ἐν Ῥώμῃ 15
δεῖκνυται, οὐ πρόσω τῆς ἀγορᾶς, ἐν ᾧ αἱ εἰκόνες τῶν Τρωϊκῶν θεῶν
κίηται.

ἐάν, with the reduplication.—θανάτῳ αἰσχρῶς ὑπὸ λύπης διετίθησαν,
“were shamefully affected by sorrow at the death,” 3d plur. 1st aor.
indic. pass. of διατίθημι.—τεχθέντα, “when born,” i. e. as soon as he
was born, 1st aor. part. pass. of τίκτω.—ἐν δάφνῃ, “amid laurel.”—ἔλαβεν,
3d sing. 2d aor. indic. act. of λαμβάνω.—οἱ ἱστοῦντες τὸν Ἀλέξανδρον, &c.
“those of his friends who entertained Alexander, the son of Philip,
used to gild the articles of confectionary which they intended to serve
up to him,” i. e. humouring in this way his pretended claim to a divine
origin. Lit. “were accustomed to gild that of confectionary which was
about to be served up.”—Τῷ Καράνῳ γάμους ἱστοῦντος, “when Caranus
celebrated his nuptials.” Gen. absol.—εὐδίως, “at the very beginning
of the entertainment.”—δωρεά, “as a present.”—παρειμένον ἐνεβρόχισεν,
“caught it having become benumbed.”—παρειμένον is the perf. part. pass.
of παρίημι, and ἐνεβρόχισεν the 3d sing. 1st aor. indic. act. of ἐμβροχίζω.

10—16. σοὶ μόνῳ δέδοται, &c. “unto thee alone has it been given to
wear equally well both a cloak and a tattered garment,” i. e. both the
garb of the wealthy and the attire of a beggar. Aristippus knew how
to conduct himself in every station of life.—ἐκ τῶν θεῶν, “from the
gods.” The force of the preposition here implies, in fact, “through the
bounty of the gods,” ὑπὸ or ἀπὸ would each have been weaker.—κάλ-
λιστα, “as the fairest gifts,” to be rendered by itself at the end of the
clause.—Ταῖς Μούσαις λέγουσι, &c. The order is, λέγουσι τὴν εὗρεσιν
γραμμάτων δοθῆναι ταῖς Μούσαις παρὰ Διὸς.—τοῖς ποτοῖς φαρμάκας, “with
medicinal draughts.”—αἱ εἰκόνες τῶν Τρωϊκῶν θεῶν. Alluding to certain
old statues or images of the gods, which Æneas was fabled to have
brought with him to Italy, and which were carefully preserved in the
temple of Vesta at Rome.

XI. SOME IRREGULAR VERBS.

1. Κρεῖττον εἰς κόρακας ἢ εἰς κόλακας ἐμπεσεῖν· οἱ μὲν γὰρ νεκροῦς, οἱ δὲ ζῶντας ἐσθίουσιν.—Ἀπέκειρεν ἡμῶν ἡ χάλαζα βαρέως ἐμπεσοῦσα τὰ λήϊα, καὶ λιμοῦ φάρμακον οὐδέν.—Εἰπόν-
 5 τος τινὸς τῶν στρατιωτῶν πρὸς Πελοπίδαν, ἐμπεπτώκαμεν εἰς τοὺς πολεμίους, τί μᾶλλον, εἶπεν, ἢ εἰς ἡμᾶς ἐκεῖνοι;—Νῖνος Σεμίρα-
 μιν ἔγημε, τὴν ἐπιφανεστάτην ἀπασῶν τῶν γυναικῶν, ὣν παρει-
 λήφαμεν.—Ὁ Κάτων φησὶν, αὐτὸς πλείονας εἰληφέναι πόλεις,
 ὣν διήγαγεν ἡμερῶν ἐν Ἰβηρίᾳ.—Πολὺς ὁ χειμῶν πάντα ἡ
 10 καὶ τὰ κοῖλα τῆς γῆς.—Ἦ δαῖμον, ὃς με εἴληχας, ὥς πονηρὸς εἶ,
 καὶ λυπεῖς, ἀεὶ τῇ πενίᾳ συνδέων.

2. Εἰς τοῦτό τινες ἀνοίας ἐληλύθασιν, ὥσθ' ὑπειλήφασιν, τὴν

1—3. κρεῖττον εἰς κόρακας, &c. "it is better to fall among ravens than among flatterers." The meaning is, that ravens will feed upon your remains only after death, whereas flatterers (i. e. parasites) will make you their prey while still living. There is a play upon the words κόραξ and κόλαξ in the Greek, the pronunciation of the two differing but slightly, and being frequently confounded by a species of Labdacismus or τραυλισμός.—ἐμπεσεῖν, 2d aor. infin. act. of ἐμπίπτω.—ἀπέκειρεν ἡμῶν, "has shorn away from us," i. e. has stripped us of: 3d sing. 1st aor. indic. act. of ἀποκείρω.—καὶ λιμοῦ φάρμακον οὐδέν, "and there is no remedy against famine."

4—6. ἐμπεπτώκαμεν, 1st plur. perf. indic. act. of ἐμπίπτω.—τί μᾶλλον ἢ, &c. "in what respect more than they among us?" ἐκεῖνοι is the nom. to ἐμπεπτώκασι understood. The full sentence would be τί μᾶλλον ἡμεῖς εἰς ἐκεῖνους ἐμπεπτώκαμεν, ἢ ἐκεῖνοι εἰς ἡμᾶς ἐμπεπτώκασι;—ὣν παρειλήφαμεν. "of whom we have heard." Lit. "of whom we have received an account." Sup. λόγον after παρειλήφαμεν, which is the 1st plur. perf. indic. act. of παραλαμβάνω. The gen. ὣν is not by attraction for ἂς, but is governed by λόγον understood.

7—10. αὐτὸς πλείονας, &c. "that he took more cities than he passed days in Spain." More lit. "that he took cities more in number than (the days) which he passed in Spain." Complete the sentence as follows, πλείονας τῶν ἡμερῶν, ὣν διήγαγεν ἡμερῶν. The gen. ὣν ἡμερῶν is by attraction for ἂς ἡμερᾶς.—Ἦ δαῖμον, &c. "Ah destiny, that hast obtained me by lot, how evil art thou, and how dost thou afflict me, ever binding me firmly unto poverty." This is in accordance with the popular belief among the Greeks, that every individual was assigned as it were by lot to some good or evil destiny, which regulated all his existence.—εἴληχας, 2d sing. perf. indic. mid. of λαγχάνω.—καὶ λυπεῖς. Sup. ὥς before λυπεῖς.—συνδέων. Sup. ἐμὲ.

12—22. εἰς τοῦτό τινες, &c. "some have proceeded to this degree of

μὲν ἀδικίαν ἐπονειδίστον μὲν εἶναι, κερδαλίαν δὲ, τὴν δὲ δικαιοσύνην, εὐδόκιμον μὲν, ἀλυσιτελῇ δέ.—Ἐὰν τὰ παρεληλυθότα μνημονεύης, ἀμείνων καὶ περὶ τῶν μελλόντων βουλευέσει.—Μαρ- 15
 σίας εὐρὼν αὐλοῦς, οὓς ἔρριψεν Ἀθηνᾶ, ἦλθεν εἰς ἔριν περὶ μουσικῆς Ἀπόλλωνι.—Σχολαστικὸς, βουλόμενος περάσαι ποταμὸν, ἀνῆλθεν εἰς τὸ πλοῖον ἔφιππος· πυθομένου δὲ τινος τὴν αἰτίαν, ἔφη, σπουδάζειν.—Γαλατῶν στρατιὰ Μακεδονίαν καὶ Θεσσαλίαν ἐπέδραμι, καὶ πολλὰ λεηλατοῦντες εἰς τὴν Ἀσίαν διέβησαν. 20

3. Μακαριώτατον ἐν ἀνθρώποις εὐτυχοῦντα ἀποθανεῖν.—Ὁ Ἑλλήσποντος ἐκλήθη ἀπὸ τῆς Ἑλλης ἐν αὐτῷ θανούσης.—Περικλῆς, τοὺς ἐν Σάμῳ τεθνηκότας ἐγκωμιάζων ἐπὶ τοῦ βήματος, ἀθανάτους ἔλεγε γεγενῆσθαι κατὰπερ τοὺς θεούς.—Τεθάναι πολὺ κρεῖττον ἢ δι' ἀκрасίαν τὴν ψυχὴν ἀμαυρῶσαι.—Ἡρακλῆς, 25
 τυχὼν ἀθανασίας, καὶ διαλλαγείς Ἡρᾶ, τὴν ἐκείνης θυγατέρα Ἡβὴν ἔγημεν.—Τὸ κάλλος ἢ χρόνος ἀνῆλωσεν, ἢ νόσος ἐμάρανεν

folly, that they have considered," &c. The gen. ἀνάας is governed by τῷτο. Compare the Latin *eo stultitiæ*.—ἰπιλήφασι, 3d plur. perf. indic. act. of ὑπολαμβάνω, for ὑπολελήφασι.—ἰὰν μνημονεύης, "if thou rememberest."—παρεληλυθότα, perf. part. act. of παρέρχομαι.—εὐρὼν, "having found," 2d aor. part. act. of εὐρίσκω.—ἔρριψεν, "had thrown away," 3d sing. 1st aor. indic. act. of ῥίπτω.—ἀνῆλθεν εἰς, "went on board of." Lit. "went up into."—πυθομένου δὲ τινος, "and a person having asked." Gen. abs.: 2d aor. part. mid. of πυθάνεμαι.—ἔφη, σπουδάζειν, "he said he was in a hurry." Pronoun understood before the infin. in the nom. case.—ἐπιδραμι, "overran," 3d sing. 2d aor. indic. act. of ἐπιτρέχω.—λεηλατοῦντες, "ravaging." Agreeing, in effect, with στρατιῶται, which is to be inferred from στρατιὰ, though not actually understood.—διέβησαν, "crossed over," 3d plur. 2d aor. indic. act. of διαβαίνω.

21—24. μακαριώτατον. Sup. ἰστί.—εὐτυχοῦντα ἀποθανεῖν, "for one to die fortunate," 2d aor. infin. act. of ἀποθνήσκω.—ἐκλήθη ἀπὸ τῆς Ἑλλης, &c. "was so called from Helle's having died in it," i. e. having fallen into it, and having lost her life amid its waters. Lit. "from Helle having died in it." The etymology here alluded to is Ἑλλης πόντος, "the sea of Helle:" θανούσης, 2d aor. part. act. of θνήσκω.—τοὺς ἐν Σάμῳ τεθνηκότας, &c. "eulogizing (in a funeral oration), on the public tribunal, those who had fallen in Samos," i. e. from the public tribunal: τεθνηκότας, pluperf. part. act. of θνήσκω.—γεγονίαι, "that they had become," perf. infin. mid. of γίγνομαι.

26—30. τυχὼν, "having attained to," 2d aor. part. act. of τυγχάνω, and govern. the gen.—διαλλαγείς, "having become reconciled with," 2d aor. part. pass. of διαλλάσσω.—τὸ κάλλος ἢ χρόνος ἀνῆλωσεν, &c. "either time consumes, or disease impairs, beauty." The aorists here denote what is habitual, or accustomed to take place, and are therefore rendered in English by the present.—ἀνῆλωσεν, 3d sing. 1st aor. indic. act. of ἀνα-

ἡ δὲ τῆς ἀρετῆς κτῆσις συγγηράσκει.—Τίς οὐκ οἶδεν, οἷα ἔπαθεν ὁ Προμηθεύς, διότι καθ' ὑπερβολὴν φιλόανθρωπος ἦν;—Δίκαια 30 δράσας συμμάχου τεύξει Θεοῦ.

4. Πολλὰ λυπηρὰ ὁ βίος ἐν ἑαυτῷ φέρει.—'Ανὴρ σοφὸς τὰς ἐν βίῳ συμφορὰς ῥᾶον οἴσει τῶν ἄλλων.—Μέγιστον μὲν, καὶ Θεοῦ μόνον, τὸ ἀναρμάρτητον γενναίων δὲ, μετὰ τὸ ἀμάρτημα ὡς τάχιστα ἀνενεγκεῖν.—Θάμυρις κάλλει διενεγκὼν καὶ κιθαρωδία, 35 περὶ μουσικῆς ἤρισε Μούσαις.—"Ὅτε οἱ Γαλάται κατέδραμον τὴν Ἰωνίαν καὶ τὰς πόλεις ἐπὶέρθουν, ἐν Μιλήτῳ Θεσμοφορίων ὄντων, καὶ συνηθροισμένων γυναικῶν ἐν τῷ ἱερῷ, ὃ βραχὺ τῆς πόλεως ἀπέχει, μέρος τι τῶν βαρβάρων διῆλθεν εἰς τὴν Μιλησίαν, καὶ ἑξαπιναιῶς ἐπιδραμὸν εἴλε τὰς γυναῖκας.—'Η Σφίγξ, Οἰδίποδος 40 τὸ αὐτῆς αἵνιγμα εὐρόντος, ἐκ σκοπέλου ἑαυτὴν ῥίψασα ἀνεῖλεν.

λίσκω.—ἑμέραν, 3d sing. 1st aor. indic. act. of μαρναίω.—συγγηράσκει, "grows old with us." i. e. accompanies us even in old age.—ἔπαθεν, 3d sing. 2d aor. indic. act. of πάσχω.—διότι καθ' ὑπερβολὴν, "because he was friendly, to excess, towards the human race," i. e. carried his attachment to man so far as to violate his duty to Jove.—συμμάχου τεύξει Θεοῦ, "thou wilt obtain the Deity as an ally," i. e. thou wilt find an ally in the Deity: 2d sing. 1st fut. mid. of τυγχάνω, with the Attic termination for τεύξῃ.

32—35. ῥᾶον οἴσει τῶν ἄλλων, "will bear more easily than the rest," i. e. than the unwise, 3d sing. 1st fut. indic. act. of φέρω.—ῥᾶον, compar. of ῥάδιος, in the neut. gender, and taken adverbially.—μέγιστον μὲν, καὶ Θεοῦ, &c. "exemption from error is a most exalted quality, and belongs to Deity alone; while to return to one's self as quickly as possible, after a fault, is the property of noble spirits." For a literal translation we must supply as follows: τὸ ἀναμάρτητόν ἐστι μέγιστον μὲν ἔργον, καὶ ἔργον Θεοῦ μόνον. In like manner supply ἔργον after γενναίων.—ἀνενεγκεῖν, 2d aor. infin. act. of ἀναφέρω.—ἤρισε, 3d sing. 1st aor. indic. act. of εἰρίζω.

35—39. κατέδραμον, "overran," 3d plur. 2d aor. indic. act. of κατατρέχω.—Θεσμοφορίων ὄντων, "the festival of Ceres being celebrated at the time." Gen. abs.—συνηθροισμένων, "having been collected together," perf. part. pass. of συναθροίζω. Women alone were present at this festival.—ἐν τῷ ἱερῷ, "in the temple of the goddess."—βραχὺ, "a short distance:" sup. διάστημα.—διῆλθεν εἰς τὴν Μιλησίαν, "crossed over into the Milesian territory. With Μιλησίαν sup. γῆν. The territory around Miletus is meant.—καὶ ἑξαπιναιῶς ἐπιδραμὸν, "and having suddenly rushed upon," 2d aor. part. neut. (agreeing with μέρος:) of ἐπιτρέχω.—εἴλε, 3d sing. 2d aor. indic. act. of αἰρέω.

39—43. Οἰδίποδος τὸ αὐτῆς, &c. "after Œdipus had solved her riddle." ἀνέλεν, "put an end to her own existence." Sup. ἑαυτήν, 3d sing. 2d aor. indic. act. of ἀναιρέω.—'Αδμήτου μέλλοντος θανεῖν, "when Admetus

—'Αδμήτου μέλλοντος θανεῖν, "Αλκηστis εἴλετο ὑπὲρ αὐτοῦ θάνατον.—Λέγεται ὅτι ὁ Λερναῖος ὄφις πεντήκοντα κεφαλὰς εἶχε, σῶμα δὲ ἐν καὶ ὁπότε Ἡρακλῆς ἀφέλοιτο κεφαλὴν μίαν, δύο ἀνεφύοντο.

5. Γλαῦκος, ὁ Σισύφου υἱός, ὑφ' ἵππων κατεβρώθη.—Φασὶν 45
'Αχταίωνα μὲν ὑπὸ τῶν ἰδίων κυνῶν καταβρωθῆναι πολλοὶ δὲ ὑπὸ κολάκων καὶ παρασίτων καταβιβρώσκονται.—Κύνκος, ὑπ' Ἀχιλλέως πληγείς λίθῳ, οὐκ ἐτρώθη· ὅθεν ἄτρωτος γεγρονέναι λέγεται.—Μίνως, ὁ Κρήτης βασιλεὺς, Δαίδαλον καὶ Ἰκαρον καθείρξε· Δαίδαλος δὲ ποιήσας πτέρυγας προσθετὰς ἐξέπτη μετὰ 50 τοῦ Ἰκάρου.—Ὁ δὲ Ἰκαρος τελευτᾷ ἐν τῷ πελάγει· ὅθεν ἀπ' ἐκείνου Ἰκάριον πέλαγος ἐκλήθη.—Φρίξος μαθὼν ὅτι ὁ πατήρ αὐτὸν μέλλει θύειν, λαβὼν τὴν ἀδελφὴν αὐτοῦ καὶ ἀναβάς σὺν αὐτῇ ἐπὶ κριὸν, διὰ τῆς θαλάσσης ἀφίκετο εἰς τὸν Εὐξείνιον τόντον.

55

6. Μηδέποτε μηδὲν αἰσχρὸν ποιήσας ἔλπιζε λήσειν καὶ γὰρ ἂν τοὺς ἄλλους λάθῃς, σαυτῷ γε συνειδῇσεις.—Πύρρος, ἐπεὶ συμβαλὼν τοῖς Ῥωμαίοις δις ἐνίκησε, πολλοὺς τῶν φίλων καὶ

was about to die."—εἴλετο, "chose." Lit. "chose for herself," or "took unto herself," 3d sing. 2d aor. indic. mid. of αἰρίω.—ὑπὲρ αὐτοῦ, "in his stead."—καὶ ὁπότε Ἡρακλῆς ἀφέλοιτο, "and that, as often as Hercules took off." It is a peculiar use of the optative, when it stands in the first part of a clause or sentence, instead of a past tense of the indicative, to signify the repetition of an action: ἀφέλοιτο, 3d sing. 2d aor. opt. mid. of ἀφαιρίω.

45—54. κατεβρώθη, 3d sing. 1st aor. indic. pass. of καταβιβρώσκω.—πληγείς, "although struck." Lit. "having been struck," 2d aor. part. pass. of πλῆσσω.—ἐτρώθη, 3d sing. 1st aor. indic. pass. of τιτρώσκω.—ὅθεν ἄτρωτος, &c. "whence he is said to have been invulnerable."—καθεῖρξε, "imprisoned," 3d sing. 1st. aor. indic. act. of καθείργω.—πτέρυγας προσθετὰς, "artificial wings." Lit. "added wings."—ἐξέπτη, "flew forth from prison," 3d sing. 2d aor. indic. act. of ἐξίπτωμι.—τελευτᾷ ἐν τῷ πελάγει, "ends his life in the sea," i. e. by falling into it. Sup. τὸν βίον after τελευτᾷ.—ἐκλήθη, "it was called," 3d sing. 1st aor. indic. pass. of καλῶ.—ὅτι ὁ πατήρ αὐτὸν, &c. "that his father is going to sacrifice him."—ἀναβάς, "having mounted," 2d aor. part. act. of ἀναβαίνω.—ἀφίκετο, "came," 3d sing. 2d aor. indic. mid. of ἀφίκομαι.

56—60. μηδέποτε μηδὲν αἰσχρὸν, &c. "never, after having done anything disgraceful, expect that thou wilt escape observation; for even though thou mayest have been unobserved by others, thou wilt be conscious of it to thyself at least," i. e. conscious of thine own conduct. See note on line 25, page 23.—λήσειν, 1st fut. infin. act. of λανθάνω.—τοὺς ἄλλους,

ἡγεμόνων ἀπολέσας, ἂν ἔτι μίαν, ἔφη, μάχην Ῥωμαίους νικήσω-
60 μεν, ἀπολώλαμεν.—Θεμιστοκλῆς τῆς Ἑλλάδος ἐκπεσών, πλού-
σιος γενόμενος, πρὸς τοὺς παῖδας εἶπεν ὦ παῖδες, ἀπωλόμεθα ἂν,
εἰ μὴ ἀπολώλειμεν.

7. Οὐδείς ἀνθρώπων ἤξιώθη τοῖς θεοῖς ὁμιλεῖν, πλὴν ὅσοι
μετεσχέκασιν κάλλους. Πέλοψ γὰρ τούτου χάριν ἀμβροσίας
65 μετέσχε, καὶ Γανυμήδης, καὶ ἄλλοι τίνες.—Ὁ Θησεὺς τὴν Ἑλέ-
νην ἤρπασε, Πειρίθουν παραλαβὼν κοινωνοῦντα, καὶ μεγίστην
ἔσχεν αὐτῷ χάριν τῆς συμμαχίας ταύτης. Ἡ γὰρ Ἑλένη
πλεῖστον μέρος μετέσχεκε κάλλους.—Δαναὸς ἐξ Αἰγύπτου φυ-
γὼν Ἄργος κατέσχευεν.

XII. MISCELLANEOUS EXAMPLES OF THE VERBS.

I. Οἱ Πέρσαι θύουσι πυρὶ, καὶ, ἐπιφοροῦντες αὐτῷ τὴν πυρὸς
τροφὴν, λέγουσι· πῦρ, δέσποτα, ἔσθιε.—Οἱ Αἰγύπτιοι θηρία

lit. "as regards the rest."—ἂν ἔτι μίαν, ἔφη, &c. "exclaimed, 'If we shall have conquered the Romans in one battle more, we are undone.'" Lit. "as to one battle more."—νικήσωμεν, 1st plur. 1st aor. subj. act. of νικάω.—ἀπολώλαμεν, 1st plur. perf. indic. mid. of ἀπόλλυμι, with the reduplication.

60—62. ἐκπεσών, "on having been driven out from." Lit. "on having fallen out from." Several active verbs, and among them πίπτω and its compounds, take, when rendered into our idiom, the force of passives.—ἀπωλόμεθα ἂν, &c. "we should have been ruined, if we had not been ruined," i. e. we should never have obtained our present wealth, if we had not been previously driven into exile. Observe the potential force which ἂν imparts to the indic. ἀπωλόμεθα.—ἀπολώλειμεν, 1st plur. plu-perf. indic. mid. of ἀπόλλυμι, with the reduplication.

63—68. ἤξιώθη τοῖς θεοῖς ὁμιλεῖν, "has been thought worthy of associating with the gods."—πλὴν ὅσοι, "except as many as." Complete the clause as follows, πλὴν τῶσαν ὅσοι.—μετεσχέκασιν κάλλους, "have had some share of beauty," 3d plur. perf. indic. act. of μετίσχω.—τούτου χάριν, "on account of this." χάριν is here taken absolutely in the acc. as a kind of adverb.—μετέσχε, "partook of," 3d sing. 2d aor. indic. act. of μετίσχω.—ἤρπασε, "forcibly carried off."—κοινωνοῦντα, "as a participator in the deed," i. e. as an assistant: pres. part. act. of κοινωνῶ, used substantively.—καὶ μεγίστην, &c. "and entertained the strongest gratitude towards him for this co-operation." More freely, "thanked him very greatly," &c.—πλεῖστον μέρος μετέσχεκε κάλλους, "had the largest share of beauty (of any of her sex)." More lit. "partook of beauty in the greatest degree." The gen. κάλλους is governed by μετέσχεκε, and μέρος is in fact the acc. of nearer definition.

1—9. τὴν πυρὸς τροφήν, "aliment for the flame."—δέσποτα, "lord and

τιμῶσι, καὶ οἱ αὐτῶν θεοὶ ἀποδνήσκουσι, καὶ πενθοῦνται, καὶ δαίκνυνται τάφοι θεῶν.—Τοῖς μὲν διὰ τοῦ ἡλίου πορευομένοις ἔπεται κατ' ἀνάγκην σκία· τοῖς δὲ διὰ τῆς δόξης βαδίζουσιν ἀπο- 5 λουθεῖ φθόνος.—Τὸ ἐσθίειν πολλὰ τοὺς μὲν λογισμοὺς ἐξαιρεῖ, καὶ τὰς ψυχὰς ποιεῖται βραδυτέρας, ὀργῆς δὲ καὶ σκληρότητος ἐμπύμπλησιν.—'Ο Ἀδάμας, δυναστεύων Βοιωτίας, ἐκ Νεφέλης τεκνοῖ μὲν παῖδα Φρίξον, θυγατέρα δὲ Ἑλλην' αὖτις δὲ Ἰνώ γαμεῖ, ἐξ ἧς αὐτῷ Λέαρχος καὶ Μελικέρτης ἐγένοντο. 10

2. Ἀριστοφάνης λέγει περὶ τοῦ Περικλέους, ὅτι ἤστραπτεν, ἐβρόντα, ξυνεκύκα τὴν Ἑλλάδα.—'Εν τῷ Πελοποννησιακῷ πολέμῳ εἷς ἀνὴρ, ὁ Περικλῆς, ἐξώρθου τὴν πόλιν, καὶ ἀνίστη, καὶ ἀντιτάττετο καὶ τῷ λοιμῷ καὶ τῷ πολέμῳ.

3. Ἀλέξανδρος, ὅτε ἐνίκησε Δαρεῖον, ἀπέστειλε τοῖς Ἑλλησι 15 θεὸν αὐτὸν ψηφίσασθαι.—'Ηρα δύο δρᾶκοντας ἀπέστειλεν, ἀναλώσαντας Ἡρακλέα, ἔτι βρέφος ὄντα.—'Ο δὲ παῖς, οὐ καταπλαγείς, ἐκατέρᾳ τῶν χειρῶν τὸν αὐχένα σφίγγας, ἀπέπνιξε τοὺς

master!"—τιμῶσι, "pay religious honour to."—οἱ αὐτῶν θεοὶ, referring to the animals which they worshipped.—τάφοι θεῶν, alluding to the tombs in which the embalmed bodies of the sacred animals were deposited.—τοῖς μὲν διὰ τοῦ ἡλίου πορευομένοις, "those who go through the sun," i. e. in the sun-light: pres. part. mid. of πορεύω.—κατ' ἀνάγκην, "of necessity."—τοῖς διὰ τῆς δόξης βαδίζουσιν, "those who move along in the midst of renown," i. e. in the enjoyment of a high reputation.—τὸ ἐσθίειν πολλὰ, &c. "the eating much injures the reasoning powers." Lit. "takes away."—τὰς ψυχὰς, "the movements of the soul."—ἐμπύμπλησιν, "fills it," i. e. the soul. Verbs of filling, &c. govern the gen. δυναστεύων, governing the gen. as being equivalent to δυνάστης ὢν.—Ἑλλην, acc. sing. of Ἑλλη.

12—14. ξυνεκύκα τὴν Ἑλλάδα, "agitated Greece to its very centre," 3d sing. imperf. indic. act. of ξυγκυκιάω. Observe the force of σὶν in composition. Cicero translates ξυγκυκιάω by the Latin verb, *permisceo*. (Orat. 29.)—ἐξώρθου τὴν πόλιν καὶ ἀνίστη, "raised up the state, and placed it erect," i. e. placed it on a firm basis.—ἀντιτάττετο, "arrayed himself against," 3d sing. imperf. indic. mid. of ἀντιτάττω.—τῷ λοιμῷ, referring to the pestilence that prevailed in Athens during a part of the Peloponnesian war. Pericles eventually died of it.

15—20. ἀπέστειλε, 3d sing. 1st aor. indic. act. of ἀποστέλλω.—θεὸν αὐτὸν ψηφίσασθαι, "to decree him a god," i. e. to proclaim him a god by public decree: 1st aor. infin. mid. of ψηφίζω.—ἀναλώσαντας, "to devour," 1st fut. part. act. of ἀναλίσκω.—οὐ καταπλαγείς, "not alarmed thereat." More lit. "not stricken (with terror) thereat," where φόβος may be supplied: 2d aor. part. pass. of καταπλήσσω.—ἀπέπνιξε, 3d sing. 1st. aor.

δράκοντας.—Κόνων τῇ περὶ Κνίδον ναυμαχίᾳ νικήσας Λακεδαι-
 20 μονίους, ἑκατόμβην θύσας, πάντας Ἀθηναίους εἰστίασε.—Τίς
 λοιμὸς ἢ σεισμὸς τοσαύτας πόλεις ἐκένωσεν, ἢ τοσαῦτα γένη ἀνθρώ-
 πων ἠφάνισεν ἢ κατέδυσεν, ὅσα ἡ τῶν βασιλέων φιλοτιμία;—
 Ἀθηνᾶ Κάδμω βασιλείαν κατεσκεύασε· Ζεὺς δὲ ἔδωκεν αὐτῇ
 25 ἑν τῇ Καδμείᾳ τὸν γάμον εὐωχούμενοι ἀνύμνησαν.—Ὁ Ξέρξης
 τῷ στρατοπέδῳ ἔπλευσε μὲν διὰ τῆς ἠπείρου, ἐπόρευσε δὲ διὰ τῆς
 θαλάσσης, τὸν μὲν Ἑλλησποντον ζεύξας, τὸν δὲ Ἄθω διορύξας.

4. Ὁ Ζεὺς τοῖς θεοῖς ἀπειλήσας, ἣν ἐβελήσω, ἔφη, ἐγὼ μὲν ἐκ
 τοῦ οὐρανοῦ σειρὰν καθήσω, ὑμεῖς δ', ἣν ἀποκρεμασθέντες βιάζησθε
 30 με, μάτην πονήσετε· οὐ γὰρ δὴ καθελκύνετε· εἰ δ' ἐγὼ ἐβελή-
 σαιμι, οὐ μόνον ὑμᾶς, ἀλλὰ καὶ τὴν γῆν ἅμα καὶ τὴν θάλασσαν
 συναρτήσας μετεωριῶ.—Πυθαγόρας ὁ Σάμιος πρῶτος ἐν τοῖς
 Ἑλλησιν ἐτόλμησεν εἰπεῖν, ὅτι τὸ μὲν σῶμα τεδιήξεται, ἡ δὲ
 ψυχὴ ἀναπτᾶσα οἰχήσεται ἀθάνατος καὶ ἀγήρως.—Ἐμπε-
 35 δοκλῆς τὴν τῶν Ἀκραγαντίνων τρυφὴν ἰδὼν, ἔλεγεν Ἀκραγαντῖνοι

indic. act. of ἀποπνίγω.—περὶ Κνίδον, “near Cnidus.”—εἰστίασε, 3d sing.
 1st aor. indic. act. of ἐστιάω.

22—27. ἠφάνισεν ἢ κατέδυσεν, “caused to disappear, or overwhelmed:”
 ἠφάνισεν is the 3d sing. 1st aor. indic. act. of ἀφανίζω.—ὅσα, “as.” Lit.
 “as many as.”—Κάδμω βασιλείαν κατεσκεύασε, “arranged his kingdom
 for Cadmus.”—ἐν τῇ Καδμείᾳ, “in the Cadmēa.” The Cadmea was the
 citadel of Thebes, fabled to have been built by Cadmus.—ἔπλευσε, 3d
 sing. 1st aor. indic. act. of πλείω. The allusion is to the sailing of the
 Persian fleet through the canal at Athos.—ἐπόρευσε δὲ, “and marched.”
 More lit. “caused (his army) to go,” where στρατεύμα is in fact under-
 stood. The allusion is to the passage over the Hellespont, by means of
 the bridge.—ζεύξας, “having thrown a bridge over.” More lit. “hav-
 ing joined (by a bridge).”

28—32. ἣν ἐβελήσω, “if I shall feel inclined,” 1st aor. subj. act.
 ἐβίλω. of—καθήσω, “I will let down,” 1st sing. 1st fut. indic. act. of καθί-
 ημι.—ἣν ἀποκρεμασθέντες, “if, having hung yourselves therefrom, ye shall
 strive to force me downward.” Lit. “ye shall strive to force me:” ἀπο-
 κρεμασθέντες is the 1st aor. part. pass. of ἀποκρεμάω, and is here used
 in a middle sense.—συναρτίσας μετεωριῶ, “having bound together, I
 will raise aloft:” μετεωριῶ, contracted fut. for μετεωρίσω, from μετε-
 ωρίζω.

33—39. τεδιήξεται, “will remain for ever in death.” More lit. “will
 die, and remain dead,” 3d sing. 3d fut. pass. of θνήσκω. Observe the
 continued meaning implied by this tense.—ἀναπτᾶσα, “having flown
 upward,” 2d aor. part. act. of ἀνέπημι.—οἰχήσεται, “will depart,” i. e.

τρυφῶσι μὲν ὡς αὔριον ἀποθανούμενοι, οἰκίας δὲ κατασκευάζονται ὡς πάντα τὸν χρόνον βιωσόμενοι.—Ἡρακλῆς, τὴν Ἡσιόνην ἰδὼν κήτει ἐκκειμένην, ὑπέσχετο σώσειν αὐτήν, εἰ τὰς ἵππους τοῦ Λαομέδοντος λήψεται.

5. Τῷ Ἀλκίῳ παῖδε, ἀτασθάλῳ ὄντι, δίκας ἐτιστάτην, ἥ κλί- 40
μακα ἐπὶ τὸν οὐρανὸν ἐποίησάσθην.—Πολλὰ ἦσαν ἐν τοῖς παλαιοῖς
χρόνοις θεῶν ἀγάλματα, ὧν τὰ μὲν δι' ἐκπληξιν ἐσεβάσθη, τὰ δὲ
διὰ τὸ κάλλος ἐπηνέβη.—Μηδέποτε ἐπὶ μηδενὸς εἴπης, ὅτι ἀπώ-
λεσα αὐτὸ, ἀλλ' ὅτι ἀπέδωκα τὸ παιδίον ἀπέθανεν; ἀπεδόθη τὸ
χωρίον ἀφῆρέθη; οὐκοῦν καὶ τοῦτο ἀπεδόθη.—Ἀκταίων, τραφεῖς 45
παρὰ Χείρωνι, κυνηγὸς ἐδιδάχθη, καὶ ὕστερον κατεβρώθη ἐν τῷ
Κιθαιρῶνι ὑπὸ τῶν ἰδίων κυνῶν.

will go its way.—ὡς αὔριον ἀποθανούμενοι, “as if destined to die on the morrow,” and therefore resolved to make the most of the little time yet allowed to them: 2d fut. part. mid. of ἀποθνήσκω.—ὡς πάντα τὸν χρόνον βιωσόμενοι, “as if destined to live for ever,” and therefore erecting splendid mansions.—ἐκκειμένην, “lying exposed.”—ὑπέσχετο σώσειν αὐτήν, “promised that he will save her,” 3d sing. 2d aor. indic. mid. of ὑπισχνόμαι.—λήψεται, 3d sing. 1st fut. indic. mid. of λαμβάνω.

40. τῷ Ἀλκίῳ παῖδε, “the two sons of Alceus.” Alluding to the giants Otus and Ephialtes.—δίκας ἐτιστάτην, “suffered a just punishment.” More lit. “paid just atonement.”—ἥ κλίμακα ἐπὶ τὸν οὐρανόν, &c. “because they had constructed a ladder (of mountains) unto the sky.” With ἥ, for a literal translation, supply the ellipsis as follows: τῇ αἰτίᾳ, ἥ, “for this offence, by which they had constructed,” &c. Observe the force of the mid. voice in ἐποίησάσθην, which indicates that they had done the deed in question for themselves, i. e. through their own reckless presumption.

41—45. ἦσαν, the more common usage makes the verb in the sing. when connected with the neuter plural; but as neuter plurals that refer to animate beings take plural verbs, and as statues of deities are here referred to, the Greeks may tacitly convey the idea of a living spirit, as it were, pervading the very marble.—τὰ μὲν.....τὰ δὲ, “some”..... “others.”—δι' ἐκπληξιν, “through a feeling of awe.”—διὰ τὸ κάλλος, “on account of their beauty.”—ἐπηνέβη, 3d sing. 1st aor. indic. pass. of ἐπαινῶ.—μηδέποτε ἐπὶ μηδενὸς εἴπης, &c. “never say, in the case of anything, I have lost it, but, I have parted with it.” Lit. “I have given it away.” Compare, as regards the double negative, the note on line 25, page 23; and as regards ὅτι, in this construction, the note on line 22, page 23.—τὸ παιδίον ἀπέθανεν; &c. “has thy child died? (say) it has been parted with. Has thy land been taken away? well then, this also has been parted with.”—ἀφῆρέθη, 3d sing. 1st aor. indic. pass. of ἀφαιρῶ.

45—47. τραφεῖς, 2d aor. part. pass. of τρέφω.—κυνηγὸς ἐδιδάχθη, “was taught to be a hunter.” Lit. “was taught as a hunter.”—κατεβρώθη, 3d sing. 1st aor. indic. pass. of καταβιβρώσκω.—ἐν τῷ Κιθαιρῶνι, “on Mount Cithæron.”

6. Τὰ χρήματα τοῖς πλουσίοις ἡ τύχη οὐ δεδώρηται, ἀλλὰ
 δεδάνεικεν.—Ἀλεξάνδρου ἡ σκηνὴ πολυτελής ἦν χρυσοῖ γὰρ
 50 κίονες διειλήφesan αὐτήν, καὶ τὸν ὄροφον διάχρυσος ἦν, καὶ ἐκπε-
 πόνητο ποικίλμασι πολυτελέσι.—Καὶ πρῶτοι μὲν Πέρσαι πεντα-
 κόσιοι περὶ αὐτήν εἰστήκεσαν, πορφυρᾶς καὶ μηλίνας ἡσθημένοι
 στολᾶς· ἐπ' αὐτοῖς δὲ τοξόται χίλιοι, φλόγινα ἐνδεδυκότες καὶ
 ὑσγινοβαφῇ.

55 7. Γινῶθι σουτὸν μὴ πολλὰ λάλει· τὸν τετελευτηκότα μακά-
 ριζε· τοὺς πρεσβυτέρους σέβου· ἡ γλῶσσά σου μὴ προτερχέτω
 τοῦ νοῦ· θυμοῦ κράτει· ἀδικούμενος διαλλάσσου, ὑβριζόμενος δὲ
 τιμωροῦ.—Φίλων παρόντων καὶ ἀπόντων μέμνησο.

Ἀγάπα τὸν πλησίον νόμῳ πείθου· θεοὺς σέβου· γονεῖς αἰδοῦ·
 60 ἄρχε σεαυτοῦ· πρόνοιαν τίμα· κακίας ἀπέχου· χρόνου φείδου·
 ὄρα τὸ μέλλον· σοφοῖς χεῶ.—Δαβὼν ἀπόδος· τὸ συμφέρον θηρεῖ·

48—53. οὐ δεδώρηται, “has not given,” 3d sing. perf. indic. pass. of δῶρέω, and taken in a middle sense.—δεδάνεικε, 3d sing. perf. indic. act. of δανείω.—διειλήφesan αὐτήν, “divided it off:” 3d plur. pluperf. indic. act. of διαλαμβάνω, for διειλήφesan, and translated as a kind of imperf.—καὶ τὸν ὄροφον, &c. “and it was completely gilded as to its roof, and was elaborately adorned with costly and varied ornaments.”—ἐκπιπόνητο, 3d sing. pluperf. indic. pass. of ἐκπονέω, rendered again as an imperf.—καὶ πρῶτοι, “and first in order.”—εἰστήκεσαν, “stood,” 3d plur. pluperf. indic. act. of ἵστημι, for εἰστήκεσαν. Lit. “had placed themselves and remained placed.”—ἡσθημένοι, perf. part. pass. of ἰσθίω.—ἐπ' αὐτοῖς δὲ, “and after these.”—φλόγινα ἐνδεδυκότες, &c. “arrayed in flame-coloured and scarlet vestments.” With φλόγινα and ὑσγινοβαφῇ sup. ἰσδήματα.—ἐνδεδυκότες, perf. part. act. of ἐνδύω.

55—58. γινῶθι, 2d aor. imper. act. of γινώσκω.—μὴ πολλὰ λάλει. The particle μὴ in negative prayers and commands, when joined with the pres. takes only the imper.; when joined with the aor. only the subj. With the pres. it refers to an action going on and more or less permanent; with the aor. to a momentary action.—νοῦ, gover. by περὶ in composition.—μέμνησο, 2d sing. perf. imper. pass. of μιμνήσκω, and taken in a mid. sense. It governs the gen.

59—63. τὸν πλησίον, “your neighbour.”—ἄρχε σεαυτοῦ, “control thyself.” Equivalent to ἄρχου ἑο σεαυτοῦ.—ἀπέχου, “refrain from.” Lit. “keep thyself from.” The gen. κακίας is governed by ἀπὸ in composition.—χρόνου φείδου, “be sparing of time.”—ὄρα τὸ μέλλον, “look out for the future.”—χεῶ, 2d sing. pres. imper. mid. of χεάσμαι, contracted from χεάου.—λαβὼν ἀπόδος, “on having received a present make a return.”—θηρεῶ, 2d sing. imper. mid. of θηρέω.—καυχῶ, 2d sing. pres. imper. mid. of καυχάω.—ἀλλ' αἰεὶ τῶν ἀγαθῶν ἔχου, “but always adhere to the good.” Lit. “but always hold thyself unto the good:” 2d sing. pres. imper. mid. of ἔχω, and governing the gen. as indicating the adhering or cling-

ἐπὶ βρώμης μὴ καυχῶ· κακοῖσι μὴ προσομίλει ἀνδράσιν, ἀλλ' αἰ τῶν ἀγαθῶν ἔχου· θεοὺς δείδιδιγ' ἐπίορκον μὴ ἐπόμνυδι.

Μίνως. Ὁ μὲν ληστής οὗτος ἐς τὸν Πυριφλεγέθοντα ἐμβεβλήσθω· ὁ δ' ἱερόσυλος ὑπὸ τῆς Χιμαίρας διασπασθήτω· ὁ δὲ βασιλεύς ὑπὸ τῶν γυπῶν κειρέσθω τὸ ἥπαρ· ὑμεῖς δὲ οἱ ἀγαθοὶ ἅπιτε ἐς τὸ Ἠλύσιον πεδῖον, καὶ τὰς μακάρων νήσους κατοικεῖτε, ἀπὸ ὧν δίκαια ἐποιεῖτε κατὰ τὸν βίον.

8. Σωκράτης ἔλεγε, τοὺς μὲν ἄλλους ἀνθρώπους ζῆν, ἵνα ἐσθίωσιν, αὐτὸν δὲ ἐδίδειν ἵνα ζῶῃ.—Ὁ αὐτὸς ἡξίου τοὺς νέους συνεχῶς 70 κατοπτρίζεσθαι, ἵν', εἰ μὲν καλοὶ εἴεν, ἄξιοι γίγνοιτο· εἰ δὲ αἰσχροὶ, παιδεῖα τὴν δυσειδεῖαν ἐπικαλύπτοιεν.—Σόλων ἐρωτηθεὶς, πῶς ἂν μὴ γίγνοιτο ἀδίκημα ἐν τῇ πόλει, εἶπεν, εἰ ὁμοίως ἀγανάκτοῦν οἱ μὴ ἀδικοῦμενοι τοῖς ἀδικουμένοις.—Πυθαγόρας ἐρωτηθεὶς, πῶς ἂν οἰνόφλυξ τοῦ μεθύειν παύσαιτο, εἰ συνεχῶς, ἔφη, θεωροῖται 75 ὑπ' αὐτοῦ πρᾶσσόμενα.—Ἀνάχαρσις ἐρωτηθεὶς, πῶς ἂν τις μὴ μεθύσχοιτο, εἰ, ἔφη, ὁρῶῃ τοὺς μεθύοντας οἷα ποιοῦσι.—Θεόπομ-

ing to some part of an object.—δείδιδι, 2d sing. perf. imper. of δίδω, as from a form in μι.—ἐπίορκον μὴ ἐπόμνυδι, “swear not falsely.” The adj. ἐπίορκον, in the neuter, is here taken adverbially.

64—68. Μίνως. An extract from one of the dialogues of Lucian (Dial. Mort. 30), in which Minos, one of the judges of the lower world, pronounces sentence upon certain souls.—ὁ μὲν ληστής, &c. “let this robber be cast into Pyriphlegethon and remain there.” Or, more freely, “there to remain,” perf. imper. pass. of ἐμβάλλω. Observe the continued meaning indicated by the perf.—τὸ ἥπαρ, “as to his liver.” Acc. of nearer definition, where some sup. κατὰ.—ἀπὸ ὧν, “because.” Equivalent, in fact, to, ἀπὸ τούτου, ὅτι, “for this, that.”

69—72. τοὺς μὲν ἄλλους ἀνθρώπους, &c. “that the rest of men lived in order that they might eat.” ζῆν is the imperf. infin., and hence, as a past tense, requires the following verb to be in the opt. The same remark applies to ἐσθίειν and ζῶν, which last is the 3d sing. pres. opt. of ζῶ, Attic form for ζῷ.—ὁ αὐτὸς ἡξίου, &c. “the same philosopher recommended that the young,” &c. More lit. “the same thought it proper that the young,” 3d sing. imperf. indic. act. of ἡξίω. In construing, πῶς becomes the acc. before κατοπτρίζεσθαι.—ἄξιοι γίγνοιτο, “they might prove worthy of it,” i. e. might show forth in their lives a moral beauty in unison with, and worthy of, their external beauty.—παιδεῖα, “by a good education,” i. e. by the treasures of wisdom.

73—80. πῶς ἂν μὴ γίγνοιτο ἀδίκημα, “how there might not be any offence,” i. e. how there might be no offences committed.—εἰ ὁμοίως ἀγανάκτοῦν, &c. “if those who were not injured would be equally indignant with those who were injured.”—θεωροῖται, Attic form of the opt. for θεωρεῖται.—εἰ, ἔφη, ὁρῶν, &c. “replied, ‘if he could see what they do who

πος πρὸς τὸν ἐρωτήσαντα, πῶς ἂν τις ἀσφαλῶς τηροίη τὴν βασι-
 λείαν, εἰ τοῖς μὲν φίλοις, ἔφη, μεταδιδόη παρῆρησίᾳς δικαίας, τοὺς
 80 δὲ ἀρχομένους κατὰ δύναμιν μὴ περιορῶν ἀδικουμένους.

Εὐαγόρας τοσοῦτον ταῖς τοῦ σώματος καὶ ταῖς τῆς ψυχῆς
 ἀρεταῖς διήνεγκεν, ὥστε, ὁπότε μὲν αὐτὸν ὀρῶν οἱ τότε βασιλεύ-
 οντες, ἐκπλήττεσθαι καὶ φοβεῖσθαι περὶ τῆς ἀρχῆς ὁπότε δὲ εἰς
 τοὺς τρόπους ἀποβλέψαιεν, οὕτω σφόδρα πιστεύειν, ὥστε καὶ εἴ
 85 τις ἄλλος τολμῶν περὶ αὐτοὺς ἐξαμαρτάνειν, νομίζειν Εὐαγόραν
 αὐτοῖς ἔσεσθαι βοηθόν.—Οἱ ποιηταὶ τοιοῦτους λόγους περὶ τῶν
 θεῶν εἰρήκασιν, οὓς οὐδεὶς ἂν περὶ τῶν ἐχθρῶν τολμήσειε λέγειν.

Εὐκλείδης ὁ Σωκρατικός, ἀκούσας τοῦ ἀδελφοῦ λέγοντος·
 ἀπολοίμην, εἰ μὴ σε τιμωρησαίμην, ἐγὼ δὲ, εἶπεν, εἰ μὴ σε φιλεῖν

are intoxicated.” Lit. “if he could see those who are intoxicated, what things they do.” This is a common Greek construction, where, in place of the regular nom. we have what ought to have been the nom. converted into an acc. and governed by the preceding verb, while in its place a nom. is understood. The plain Greek, in the present instance, would be, εἰ ὅρῃ οἷα ποιοῦσιν οἱ μεθύοντες.—παρῆρησίας δικαίας, “just freedom of speech.” The plural implies, “on all occasions.”—τοὺς δὲ ἀρχομένους, &c. “and should, by every means in his power, not neglect his subjects, when injured,” i. e. not overlook injuries done to them.—τοὺς ἀρχομένους, lit. “those who are ruled over.”

82—87. διήνεγκεν, “differed from other men.” Sup. ἄλλων. More freely, “surpassed other men,” 3d sing. 2d aor. indic. act. of διαφέρω.—ὁπότε μὲν αὐτὸν ὀρῶν, &c. “whenever they who were then ruling directed their view towards the man himself.” Observe the peculiar force of the opt. as standing here in place of a past tense of the indic. and consult the note on line 43, p. 51.—ὁπότε δὲ εἰς τοὺς τρόπους ἀποβλέψαιεν, “as often as they looked (away from the man himself) to his moral character,” i. e. looked from the external to the internal man. Observe the force of ἀπὸ in composition.—ὥστε καὶ εἰ τις ἄλλος, &c. “that if even any one else should dare to commit an offence against them, they were confident that Evagoras will prove a helper.”—τολμῶν for τολμᾷ, opt. of τολμᾶω.—οὓς οὐδεὶς ἂν, &c. “as no one would have dared to utter.”

88—90. ὁ Σωκρατικός, “the Socratic,” i. e. the pupil and follower of Socrates. This epithet serves to distinguish him from Euclid, the mathematician of Alexandria.—ἀκούσας τοῦ ἀδελφοῦ λέγοντος, “having heard his brother say.” The part. here takes the place of the infin. and denotes more of continued action.—ἀπολοίμην, εἰ μὴ σε, &c. “may I perish, if I do not take vengeance upon thee:” ἀπολοίμην is the 1st sing. 2d aor. opt. mid. of ἀπόλλυμι, and, standing without any accompanying part., indicates a wish. Both ἀπολοίμην and τιμωρησαίμην indicate, as aorists, quickness of action; and the more literal meaning of the clause, therefore, may be given as follows: “may I soon have perished, in case I may not have soon taken vengeance on thee.”—ἐγὼ δὲ, εἶπεν, &c.

ἡμᾶς πείσαιμι.—Εἴ τις τὸν τῆς εὐκλείας ἔρωτα ἐκβάλοι ἐκ τοῦ 90
βίου, τί ἂν ἔτι ἀγαθὸν ἡμῖν γένοιτο, ἢ τίς ἂν τι λαμπρὸν ἐργά-
σασθαι ἐπιθυμήσειεν;—Τῷ αὐτῷ φουσηματι τὸ μὲν πῦρ ἀνακαύ-
σειας ἂν, καὶ μεῖζον ποιήσειας ἐν βραχεῖ, καὶ τὸ τοῦ λύχνου φῶς
ἀποσβέσειας.—Μάλιστα ἂν εὐδοκιμήσῃς, εἰ φαίνοιο ταῦτα μὴ
πράττων, ἃ τοῖς ἄλλοις ἂν πράττουσιν ἐπιτιμῶν. —Εἰ ἅπαντες 95
μιμησαίμεθα τὴν Λακεδαιμονίων ἀργίαν καὶ πλεονεξίαν, εὐθὺς ἂν
ἀπολοίμεθα· εἰ δὲ τοῖς τῶν Αἰγυπτίων χρῆσθαι νομίμοις βουλη-
θῇμεν, εὐδαιμόνως ἂν τὸν βίον διατέλομεν.

9. Σωκράτης λέγει τῶν ἄλλων ἀνδρῶπων διαφέρειν, καθόσον
οἱ μὲν ζῶσιν, ἵν' ἐσθίωσιν, αὐτὸς δὲ ἐσθίει, ἵνα ζῇ.—Θεώρει ὥσπερ 5
ἐν καλύπτρῳ τὰς σαυτοῦ πράξεις, ἵνα τὰς μὲν καλὰς ἐπικοσμήσῃ,
τὰς δ' αἰσχροὺς καλύπτῃς.—Ὁ Πίττακος τῷ μεθύοντι, ἐὰν
ἀμάρτη, διπλὴν ζημίαν ἔθηκεν, ἵνα μὴ μεθύοιεν οἱ πολλοί.—
Τὸν οἶνον ἦν πίνῃ τις μετρίως, τὸ σῶμα ὤνησε, τὴν δὲ ψυχὴν οὐκ

"and may I perish," replied Euclides, if I do not prevail upon thee to love me." With ἐγὼ sup. ἀπολοίμην, and for a literal translation, render as in the previous clause.—ἡμᾶς, used here for ἡμῖ. The plural, by its air of generality, imparts more of moderation and forbearance to the remark of the speaker, than the singular would have done.

91. τί ἂν ἔτι ἀγαθὸν, &c. "what would there be any longer of value for us?"—τί λαμπρὸν ἐργάσασθαι, "to perform any splendid achievement."

92—97. ἀνακαύσειας ἂν, "thou mayest kindle up," i. e. if thou wilt. The optative here implies possibility, depending upon the will of the party: 2d sing. 1st aor. opt. act. of ἀνακαίω, Æolic form for ἀνακαύσεις.—ἀποσβέσειας, 2d sing. 1st aor. opt. act. of ἀποσβέννυμι, Æolic form for ἀποσβέσεις.—μάλιστα ἂν εὐδοκιμήσῃς, "thou wilt be most highly thought of." A softened expression for the regular future, εὐδοκιμήσεις.—ἃ τοῖς ἄλλοις ὦ, &c. "which thou wouldst censure others if doing," i. e. for the performance of which thou wouldst censure others.—πράττουσιν, dat. plur. pres. part. act. of πράττω.—εἰ ἅπαντες μιμηταίμεθα, "if we should all imitate."—εὐθὺς ἂν ἀπολοίμεθα, "we should soon perish," i. e. be ruined.

4—8. λέγει διαφέρειν, "says that he differs." Pronoun understood before the infin. in the nom. case. Compare note on line 63, page 34. ἵν' ἐσθίωσιν, "in order that they may eat." We have now the subj. after a present tense (ζῶσιν), whereas, on a former occasion, we had the opt. after a past tense. Compare note on line 69, page 57.—ἐπικοσμήσῃς, the subj. again after a present tense (θεώρει).—ἐὰν ἀμάρτη, "if he committed an offence," i. e. while under the influence of liquor, 3d sing. 2d aor. subj. act. of ἀμαρτάνω.

9—11. τὸν οἶνον ἦν πίνῃ, &c. "if one drink wine moderately, it benefits the body, and does not injure the mind." The plainer Greek would

- 10 ἔβλαψεν. ἦν δὲ πίνη πρὸς ὑπερβολὴν, καὶ ἤδη μεθύσκηται, αἰσχροῦ πάσχει, καὶ γελοῖον θέαμα τοῖς ἄλλοις παρέχει.— Ἀπόλλων ᾗτήσατο παρὰ τῶν Μοιρῶν, ἵνα, ὅταν Ἀδμητος μέλλῃ τελευτᾶν, ἀπολυθεῖν τοῦ θανάτου, ἃν ἐκουσίως τις ὑπὲρ αὐτοῦ θνήσκειν ἔλθῃ.— Πομπηίου καὶ Καίσαρος διαστάντων, ὁ Κικέρων
- 15 ἔφη, γιγνώσκω ὃν φύγω, μὴ γιγνώσκων πρὸς ὃν φύγω.— Οἱ δραπετάι, κὰν μὴ διώκωνται, φοβοῦνται, οἱ δὲ ἄφρονες, κὰν μὴ κακῶς πράττωσι, ταράττονται.

Οἱ Κρήτες τοὺς παῖδας μαρθάνειν τοὺς νόμους κελεύουσι μετὰ τινος μελωδίας, ἵνα ἐκ τῆς μουσικῆς ψυχαγωγῶνται, καὶ εὐκολώτερον αὐτοὺς τῇ μνήμῃ παραλαμβάνωσιν.— Διογένης ἰδὼν τοξότην ἀφυῆ, παρὰ τὸν σκοπὸν ἐκάθισεν, εἰπὼν, ἵνα μὴ πληγῶ.

have been, ὁ εἶνος, ἦν πίνη τις αὐτὸν μετρίως, ὥσπερ τὸ σῶμα, &c.—ᾤησε, 3d sing. 1st aor. indic. act. of ὀνμι. Observe in ᾤησε and ἔβλαψεν the peculiar force of the aor. indicating what is customary, or wont to happen, and giving the tense, therefore, in our own idiom, the meaning of a present.—πρὸς ὑπερβολὴν, "to excess."—καὶ ἤδη μεθύσκηται, "and be now intoxicated."—αἰσχροῦ πάσχει, "he acts disgracefully." Lit. "he suffers disgraceful things." Both persons and things are said in Greek "to suffer" (πάσχειν), whatever of any kind happens to them, or in whatever way they may be influenced or affected.

12—17. ᾗτήσατο, "asked." Lit. "asked for himself," i. e. to gratify his feelings of friendship towards Admetus.—ὅταν Ἀδμητος μέλλῃ τελευτᾶν, "whenever Admetus may be about to die." Equiv. to the Latin *moriturus sit*.—τοῦ θανάτου, "from the death that is impending." Observe the force of the article. The gen. is here governed by ἀπὸ in composition.—ἔλθῃ, 3d sing. 2d aor. subj. mid. of αἰεῖω.—Πομπηίου καὶ Καίσαρος διαστάντων, "when Pompey and Cæsar were at variance," i. e. were in arms against each other.—ὃν φύγω, "whom I am to avoid," i. e. which one of the two: 1st sing. 2d aor. subj. act. of φεύγω.—μὴ γιγνώσκων πρὸς ὃν φύγω, "without knowing (at the same time) unto whom I am to flee." Cicero meant, by his witticism, that the one (Cæsar) was too bad, and the other (Pompey) not good enough to follow.—κὰν μὴ διώκωνται, "even though they be not pursued."—κὰν μὴ κακῶς πράττωσι, "even though they be not unfortunate:" κακῶς πράττειν is "to be unfortunate" or "unsuccessful;" but κακῶς ποιεῖν, "to do an injury," "to act badly," &c.

18—21. μετὰ τινος μελωδίας, "in connexion with a kind of melody," i. e. with a species of musical cadence or rhythm.—ἵνα ψυχαγωγῶνται, "in order that their souls may be influenced."—καὶ εὐκολώτερον αὐτοὺς, &c. "and that they may receive them the more easily into their remembrance," i. e. in order that the accompanying cadence may aid the memory: παραλαμβάνωσιν refers to the boys, and αὐτοὺς to the laws. The dat. τῇ μνήμῃ denotes more continuance than εἰς τὴν μνήμην would have done.—ἵνα μὴ πληγῶ. Sup. ποιῶ τοῦτο: πληγῶ, 1st sing. 2d aor. subj. pass. of πλῆσσω.

—Χωρίς τῶν ἀναγκαίων κακῶν
 αὐτοὶ παρ' αὐτῶν ἕτερα προσπορίζομεν
 λυπούμεθ', ἢν πτάρῃ τις ἢν εἴπῃ κακῶς,
 ὀργιζόμεθ' ἢν ἴδῃ τις ἐνύπνιον, σφύδρα 25
 φοβούμεθ' ἢν γλαυῶς ἀνακράγῃ, δεδοίκαμεν.

10. Ἐδιδάχθη Ἡρακλῆς ἀρματηλατεῖν μὲν ὑπὸ Ἀμφιτρύ-
 ωνος παλαίειν δὲ ὑπὸ τοῦ Αὐτολύκου τοξεύειν δὲ ὑπὸ Εὐρύτου
 ὀπλομαχεῖν δὲ ὑπὸ Κάστορος· κιθαριδεῖν δὲ ὑπὸ Λίνου· οὗτος δὲ
 ὑπὸ Ἡρακλέους τῇ κιθάρᾳ πληγείς ἀπέθανεν· ἐπιπλήξαντα γὰρ 30
 αὐτὸν ὀργισθεῖς ἀπέκτεινεν.

Πυθαγόρας λέγεται παρεγγυᾶν τοῖς μαθηταῖς, τοὺς πρεσβυ-
 τέρους τιμᾶν, μὴ ὀμνύναι θεοὺς, ἀνομίᾳ πολεμεῖν, φυτὸν ἡμεῶν
 μῆτε φθείρειν μῆτε σίνεσθαι, μνήμην ἀσκεῖν, ἐν ὀργῇ μῆτε τι λέγειν,
 μῆτε πρᾶσσειν.—Χείλων, εἰς τῶν ἐπτὰ σοφῶν, προσέταττε, γλώτ- 35
 τῆς κρατεῖν, μὴ κακολογεῖν τοῖς πλησίον, γῆρας τιμᾶν, ζημίαν

22—27. *χωρίς*, “independently of.” This line, and the four that follow, are Iambic trimeters from Menander. To make the first complete, insert *ἡμεῖς δὲ* before *χωρίς*.—*αὐτοὶ παρ' αὐτῶν*, “we, of our own selves, add others.” Lit. “from our own selves.” *αὐτῶν* is for *ἑαυτῶν*, and this for *ἡμῶν αὐτῶν*. The reflexive pronoun *ἑαυτοῦ* is often put for the reflexive pronouns of the first and second persons (Matthiæ, G. G., § 489).—*ἢν πτάρῃ τις*, “if one sneeze,” 3d sing. 2d aor. subj. act. of *πταίρω*. Sneezing, according to circumstances, was regarded as either a favourable or an unfavourable omen. Hence the custom of calling out, when a person sneezed, *Ζεῦ σῶσον*, “Jove preserve thee.”—*ἢν εἴπῃ κακῶς*, “if one utter a word of evil omen.” Lit. “if one speak badly,” i. e. in an ill-omened manner.—*ἑδιδάχθη*, 3d sing. 1st aor. indic. pass. of *διδάσκω*.

30. *πληγείς*, “having been struck,” 2d aor. part. pass. of *πλήσσω*.—*ἀπέθανεν*, 3d sing. 2d aor. indic. act. of *ἀποθνήσκω*.—*ἐπιπλήξαντα γὰρ αὐτὸν*, &c. “for Hercules, having become incensed, slew him on his having chided and struck him a blow,” i. e. Linus having chided the performance of Hercules, and struck the hero a blow, was killed by the latter in return. The verb *ἐπιπλήσσω* has here the double meaning of chiding and striking. For Hercules, as appears from Apollodorus, from whom the present passage is taken, was acquitted by Rhadamanthus, because he had received the first blow from Linus. (Consult *Apollod.* 2, 4, 9, and *Heyne, ad loc.*)

32—37. *παρεγγυᾶν*, “to enjoin upon.”—*θεοὺς*, “by the gods.”—*φυτὸν ἡμεῶν*, “any domesticated production of the earth,” i. e. any production of earth that had experienced the benefits of human culture.—*γλώττης κρατεῖν*, “to exercise control over the tongue:” *κρατεῖν* governs the gen. here, as being equivalent, in effect, to *κράτος ἔχειν*.—*μὴ κακολογεῖν τοῖς*

αἰρεῖσθαι μᾶλλον ἢ κέρδος αἰσχροῖν, ἀτυχοῦντι μὴ ἐπιγελαῖν, νόμοις πείθεσθαι.

Κάδμον φασὶ τὸν Ἀγήνορος ἐκ Φοινίκης ὑπὸ τοῦ βασιλείως
40 ἀποσταλῆναι πρὸς ζήτησιν τῆς Εὐρώπης, ἐντολὰς λαβόντα, ἣ
τὴν παρθένον ἀγαγεῖν, ἣ μὴ ἀνακάμπτειν εἰς τὴν Φοινίκην. Μὴ
δυνάμενον δὲ ἀνευρεῖν, ἀπογινῶναι τὴν ἐς οἶκον ἀνακομιδὴν, καὶ
κατὰ τινὰ χρησμῶν κτίσαι τὰς Θήβας. Ἐνταῦθα δὲ κατοικῆ-
σάντα γῆμαι μὲν Ἀρμονίαν, γενῆσαι δὲ ἐξ αὐτῆς Σεμέλην,
45 καὶ Ἰνὼ, καὶ Αὐτονόην, καὶ Ἀγαύην.

11. Λέγεται Ἐμπεδοκλῆς εἰς τοὺς κρατῆρας τῆς Αἴτης
ἐνάλασθαι, καὶ ἀφανισθῆναι, βουλόμενος τὴν περὶ αὐτοῦ φήμην
βεβαιῶσαι, ὅτι γεγόνοι θεοί· ὕστερον δὲ γνωσθῆναι, ἀναρρίπιοδεΐσης
αὐτοῦ μιᾶς τῶν κρηπιδῶν· χαλκᾶς γὰρ εἶδιστο ὑποδεῖσθαι.

50 Τὸ μὲν ἐγκαλέσαι καὶ ἐπιτιμῆσαι ῥᾴδιον· τὸ δὲ, ὅπως τὰ
παρόντα βελτίω γένηται, συμβουλεῦσαι, τοῦτ' ἔμφορος συμ-

πλῆσιον, "not to speak evil against one's neighbours." Lit. "for one's neighbours," i. e. to their injury.—ἀτυχοῦντι μὴ ἐπιγελαῖν, "not to laugh at an unfortunate person."

39—44. τὸν Ἀγήνορος. Sup. υἱόν.—ἀποσταλῆναι, 2d aor. infin. pass. of ἀποστέλλω.—πρὸς ζήτησιν, "in quest of." Lit. "for a searching after."—ἐντολὰς λαβόντα, "having received a strict command." Observe the force of the plural ἐντολὰς.—μὴ δυνάμενον δὲ ἀνευρεῖν, &c. "that not being able, however, to find her, he gave up the idea of a return to his home." More lit. "he thought away from a return," &c. the primitive meaning of γινώσκω being "to think."—ἀνευρεῖν, 2d aor. infin. act. of ἀνεύρισκω.—κατὰ, "in obedience to."—ἐνταῦθα δὲ κατοικῆσαντα, &c. "that, after having settled there, he married," &c.: γῆμαι is the 1st aor. infin. act. of γαμῖω, for the more enlarged form γάμῃσαι.

46—49. εἰς τοὺς κρατῆρας, "into the crater." The Greek writers, in speaking of the crater of Ætna, often use the plural for the singular, to amplify, as it were, the sense.—ἐνάλασθαι, 1st aor. infin. mid. of ἐνάλλομαι.—ὅτι γεγόνοι θεοί, "that he has become a god," 3d sing. perf. opt. mid. of γίνομαι.—ὕστερον δὲ γνωσθῆναι, "but that he was afterward found out."—ἀναρρίψισης, "having been cast up," 1st aor. part. pass. of ἀναρρίπτω.—χαλκᾶς γὰρ, &c. "for he was accustomed to wear brazen ones," 3d sing. pluperf. indic. pass. of ἰδέζω, and translated as an imperf. With χαλκᾶς sup. κρήπιδας.—ὑποδεῖσθαι, pres. infin. mid. of ὑποδέω. Lit. "to bind under (his feet)."

50—53. τὸ δὲ, ὅπως τὰ παρόντα, &c. "but to advise, how present things may become better, this is the work of a sagacious adviser." More lit. "but the advising," &c. The article with the infin. (τὸ συμβουλεῦσαι) is here, as in the previous clause, equivalent to a verbal noun. In the present instance, however, this noun is in the nom. abs. which serves to

ζώλου ἔργον.—Θεὸν μὲν νοῆσαι χαλεπὸν, φράσαι δὲ ἀδύνατον· τὸ γὰρ ἀσώματον σώματι σημῆναι ἀδύνατον.

Οἱ Ἀθηναῖοι τὸν Ἐριχθόνιον ἐκ τῆς γῆς ἀναδοθῆναι φασί, καὶ τοὺς πρῶτους ἀνθρώπους ἐκ τῆς Ἀττικῆς ἀναφῦναι· οἱ 55
Θηβαῖοι δὲ ἐξ ὄφews ὀδόντων ἄνδρας ἀναβεβλαστηκέναι λέγουσιν.
—Οἱ Νάξιοι μυθολογοῦσι τὸν Διόνυσον παρ' αὐτοῖς τραφῆναι· καὶ διὰ τοῦτο τὴν νῆσον αὐτῷ γεγενῆσθαι προσφιλεστάτην.

Λόγος ἐστὶ Δῆλον τὴν νῆσον, πρὶν μὲν ἀνθρώποις φανῆναι τὸν Ἀπόλλωνα, τῷ πελάγει κρύπτεσθαι, φανέντος δὲ τοῦ Θεοῦ ἀνα- 60
δραμεῖν ἐκ τῶν βυθῶν καὶ στήναι ἐν μέσοις τοῖς κύμασιν.

12. Ἀναξαγόρας λέγεται ἀσεβείας κριθῆναι, διότι τὸν ἥλιον μύδρον ἔλεγε διάπυρον ἀπολογησαμένου δὲ ὑπὲρ αὐτοῦ Περικλέους, πέντε ταλάντοις ζημιωθῆναι καὶ φυγαδευθῆναι.—
Σχολαστικὸς, νοσοῦντα ἐπισκεπτόμενος, ἡρώτα περὶ τῆς ὑγιείας· 65

impart more force to the clause.—Θεὸν μὲν νοῆσαι, “to form any conception of Deity.”—φράσαι, “to speak of him,” i. e. to embody our conceptions, whatever they may be, in words. The infinitives νοῆσαι and φράσαι are used as verbal nouns here, although no article is expressed with them.—τὸ γὰρ ἀσώματον, &c. “for it is impossible to express what is incorporeal by means of what is corporeal.”

54—58. ἀναδοθῆναι, “was produced.” More lit. “was given upward,” 1st aor. infin. pass. of ἀναδίδωμι.—καὶ τοὺς πρῶτους ἀνθρώπους, &c. “and that the first human beings sprang from the soil of Attica.” More lit. “were born from Attica:” 2d aor. infin. act. of ἀναφύω.—ἐξ ὄφews ὀδόντων. Referring to the story of Cadmus.—ἀναβεβλαστηκέναι, “arose.” More lit. “budded,” or “sprouted forth,” pluperf. infin. act. of ἀναβλαστάνω.—τραφῆναι, 2d aor. infin. pass. of τρέφω.—γεγενῆσθαι, “has ever been,” perf. infin. mid. of γίνομαι.

59—61. λόγος ἐστὶ, “there is a tradition.”—πρὶν μὲν ἀνθρώποις, &c. “before Apollo appeared unto men,” 2d aor. infin. pass. of φαίω, taken in a middle sense.—φανέντος δὲ τοῦ Θεοῦ, &c. “but that, when the god appeared, it ran up from the depths of the sea:” ἀναδραμεῖν is the 2d aor. infin. act. of ἀνατρέχω.—στήναι, “stood firm,” i. e. remained steadfast, 2d aor. infin. act. of ἵστημι.

62—64. ἀσεβείας κριθῆναι, “to have been tried for impiety,” 1st aor. infin. pass. of κρίνω.—ἀπολογησαμένου δὲ, “but that, Pericles having spoken in his behalf.” More lit. “having made a defence for him.”—πέντε ταλάντοις ζημιωθῆναι, “he was fined five talents.” Lit. “in five talents.” The punishment for impiety was death; so that fine and exile was a comparatively lenient sentence, and owing entirely to the interference of Pericles in his behalf.

65—67. ἐπισκεπτόμενος, “paying a visit to.”—ἡδύνατο, 3d sing. imperf. indic. of δύναμαι. In the three verbs, βούλομαι, δύναμαι, and μέλλω, the Attics often add the temporal to the syllabic augment. The regular

ὁ δὲ οὐκ ἠδύνατο ἀποκριθῆναι· ὀργισθεῖς οὖν, ἐλπίζω, ἔφη, καὶ μὲ νοσήσειν, καὶ ἐλθόντι σοι μὴ ἀποκρινεῖσθαι.—Λέγεται, τὴν Χίμαιραν τραφῆναι μὲν ὑπὸ Ἀμισωδάρου, γεννηθῆναι δὲ ἐκ Τυφῶνος καὶ Ἐχίδνης.

70 Ἐέρξης ὡς ἐπύθετο τὸν Ἑλλήσποντον ἐξεῦχθαι, καὶ τὸν Ἄθω διεσκάφθαι, προῆγεν ἐκ τῶν Σάρδεων.—Ὁ Πλάτων τοῖς μύθουσι συνεβούλευε κατοπτρίζεσθαι· ἀποστήσεσθαι γὰρ τῆς τοιαύτης ἀσχημοσύνης.

Καὶ ζῶν ὁ φαῦλος καὶ θανὼν κολάζεται.—Οἱ δελφῖνες ἀνα-
75 σκιρτῶντες χειμῶνα ἐπιόντα μνηύουσιν.—Οἱ περὶ τὴν Σαλαμῖνα διατρύχοντες Ἀθηναῖοι, θεωροῦντες τὴν Ἀττικὴν πυρπολουμένην, καὶ τὸ τέμενος τῆς Ἀθηνᾶς ἀκούοντες κατεσκάφθαι, δεινῶς ἠθύμουν.

Δαίδαλος πρῶτος τῶν ἀγαλμάτων τὰ σέλη διαβεβηκότα,
80 καὶ τὰς χεῖρας διατεταμένας ποιῶν, ζῶντα ἀγάλματα κατασκευάζεσθαι ἐλέγετο. Οἱ γὰρ πρὸ αὐτοῦ τεχνῆται κατεσκεύαζον

form, therefore, in the present case, would be ἰδύνατο.—ὀργισθεῖς οὖν, “the other, therefore, having become incensed.” Referring to the foolish fellow.—καὶ μὲ, “that I also,” contracted from καὶ ἐμέ. When the reference in the second verb is to the same person that is implied by the preceding verb, *but an emphasis is required*, then the acc. of the pronoun, not the nom. is used.—ἐλθόντι, “having come to see me.”—ἀποκρινεῖσθαι, 2d fut. infin. mid. of ἀποκρίνω.

70—73. τὸν Ἑλλήσποντον ἐξεῦχθαι, “that the Hellespont had been bridged over.” More lit. “had been joined,” i. e. both sides of it by means of a bridge: pluperf. infin. pass. of ζεύγνυμι.—διεσκάφθαι, pluperf. infin. pass. of διασκάπτω.—ἀποστήσεσθαι γὰρ, &c. “for that (if they do so) they will refrain from such disgraceful conduct as this.” More lit. “will place themselves away from,” &c.: 1st fut. infin. mid. of ἀφίστημι. The gen. ἀσχημοσύνης is governed by ἀπὸ in composition.

74—78. καὶ ζῶν ὁ φαῦλος, &c. The order is, ὁ φαῦλος κολάζεται καὶ ζῶν καὶ θανὼν.—χειμῶνα ἐπιόντα, “a coming storm.”—οἱ περὶ τὴν Σαλαμῖνα, &c. “the Athenians, while remaining near Salamis, were greatly dejected on beholding,” &c., i. e. the Athenians, while remaining in their vessels near (lit. “all around”) the island of Salamis, after having left Attica, and before the great naval battle took place.—τὸ τέμενος τῆς Ἀθηνᾶς, referring to the temple of Minerva in the Acropolis, where the Parthenon was afterward erected.—ἠθύμουν, 3d plur. imperf. indic. act. of ἀθυμέω.

79—83. πρῶτος ποιῶν, “being the first that made.”—διαβεβηκότα, “in the act of stepping forth,” i. e. as if walking: perf. part. act. of διαβαίνω.—καὶ τὰς χεῖρας διατεταμένας, “and the hands (and arms) stretched out,”

τὰ ἀγάλματα τοῖς μὲν ὄμμασι μεμυκότες, τὰς δὲ χεῖρας ἔχοντες καθεμένας, καὶ ταῖς πλευραῖς κεκολλημένας.

13. Βασκάνου τινὸς ἐσκυδρωπακότες, ὁ Βίων, ἢ τοῦτω, ἔφη, κακὸν γέγονεν ἢ ἄλλω ἀγαθόν.—Ὁ αὐτὸς πρὸς τὸν τὰ χωρία⁸⁵ κατεδδοκότες, τὸν μὲν Ἀμφιάραον, ἔφη, ἢ γῇ κατέπιε, σὺ δὲ τῇ γῇ.—Τὸν Μίνω βεβασιλευκότες νομιμώτατα, καὶ μάλιστα δικαιοσύνης πεφροντικότες, δικαστὴν καὶ ἄδου ἀποδεδεῖχθαι λέγουσι.—Τὰ παῖδιά, ἄχρι γένηται τετταράκοντα ἡμερῶν, ἐγρηγοῦντα μὲν οὐ γελαῖ, οὐδὲ δακρύει, ὑπνοῦντα δὲ ἀμφοτέρω. 90

14. Λάμαχος ἐπετίμα τινὶ τῶν λοχαγῶν ἀμαρτάνοντι τοῦ δὲ φήσαντος, μηκέτι τοῦτο ποιήσῃς, οὐκ ἔστιν, εἶπεν, ἐν πολέμῳ δις ἀμαρτάνειν.—Δημοσθένης, λοιδορουμένου τινὸς αὐτῷ, οὐ συγκαταβαίνω, εἶπεν, εἰς ἀγῶνα, ἐν ᾧ ὁ ἡττώμενος τοῦ νικῶντός ἐστι κρείττων. 95

Εἴ τις οἴεται τερπνότερον εἶναι τὸν ἐν ἄστει βίον τοῦ ἐν ἀγροῖς,

perf. part. pass. of διατείνω.—τοῖς μὲν ὄμμασι μεμυκότες, “with the eyes shut.” Lit. “shut with (i. e. in the case of) the eyes.”—καθεμένας, καὶ ταῖς πλευραῖς κεκολλημένας, “hanging down, and attached to the sides.”

84—90. βασκάνου τινὸς, &c. “a certain envious person having looked gloomy,” perf. part. act. of σκυδρωπάω.—ὁ αὐτὸς πρὸς τὸν τὰ χωρία, &c. “the same philosopher remarked to one who had eaten up his estate,” i. e. who had consumed his estate in riotous living. Lit. “who had eaten up his lands.”—κατεδδοκότες, perf. part. act. of κατέδω, with the reduplication.—κατέπιε, “swallowed up,” 3d sing. 2d aor. indic. act. of καταπίνω.—σὺ δέ. Sup. κατέπιες.—νομιμώτατα, “in perfect unison with the laws.” The neut. plur. of the adjective, acc. case, taken adverbially.—καὶ μάλιστα δικαιοσύνης, &c. “and after having been most observant of rectitude.” Lit. “having cared very greatly about just conduct.”—πεφροντικότες, acc. sing. perf. part. act. of φροντίζω.—ἀποδεδεῖχθαι, “was appointed.” Lit. “was shone forth,” i. e. was designated: pluperf. infin. pass. of ἀποδίδνμι, translated as an imperfect.—ἄχρι γένηται, &c. “until they have become forty days old.” Lit. “(children) of forty days.”—ἐγρηγοῦντα, “while awake,” perf. part. mid. of ἐγείρω, with the redup.—ὑπνοῦντα δὲ ἀμφοτέρω, “but while sleeping do both.” Sup. παῖς.

91, 92. ἀμαρτάνοντι, “when committing an error,” i. e. in military affairs.—τοῦ δὲ φήσαντος, &c. “and the latter having declared that he will not do this again.” Pronoun understood before the infin. in the nom. case.—οὐκ ἔστιν, “it is not permitted.”

94—96. εἰς ἀγῶνα. Referring to a contest in abusive language and mutual invective.—τοῦ κἂντός ἐστι κρείττων, “is better off than he who conquers.” Because he disgraces himself in a less degree than the other.—τερπνότερον εἶναι, &c. The order is, τὸν βίον ἐν ἄστει τερπνότερον εἶναι τοῦ (βίου) ἐν ἀγροῖς.

ἐνθυμηθήτω πρὸς ἑαυτὸν, οἷον μὲν ἐστὶ βότρυς ὄρεᾶν ἐξ ἀμπέλου
 κρεμαμένους, οἷον δὲ ἰδεῖν λήϊα Ζεφύρων αὔραις κινούμενα, οἷον δὲ
 ἀκοῦσαι βοῶν μυκωμένων καὶ προβάτων βληχωμένων, οἷον δὲ
 5 θάλαμα δαμάλεις σκιστῶσαι καὶ ἔλκους γάλα· ἐμοὶ γὰρ δοκεῖ
 τὰ ἐν τοῖς θεάτροις δεικνύμενα μηδὲν εἶναι πρὸς τὴν ἀπ' ἐκείνων
 ἡδονήν.

Μυθολογοῦσι τὴν Δήμητραν, μὴ δυναμένην εὖρεῖν τὴν θυγα-
 τέρα, λαμπάδας ἐκ τῶν κατὰ τὴν Αἴττην κρατήρων ἀναψαμένην,
 10 ἐπελθεῖν ἐπὶ πολλὰ μέρη τῆς οἰκουμένης, τῶν δ' ἀνθρώπων τοὺς
 μάλιστα ταύτην προσδεξαμένους εὐεργετῆσαι, τὸν τῶν πυρῶν
 καρπὸν ἀντιδωρησαμένην.

Τοῦ Κρόνου τὰ ἑαυτοῦ τέκνα κατεσθίωντος, ὁ Ζεὺς, κλαπείς
 ὑπὸ τῆς Ῥέας, καὶ ἐς τὴν Κρήτην ἐκτεθεῖς, ὑπ' αἰγὸς ἀνετράφη.
 15 — Ὁ Ἰκαρος, ὁ τοῦ Δαιδάλου υἱός, τακέντος αὐτῷ τοῦ κηροῦ,
 καὶ τῶν πτερῶν περιρρέντων, εἰς τὸ πέλαγος ἐνέπιπτεν.

2—6. οἷον μὲν ἐστὶ, "how pleasing it is." Lit. "what a thing it is."—
 λήϊα, "fields of grain."—οἷον δὲ θάλαμα, &c. "and what a sight the
 heifers are, as they gambol about, and draw milk (from their mothers'
 udders)."—ἐμοὶ γὰρ, "to me indeed."—μηδὲν εἶναι πρὸς, &c. "to be nothing
 in comparison with the pleasure derived from these objects."

9—12. κατὰ τὴν Αἴττην, "on Ætna."—ἐπελθεῖν ἐπὶ, "went over," 2d
 aor. infin. act. of ἐπιέρχμαι.—τῆς οἰκουμένης, "of the habitable world."
 Sup. γῆς.—τῶν δ' ἀνθρώπων, &c. The order is, εὐεργετῆσαι δὲ τοὺς τῶν
 ἀνθρώπων προσδεξαμένους μάλιστα ταύτην, "and that she benefited those of
 the human race who received her most kindly." Lit. "who received
 this (goddess)."—ἀντιδωρησαμένην, "having bestowed upon them in re-
 turn," i. e. in return for their kind reception of her.

13—16. τοῦ Κρόνου κατεσθίωντος, "when Saturn was devouring."—
 κλαπείς, "having been secretly carried off," 2d aor. part. pass. of κλέπτω.
 —καὶ ἐς τὴν Κρήτην ἐκτεθεῖς, "and having been taken to Crete and ex-
 posed there." Observe the peculiar construction in ἐς τὴν Κρήτην, which
 requires a new verb in English. ἐκτεθεῖς, 1st aor. part. pass. of ἐκτίθημι.
 —τακέντος αὐτῷ τοῦ κηροῦ, "the wax having melted for him." Dædalus
 had made wings for his son, and had secured the feathers in their places
 with wax, in order that he might fly along with him over the sea. The
 youth, however, approached too near the sun in his flight, and the wax
 in consequence melted. τακέντος, 2d aor. part. pass. of τήκω.—καὶ τῶν
 πτερῶν περιρρέντων, "and the feathers having fallen out in every direc-
 tion." Lit. "having flowed out all around," 2d aor. part. pass. of
 περιρρέω.

SECOND COURSE.

EXERCISES IN READING.

FABLES AND ANECDOTES.

1. ÆSOPIC FABLES.

1. *The Wolf.*

Λύκος ἰδὼν ποιμένας, ἐσθίοντας ἐν σκηνῇ πρόβατον, ἐγγὺς προσελθὼν, ἡλίκος, ἔφη, ἂν ᾦν θόρυβος, εἰ ἐγὼ τοῦτο ἐποιοῦν!

2. *The Lioness.*

Λέαινα, ὀνειδιζομένη ὑπὸ ἀλώπεκος, ἐπὶ τὸ διὰ παντὸς ἓνα τίπτειν, ἔνα, ἔφη, ἀλλὰ λέοντα.

3. *The Gnat and the Ox.*

Κώνωψ ἐπὶ κέρατος βοῦς ἐκαθέσθη καὶ ἡΰλει· εἶπε δὲ πρὸς τὸν 5
βοῦν, εἰ βαρῶ σου τὸν τένοντα, ἀναχωρήσω. Ὁ δὲ ἔφη, οὔτε ὅτε
ἦλθες ἔγνων, οὔτε ἂν μένης, μελήσει μοι.

2—4. ἡλίκος ἂν ᾦν θόρυβος, &c. “*how great an uproar there would be were I doing this!*” Observe the potential force which the particle ἂν gives to the indic. Without ἂν the meaning would be, “*how great an uproar there was.*”—ἐπὶ τὸ διὰ παντὸς, &c. The order is, ἐπὶ τὸ τίπτειν ἓνα (σκύμνον) διὰ παντὸς (χρόνου), “*on account of her bringing forth only one whelp during all her lifetime.*”—ἔνα, ἀλλὰ λέοντα, “*I bring forth only one, it is true, but then I bring forth a lion.*” Sup. τίκτω, which is to be supplied also with λέοντα.

5—7. ἐκαθέσθη, “*had seated itself,*” 1st aor. indic. pass. of καθίζομαι, and taken here in a mid. sense.—καὶ ἡΰλει, “*and began to buzz.*” Lit. “*began to play upon the pipe,*” i. e. to wind its little horn: 3d sing. imperf. indic. act. of αἰλέω.—εἶπε δὲ, “*at length he said.*”—εἰ βαρῶ σου τὸν τένοντα, “*if I press heavily upon the tendon of thy neck.*”—ἦλθες, 2d sing. 2d aor. indic. act. of ἔρχομαι.—ἔγνων, 1st sing. 2d aor. indic. act. of γινώσκω.—μελήσει μοι, “*will it be a care to me,*” i. e. will I at all care, 1st fut. of μέλει

4. *The Peasant and the Serpent.*

Γεωργὸς, χειμῶνος ὥρα, ὄφιν εὐρῶν ὑπὸ κρύους πεπηγότα, τοῦτον λαβὼν ὑπὸ κόλπου κατέθετο. Θερμανθεὶς δὲ ἐκείνος, καὶ
10 ἀναλαβὼν τὴν ἰδίαν φύσιν, ἐπληξε τὸν εὐεργέτην.

5. *The Fox and the Grapes.*

Βότρυας πεπείρους ἀλώπηξ κρεμαμένους ἰδοῦσα τούτους ἐπειρᾶτο καταφαγῆν. Πολλὰ δὲ καμοῦσα καὶ μὴ δυνηθεῖσαι ψαῦσαι, τὴν λύπην παραμυθομένη, ἔλεγεν, ὁμφακες ἔτι εἰσίν.

6. *The Kid and the Wolf.*

Ἐρίφος ἐπὶ τινος δώματος ἱστῶς ἐπειδὴ λύκον παρίοντα εἶδεν, 15 ἐλοιδορεῖ καὶ ἔσκωπτεν αὐτόν. Ὁ δὲ λύκος ἔφη, ὦ οὔτος, οὐ σύ με λοιδορεῖς, ἀλλὰ ὁ τόπος.

8—10. εὐρῶν, 2d aor. part. act. of εὐρίσκω.—πεπηγότα, "stiffened," perf. part. mid. of πήγνυμι.—ὑπὸ κόλπου κατέθετο, "deposited it in his bosom." More lit. "put it down beneath his bosom."—Θερμανθεὶς, "having become warmed," 1st aor. part. pass. of θερμαίνω.—ἀναλαβὼν, "having resumed."—ἐπληξε, 3d sing. 1st aor. indic. act. of πλήσσω. In Lessing's Fables (2, 3), the serpent adroitly defends himself against the charge of ingratitude, by asserting that the peasant merely took him up, when stiffened with cold, in order to make use of his skin.

11—13. βότρυας πεπείρους κρεμαμένους, "clusters of grapes hanging ripe:" κρεμαμένους, perf. part. pass. of κρεμάννυμι, with an intransitive meaning. The attachment of foxes to grapes is alluded to by Nicander (*Alex.* 185) and Oppian (*Cyneg.* 3, 458).—ἐπειρᾶτο, "kept trying for some time." Lit. "kept trying for himself," 3d sing. imperf. indic. mid. of πειράω. Observe the continued action indicated by the imperf.—πολλὰ δὲ καμοῦσα, "having toiled much, however." πολλὰ, the neut. plur. of the adj., is here taken adverbially: καμοῦσα is the 2d aor. part. act. of κάμνω.—καὶ μὴ δυνηθεῖσα, "and not having been able," 1st aor. part. pass. of δύναμαι.—παραμυθουμένη, "striving to console," pres. part. mid. of παραμυθίζομαι.—ὁμφακες ἔτι εἰσίν, "they are still unripe." The fox means, that he only leaves them now, because they are not yet worth taking, and that he will come again when they are ripe, and then carry them off.

14, 15. ἐπὶ τινος δώματος ἱστῶς, "standing upon a certain building," i. e. upon the roof: ἱστῶς, perf. part. act. of ἵστημι, contracted from ἱστηκώς.—παρίοντα, "passing by."—ὦ οὔτος, &c. "what a creature this is! why thou dost not revile me, but the place where thou art does." The phrase ὦ οὔτος is commonly, but erroneously, rendered, "oh thou," or "hark you there." Its true force is the one just given by us, and it is to be viewed as applied, not so much to the individual with whom we are speaking, as to persons supposed to be standing by; and then by a sud-

7. *The Boy bathing.*

Παῖς, λουσάμενος ἐν ποταμῷ, ἐκινδύνευε πνιγῆναι· καὶ ἰδὼν
τινα παροδίτην, ἐπεφώνει, βοήθησον. Ὁ δὲ ἐμέμφετο τῷ παιδί
τὴν τολμηρίαν. Τὸ δὲ παιδίον εἶπεν, ἀλλὰ νῦν μοι βοήθησον,
ὕστερον δὲ σωθέντι μέμφου.

20

8. *The Dog and the Fox.*

Κύων θηρευτικὸς, λέοντα ἰδὼν, τοῦτον ἐδίωκεν· ὡς δὲ ἐπιστρα-
φεῖς ἐκεῖνος ἐβρυχήσατο, ὁ κύων φοβηθεὶς εἰς τὰ ὑπίσω ἔφυγεν.
Ἀλώπηξ δὲ θεασαμένη αὐτὸν ἔφη, ὦ κακὴ κεφαλὴ, σὺ λέοντα
ἐδίωκες οὐτινος οὐδὲ τὸν βρυχηθμὸν ὑπήνεγκας;

9. *The Wolf and the Lamb.*

Λύκος ἄμνον ἐδίωκεν. Ὁ δὲ εἰς ναὸν κατέφυγε. Προσκαλου- 25
μένου δὲ τοῦ λύκου τὸν ἄμνον, καὶ λέγοντος, ὅτι θυσιάσει αὐτὸν
ὁ ἱερεὺς τῷ θεῷ, ἐκεῖνος ἔφη πρὸς αὐτόν· ἀλλ' αἰρετώτερόν μοι
ἔστι θεῷ θυσίαν εἶναι, ἢ ὑπὸ σου διαφθαρῆναι.

den turn the discourse is again directed to the person previously ad-
dressed. (Consult the *Index Græcitat*is to De Furia's edition of *Æsop*,
s. v. οἶτος.)

17—19. πνιγῆναι, "of being drowned." Lit. "of being suffocated,"
i. e. by the waters.—ἐμέμφετο τῷ παιδί, &c. "began to blame the boy
for his rashness." More lit. "began to make his rashness a source of
blame unto the boy."—ἀλλὰ νῦν, &c. "(what thou sayest is all right
enough,) but do just now assist me, and find fault with me afterward,
when I am once saved." The particle ἀλλὰ, in the beginning of a sen-
tence, shows that one acquiesces in what another says, but still wishes
to call his attention to some other matter besides.

21—24. ἐπιστράφεις, "having turned upon him," 2d aor. part. pass.
of ἐπιστρέφω, in a middle sense.—εἰς τὰ ὑπίσω ἔφυγεν, "fled back." Lit.
"fled to the places behind." Sup. χάρεια.—ὦ κακὴ κεφαλὴ, "ah! thou
cowardly fellow!" κεφαλὴ is here used for the entire person, like *caput*
in Latin.—οὐτινος οὐδὲ τὸν, &c. "not even whose roar thou didst endure,"
i. e. when thou couldst not even endure its roar.—ὑπήνεγκας, 2d sing.
1st aor. indic. act. of ὑποφέρω.

25—28. ναόν. The reference is to some temple placed on the public
road. These were frequently used as asylums, or places of shelter, by
persons when pursued.—προσκαλουμένου, "calling to." Gen. abs.—
τῷ θεῷ, "unto the god," i. e. of the temple.—ἀλλ' αἰρετώτερον, &c. "well,
it is better for me," &c. Lit. "what thou sayest is very likely, but still
it is better," &c.—θυσίαν εἶναι, "that I be a sacrifice." Sup. ἐμὲ before
εἶναι in construing.—διαφθαρῆναι, 2d aor. infin. pass. of διαφθείρω.

10. *The Ass in the Lion's Skin.*

"Ονος, δορὰν λέοντος ἐπενδυθεὶς, λέων ἐνομιζέτο πᾶσι, καὶ φυγὴ
 30 μὲν ἦν ἀνθρώπων, φυγὴ δὲ ποιμνίων. Ὡς δὲ ἄνεμος, βιαίότερον
 πνεύσας, ἐγύμνου αὐτὸν τοῦ προκαλύμματος, τότε πάντες ἐπι-
 δραμόντες ξύλοις καὶ ῥοπάλοις αὐτὸν ἔπαιον.

11. *The Woman and the Hen.*

Γυνὴ τις χήρα ὄρνον εἶχε, καθ' ἐκάστην ἡμέραν ὠδὸν αὐτῇ τίχ-
 τουσαν. Νομίσασα δὲ, ὥς, εἰ πλείους τῇ ὄρνιθι κριθὰς παραβάλοι,
 5 δις τέξεται τῆς ἡμέρας, τοῦτο πεποίηκεν. Ἡ δὲ ὄρνις πιμελῆς
 γενομένη οὐδ' ἅπαξ τῆς ἡμέρας τεκεῖν ἠδύνατο.

12. *The Birds and the Peacock.*

Τῶν ὀρνίθων βουλομένων ποιῆσαι βασιλέα, ταῶς ἑαυτὸν ἡξίου
 διὰ τὸ κάλλος χειροτονεῖν. Αἰρουμένων δὲ τοῦτον τῶν ἄλλων,
 ὁ κολοῖδς ὑπολαβὼν ἔφη· ἀλλ' εἰ, σοῦ βασιλεύοντος, ὁ ἀετὸς ἡμᾶς
 καταδιώκειν ἐπιχειρήσει, πῶς ἡμῖν ἐπαρκέσεις;

29—32. δορὰν λόντος ἐπενδυθεὶς, "*having put on a lion's skin*," 1st aor. part. pass. of ἐπενδύω, and taken in a middle sense.—καὶ φυγὴ μὲν ἦν, &c. "*and there was a scampering of men*," &c. The old English term "*scampering*" best expresses the quiet humour of the original.—βιαί-
 ότερον, "*more strongly than usual*."—ἐπιδραμόντες, 2d aor. part. act. of ἐπιτρέχω.

33—36. τίκτουσαν, "*which laid*." Lit. "*laying*."—τέξεται, 3d sing. 1st fut. mid. of τίκτω.—δις τῆς ἡμέρας, "*twice a day*." Part of time (i. e. time when) is put in the gen.—ἠδύνατο, 3d sing. imperf. indic. of δύναμαι. Consult, as regards the augment, the note on line 65, page 63.

37—39. τῶν ὀρνίθων βουλομένων, gen. abs.—ἑαυτὸν ἡξίου χειροτονεῖν, "*thought himself worthy an electing*," i. e. worthy to be elected. The active (χειροτονεῖν) is not employed here for the passive, as some maintain. The fault lies in their translating it into English by a passive voice, for which there is no necessity here whatever. The infin. appears in this passage in its primitive character of a verbal noun. Compare *Harris's Hermes*, 1, 8.)—τοῦτον, referring to the peacock.—τῶν ἄλλων, referring to the other birds, and the gen. abs.—ὑπολαβὼν, "*having taken up the conversation*," i. e. having broken in upon the remarks of the other birds.—ἀλλ' εἰ, "*aye, but if*," i. e. "*thou makest a fine-looking king, 'tis true, but if*," &c.

II. ANECDOTES OF PHILOSOPHERS.

Zeno.

1. Ζήνων δοῦλον ἐπὶ κλοπῇ ἑμαστίγου. Τοῦ δὲ εἰπόντος, εἰμαρτό μοι κλέψαι, καὶ δαρῆναι, ἔφη.—2. Πρὸς τὸ φλυαροῦν μαιράκιον, διὰ τοῦτο, εἶπε, δύο ὦτα ἔχομεν, στόμα δὲ ἓν, ἵνα πλείω μὲν ἀκούωμεν, ἥττονα δὲ λέγωμεν.—3. Νεανίσκου πολλὰ λαλοῦντος, Ζήνων ἔφη, τὰ ὥτά σου εἰς τὴν γλῶσσαν συνεῖρῃσκεν. 5
—4. Ζήνων, Ἀντιγόου πρέσβεις Ἀθήναζε πέμψαντος, κληθεῖς ὑπ' αὐτῶν σὺν ἄλλοις φιλοσόφοις ἐπὶ δεῖπνον, κἀκείνων παρὰ πτόν σπευδόντων ἐπιδείκνυσθαι τὴν αὐτῶν πολυμαθίαν, αὐτὸς ἰσῖγα. Τῶν δὲ πρεσβέων ζητούντων, τί ἀπαγγείλωσι περὶ αὐτοῦ πρὸς Ἀντίγονον; τοῦτ' αὐτὸ, ἔφη, ὃ βλέπετε, φιλόσοφον εἶναι ἐν 10 Ἀθήναις σιγᾷ ἐπιστάμενον.

Aristotle.

5. Ἀριστοτέλης, οὐκ ἐκτρέφοντός ποτε, ὅτι πονηρῷ ἀνδρὶ ὡς ἐλεημοσύνην ἔδωκεν, οὐ τὸν τρόπον, ἔφη, ἀλλὰ τὸν ἀνδρῶπον

1—5. ἑμαστίγου, "*was flogging*," imperf. of *μαστιγώνω*.—εἰμαρτο, "*it was fated*," pluperf. pass. of *μίσσομαι*. Compare note on line 31, p. 32.—καὶ δαρῆναι, ἔφη, "*aye, replied Zeno, and to be scourged as often as thou mightest steal*." Observe the force of the aorist *δαρῆναι*, which is the 2d aor. infin. pass. of *δέρω*, and is governed by *εἰμαρτο* understood. *πρὸς τὸ φλυαροῦν μαιράκιον*, "*unto the prating youth*." The article is here employed to indicate a well-known story.—*ἔχομεν*, the present tense here calls for subjunctives in the two verbs that follow.—*συνεῖρῃσκεν*, perf. of *συνείρω*. A sing. verb with the neut. plural.

6—10. Ἀντιγόου πέμψαντος, "*when Antigonus had sent*."—*κληθεῖς*, from *καλέω*.—*κἀκείνων*, for *καὶ ἐκείνων*.—*ἐπιδείκνυσθαι*, "*to show off*," pres. infin. mid. Lit. "*to show for themselves*," i. e. through an impulse of vanity.—*αὐτὸς ἰσῖγα*, "*remained himself silent*."—*ζητούντων*, "*asking*." Lit. "*seeking to know*."—*τί ἀπαγγείλωσι*, "*what word they are to bring back*," 1st aor. subj. act. of *ἀπαγγέλλω*. The subj. is employed after questions that imply doubt.—*τοῦτ' αὐτὸ*, "*mention unto him the very thing*." More lit. "*carry back, as intelligence, this same thing*." Sup. *ἀπαγγέλλατε*.

13—20. οὐ τὸν τρόπον, &c. "*I compassionated, not the manner (of behaving), but the man*." There is in the Greek an intentional similarity of sound between *τρόπον* and *ἀνδρῶπον*, which we have endeavoured to imitate in English.—*ἔφασκεν*, "*he used often to say*." Observe the

ἡλέησα.—6. Τοὺς Ἀθηναίους ἔφασκεν εὐρηκέναι πυροὺς καὶ
 15 νόμους· ἀλλὰ πυροῖς μὲν χρῆσθαι, νόμοις δὲ μή.—7. Πρὸς τὸν
 καυχώμενον, ὡς ἀπὸ μεγάλης πόλεως εἶη, οὐ τοῦτο, ἔφη, δεῖ
 σκοπεῖν, ἀλλ' εἴ τις μεγάλης πατρίδος ἄξιός ἐστιν.—8. Ἐρωτη-
 θείς, πῶς ἂν προκόπτοιεν οἱ μαθηταί, ἔφη, ἂν τοὺς προέχοντας
 διώκοντες, τοὺς ὑστεροῦντας μὴ ἀναμένωσιν.—9. Ἐρωτηθείς,
 20 πῶς ἂν τοῖς φίλοις προσφεροίμεθα, ἔφη, ὡς ἂν εὐξαίμεθα αὐτοὺς
 ἡμῖν προσφέρεσθαι.—10. Ἀριστοτέλης, ἐνοχλούμενος ὑπὸ ἀδο-
 λέσχου, καὶ κοπτόμενος ἀτόποις τισὶ διηγήμασι, πολλάκις αὐτοῦ
 λέγοντος, οὐ θαυμαστὸν ὃ τι λέγω; Οὐ τοῦτο, φησί, θαυμαστὸν,
 ἀλλ' εἴ τις πόδας ἔχων σὲ ὑπομένει.

Plato.

25 11. Πλάτων θρασυνόμενον ἰδὼν τινα πρὸς τὸν ἑαυτοῦ πατέρα,
 οὐ παύσει, μειράκιον, εἶπε, τούτου καταφρονῶν, δι' ὃν μέγα

frequentative force of φάσκω.—εὐρηκέναι, “*had discovered*,” pluperf.
 infin. act. of εὐρίσκω.—πρὸς τὸν καυχώμενον, “*to the one that boasted*.”
 The article is again employed as referring to a well-known story.—ὡς εἶη,
 “*that he was*.” The opt. is here employed, as the subj. often is in
 Latin, to indicate the opinion merely of the person who speaks, not
 that also of the one who relates the story.—τοὺς προέχοντας διώκοντες,
 “*while pursuing those who go on before*,” i. e. who oustrip them in the
 race after wisdom.—τοὺς ὑστεροῦντας, “*those who lag behind*.”—πῶς ἂν
 τοῖς φίλοις προσφεροίμεθα, “*how we should act towards our friends*.”
 More lit. “*how we should bear ourselves towards our friends*.” Observe
 the force of the middle voice.—ὡς, “*in the same way as*.” Sup. ὥτως
 before ὡς.

21, 22. ἐνοχλούμενος, “*being annoyed*.”—κοπτόμενος, “*tired out*.”
 The literal meaning of this verb, in the present passage, has reference to
 something that comes frequently in contact with us, and disturbs more
 or less our equanimity, or our quietude of body. In Xenophon's treatise
De Re Equestri (1, 4, and 8, 8), it is employed to indicate the
jolting of a horse, and the consequent *tiring out* of the rider. (Compare
Schneider and Weiske, ad loc.) In Athenæus (7, p. 290, b), it has the
 meaning of *to stun*, or *deafen* one, as it were, by constant talking.
 (Compare *Casaubon, ad loc.* and *Pierson, ad Mær.* p. 74.)

23, 24. πολλάκις αὐτοῦ λέγοντος, “*the talkative fellow frequently say-
 ing*.” Gen. abs.—οὐ θαυμαστὸν ὃ τι λέγω; “*is not what I tell thee sur-
 prising?*” Sup. τοῦτό ἐστι after θαυμαστὸν.—ἀλλ' εἰ, “*but that*.”
 Equivalent to ἀλλ' ὅτι.—σὲ ὑπομένει, “*endures thee*,” i. e. does not run
 away.

25, 26. θρασυνόμενον, “*conducting himself arrogantly*,” pres. part.
 mid. of θρασύνω.—οὐ παύσει, “*wilt thou not cease?*” 2d sing. 1st fut. mid.
 of παύω, with the Attic termination for παύσῃ.—δι' ὃν μέγα φρονεῖν ἀξιοῖς,

φρονεῖν ἀξιότις;—12. Πλάτων, ὀργιζόμενός ποτε τῷ οἰκίτῃ, ἐπιστάντος Ξενοκράτους, λαβὼν, ἔφη, τοῦτον, μαστίγωσον ἐγὼ γὰρ ὀργίζομαι.

Socrates.

13. Πρὸς Ἀλκιβιάδην εἰπόντα, οὐκ ἀνεκτὴ ἡ Ξανθίππη λοιδοροῦσα, οὐ καὶ σὺ, εἶπε, χηνῶν βοώντων ἀνέχει;—14. Ἡ Ξανθίππη ἔφη, μυρίων μεταβολῶν τὴν πόλιν καὶ αὐτοὺς κατασχουσῶν, ἐν πάσαις ὁμοιον τὸ Σωκράτους πρόσωπον θεάσασθαι, καὶ προϊόντος ἐκ τῆς οἰκίας, καὶ ἐπανιόντος.

Diogenes.

15. Διογένης πρὸς τὸν εἰπόντα, κακὸν εἶναι τὸ ζῆν, οὐ τὸ ζῆν, 35 εἶπεν, ἀλλὰ τὸ κακῶς ζῆν.—16. Διογένης ὁ Σινωπεύς, ὁ Κύων ἐπικαλούμενος, παντὶ τόπῳ ἐχρῆτο εἰς πάντα, ἀριστῶν τε καὶ καθεύδων, καὶ διαλεγόμενος. Βακτηρίᾳ ἐπηρείστατο ἀσθενήσας

"through whom thou claimest to think highly of thyself," i. e. through whom as the author of thy being. If he had not begotten thee, where wouldst thou have now been with thy fancied superiority to thine own parent? Be thankful to him for thy very existence.

27—29. ἐπιστάτος Ξενοκράτους, *"while Xenocrates was standing by."* Xenocrates was one of his followers.—ἐγὼ γὰρ ὀργίζομαι, *"for I at present am angry,"* and therefore unfit to punish with judgment and discretion, or with any real advantage to the offender.

30—33. ἡ Ξανθίππη, *"that Xanthippe of thine."*—λοιδοροῦσα, *"when she abuses one."*—βοώντων, *"when they cackle."*—ἀνέχει, 2d sing. pres. indic. mid. of ἀνέχω, with the Attic termination, for the common form ἀνέχη.—ἡ Ξανθίππη, *"Xanthippe."* The article here, with the proper name, is not to be translated.—μυρίων μεταβολῶν, &c. *"that, although innumerable changes had befallen the state and them,"* i. e. the state and their own family. The pronoun αὐτοὺς refers to herself, her husband, and her children.—κατασχουσῶν, 2d aor. part. act. of κατέχω.—ἐν πάσαις ἡμῶν, &c. *"she had beheld the countenance of Socrates wearing the same expression amid all,"* i. e. amid all these changes. With πάσαις sup. μεταβολαῖς.

35—40. κακὸν εἶναι τὸ ζῆν, *"that to live is an evil."* More freely, *"that life is an evil."*—ἀλλὰ τὸ κακῶς ζῆν, *"but to live badly."* More freely, *"but a bad life."*—ὁ Σινωπεύς, *"the Sinopian."* More freely, *"of Sinope."* This city, the native place of Diogenes, was situate in Paphlagonia, on the coast of the Euxine.—ὁ Κύων ἐπικαλούμενος, *"who was nicknamed the Dog."* More lit. *"who was called,"* &c. Compare note on line 22, p. 23.—εἰς πάντα, *"for every purpose."* Lit. *"for all things."*—βακτηρίᾳ ἐπηρείστατο ἀσθενήσας, *"having become enfeebled by sickness, on one occasion, he supported himself on a staff."* Observe

ἔπειτα μέντοι καὶ διαπαντὸς ἐφόρει αὐτήν. Καὶ πῆραν ἐκομίσατο,
 40 ἔνθα αὐτῷ τὰ σιτία ἦν. Ἐπιστείλας δὲ τινι, οἰκίδιον αὐτῷ προ-
 νήσασθαι, καὶ βραδύνοντας, πίθον τινὰ ἔσχεν οἰκίαν.—17. Διο-
 γένης ἡνίκα ἀπέλιπε τὴν πατρίδα, εἰς αὐτῷ τῶν οἰκετῶν ἡκο-
 λούθει, ὄνομα Μάνης· ὃς οὐ φέρων τὴν μετ' αὐτοῦ διατριβὴν
 ἀπέδρα. Προτρεπόντων δὲ τινων ζητεῖν αὐτὸν, ἔφη, οὐκ αἰσχυρόν
 45 ἔστι, Μάνην μὲν μὴ δεῖσθαι Διογένοους, Διογένην δὲ Μάνους;—
 18. Θεασάμενός ποτε παιδίον ταῖς χερσὶ πῖνον, ἐξέρριψε τῆς
 πῆρας τὴν κοτύλην, εἰπὼν, παιδίον με νενίκηκεν εὐτελείᾳ. Ἐξέ-
 βαλε δὲ καὶ τὸ τρυβλίον, ὁμοίως παιδίον θεασάμενος, ἐπειδὴ
 κατέαξε τὸ σκεῦος, τῷ κοίλῳ ἄρτῳ τὴν φακὴν ὑποδεχόμενον.—
 50 19. Λύχρον μεθ' ἡμέραν ἄψας, ἄνθρωπον, ἔφη, ζητῶ.—20. Ὅτε
 ἀλούς καὶ παλούμενος ἠρωτήθη, τί οἶδε ποιεῖν, ἀπεκρίνατο, ἀνδρῶν
 ἄρχειν καὶ πρὸς τὸν κήρυκα, κήρυσσε, ἔφη, εἴ τις ἐθέλει δεσπότην
 αὐτῷ πρῖσθαι.—21. Ἐλεγε τῷ Ξενιάδῃ, τῷ πριαμένῳ αὐτὸν,
 δεῖν πείθεσθαι αὐτῷ, εἰ καὶ δοῦλος εἴη καὶ γὰρ ἰατρὸς ἢ κυβερ-

the force of the aorist participle ἀσθενήσας.—ἐπηρείσατο, 3d sing. 1st aor. indic. mid. of ἐπηρεῖω.—ἔπειτα μέντοι, “subsequently, however.”—ἔνθα, “in which.”

41—49. καὶ βραδύνοντας, “and the other being dilatory.” Sup. ἐκείνου, as referring to the person whom Diogenes had desired to provide a hut for him.—πίθον τινὰ ἔσχεν οἰκίαν, “he occupied a kind of tub for a dwelling.” More freely, “he made use of a kind of tub,” &c.—τὴν πατρίδα, referring to Sinope.—τὴν μετ' αὐτοῦ διατριβὴν, “the staying with him,” i. e. to stay with him.—ἀπέδρα, “ran away,” 3d sing. 2d aor. indic. act. of ἀποδιδράσκω.—ἔφη, “Diogenes replied.”—Μάνους, governed by δεῖσθαι understood.—πῖνον, pres. part. act. neut. gender of πίνω.—ἐξέρριψε τῆς πῆρας, &c. “he flung his cup out of his wallet.”—ἐξέβαλε δὲ καὶ, &c. “he threw out also his dish.”—ἐπειδὴ κατέαξε τὸ σκεῦος, &c. “after he had broken his platter, receiving his allowance of lentils in a hollowed loaf of bread.”—κατέαξε, 3d sing. 1st aor. indic. act. of κατάγνυμι. This is one of the verbs in which the syllabic augment has maintained itself before a vowel.

50—55. ὅτε ἀλούς, &c. “when, having been captured, and being exposed to sale.” ἀλούς, 2d aor. part. act. of ἀλίσκω. The 2d aor. and perf. act. of this verb are taken in a passive sense. Diogenes, in his old age, sailed to the island of Ægina, but, upon his passage, was taken by pirates, who carried him into Crete, and there exposed him to sale in the slave-market.—τί οἶδε ποιεῖν, “what he knows how to do.”—κήρυκα, “the crier,” who officiated at auctions, proclaiming the nature of the article offered for sale, the prices bid, &c.—κήρυσσε εἴ τις ἐθέλει, “make proclamation, whether any one wishes,” i. e. cry out, and ask whether, &c.—δεῖν πείθεσθαι αὐτῷ, “that the latter would have to obey him, even

νήτης εἰ δοῦλος εἴη, πεισθῆναι δεῖν αὐτῷ.—22. Μοχθηροῦ τινος 55
 ἀνδραποῦ ἐπιγράψαντος ἐπὶ τὴν οἰκίαν, μηδὲν εἰσίστω κακόν· ὁ
 οὖν κύριος τῆς οἰκίας, ἔφη, τοῦ εἰσελθεῖν ἄν;—23. Ἐκ τοῦ
 βαλανείου ἐξιών, τῷ μὲν πυθομένῳ, εἰ πολλοὶ ἄνθρωποι λοῦνται,
 ἡγήσατο· τῷ δὲ, εἰ πολὺς ὄχλος, ὠμολόγησεν.—24. Πρὸς τοὺς
 ἐρπύσαντας ἐπὶ τὴν τράπεζαν μῦς, ἰδοῦ, φησί, καὶ Διογένης 60
 παρασίτους τρέφει.—25. Πρὸς τὸν πυθόμενον, ποῖα ὥρα δεῖ ἀρισ-
 τᾶν, εἰ μὲν πλούσιος, ἔφη, ὅταν θέλῃ, εἰ δὲ πένης, ὅταν ἔχῃ.—
 26. Πλάτωνος ὀρισσαμένου, ἄνθρωπός ἐστι ζῶον δίπουν, ἄπτερον,
 καὶ εὐδοκимоῦντος, τίλας ἀλεκτρούνα εἰσήνεγκεν εἰς τὴν σχολὴν
 αὐτοῦ, καὶ ἔφη, οὗτός ἐστιν ὁ Πλάτωνος ἄνθρωπος.—27. Διο- 65
 γένης ἄσωτον ᾗται μνᾶν τοῦ δὲ εἰπόντος, διὰ τί τοὺς μὲν ἄλλους
 τριάβολα, ἐμὲ δὲ μνᾶν αἰτεῖς; ἔφη, παρὰ μὲν τῶν ἄλλων ἐλπίζω
 πάλιν λαβεῖν, παρὰ δὲ σοῦ οὐκέτι.—28. Ἀττικοῦ τινος ἐγκα-

though he were a slave,” i. e. that Xenias would have to obey Diogenes. More lit. “that it was incumbent to obey him,” &c.—
 εἰ καὶ εἴη, the uncertainty implied by the optative amounts here to a tacit denial that Diogenes was in reality a slave. A philosophic spirit is ever free.—καὶ γὰρ ἱατρός, &c. “for that, even if a physician or a pilot be a slave, we ought to obey him.” Lit. “it was incumbent to obey him:” πεισθῆναι is the passive for the middle.

56—62. μηδὲν εἰσίστω κακόν, “let nothing evil enter,” 3d sing. pres. imperat. act. of εἰσεῖμαι.—ὁ οὖν κύριος τῆς οἰκίας, &c. “where then, asked he, might the master of the house enter?” Observe the force of ἂν with the optative.—λοῦνται, “are bathing.” Middle voice.—τῷ δὲ. Sup. πυθόμενῳ.—εἰ πολὺς ὄχλος. Sup. λοῦται.—ὠμολόγησεν, “he answered in the affirmative.”—καὶ Διογένης, “even Diogenes.”—δεῖ ἀριστᾶν, “one ought to breakfast.” Lit. “it behoves one to breakfast.” Sup. τινα after δεῖ.—ὅταν ἔχῃ, “when thou hast any thing,” i. e. to breakfast upon. More freely, “when thou canst.”

63, 64. Πλάτωνος ὀρισσαμένου, &c. “Plato having given as a definition, ‘Man is,’ ” &c. having defined man to be, &c.: 1st aor. part. mid. of ἐλθεῖν.—καὶ εὐδοκимоῦντος, “and gaining applause for this.”—τίλας, “Diogenes, having plucked,” 1st aor. part. act. of τίλλω.—εἰσήνεγκεν, 3d sing. 2d aor. indic. act. of εἰσφέρειν.

66, 67. ἄσωτος ᾗται μνᾶν, “asked a spendthrift for a mina.”—ᾗται, the imperf. of αἰτέω, a verb of asking, with a double acc.—μνᾶν. The mina was not a coin, but a sum of money, and equivalent in our currency to four pounds, one shilling, and threepence.—τοῦ δὲ, referring to the spendthrift.—τριάβολα, “a triobolon,” i. e. three oboli. This was a piece of money equal in our currency to fourpence threefarthings.

68—70. Ἀττικοῦ τινος, “a certain native of Attica.” Gen. abs.—ὥτι Λακεδαιμονίους, &c. “because, though praising the Lacedæmonians

λοῦντος αὐτῷ, διότι Λακεδαιμονίους μᾶλλον ἐπαινῶν, παρ' ἐκεί-
 70 νοις οὐ διατρίβει· οὐδὲ γὰρ ἰατρὸς, εἶπεν, ὑγείας ὧν ποιητικὸς,
 ἐν τοῖς ὑγιαίνουσι τὴν διατριβὴν ποιεῖται.—29. Διογένης τὴν εἰς
 Ἀθήνας ἐκ Κορίνθου, καὶ πάλιν εἰς Κόρινθον ἐκ Θηβῶν μετὰβασιν
 αὐτοῦ παρέβαλε ταῖς τοῦ βασιλέως, ἔαρος μὲν ἐν Σούσοις, καὶ
 χειμῶνος ἐν Βαβυλῶνι, Ξέρους δ' ἐν Μηδίᾳ διατριβαῖς.

Antisthenes.

75 30. Ἀντισθένης ποτὲ ἐπαινούμενος ὑπὸ πονηρῶν, ἀγωνιῶ, ἔφη,
 μή τι κακὸν εἰργασμαι.—31. Ἐρωτηθεὶς, τί αὐτῷ περιγέγονεν
 ἐκ φιλοσοφίας, ἔφη, τὸ δύνασθαι ἑαυτῷ ὀμιλεῖν.—32. Ἐρωτηθεὶς,
 τί τῶν μαθημάτων ἀναγκαιότατον, ἔφη, τὸ κακὰ ἀπομαθεῖν.—33.
 Συνεβούλευεν Ἀθηναίοις, τοὺς ὄνους ἵππους ψηφίσασθαι. Ἄλογον
 80 δὲ ἡγουμένων, ἀλλὰ μὴν καὶ στρατηγοί, φησί, γίνονται παρ'

(more than any other nation), he does not, &c.—εὐδὲ γὰρ ἰατρὸς, &c.
 “naturally enough, replied he, for neither does a physician, being one
 whose business it is to produce health, take up his residence among those
 who are healthy.” More lit. “being qualified to produce health.” The
 gen. ὑγείας is governed by the verbal adjective. The particle γὰρ refers
 to something understood, and which is supposed to precede. We have
 supplied the ellipsis by the words, “naturally enough.” This may also
 be done by such expressions as, “no wonder,” “be not surprised,” &c.

71—74. τὴν μετὰβασιν αὐτοῦ, “his own change of residence.” Dio-
 genes used to reside alternately at Athens and Corinth.—ταῖς τοῦ βασι-
 λέως, &c. “to the abiding of the (Persian) king, in the spring at Susa,”
 &c. Lit. “to the abidings,” the plural indicating the frequent change
 of residence. The article ταῖς agrees with διατριβαῖς, at the end of the
 sentence.—τοῦ βασιλέως, this is a very common way of designating the
 Persian monarch, on the part of the Greek writers. Sometimes the
 expression ὁ μέγας βασιλεὺς, “the great king,” is employed.—ἔαρος, the
 gen. of time.—χειμῶνος. The Persian king resided in winter at Babylon,
 on account of its being warmer there; and during summer in the cool
 and mountainous country of Media, the capital of which was Ecbatana.

75, 76. ἀγωνιῶ, ἔφη, &c. “remarked, I am very much afraid lest I
 have done some evil.” More lit. “I am in an earnest struggle (with
 myself),” 1st sing. pres. indic. act. of ἀγωνιάω, contracted form.—
 εἰργασμαι, perf. indic. of ἐργάζομαι.—τί αὐτῷ περιγέγονεν, “what advan-
 tage has accrued to him.” More lit. “what has resulted to him over
 and above,” i. e. over and above what he might have obtained from other
 and ordinary sources

79—83. τοὺς ὄνους ἵππους ψηφίσασθαι, “to vote their asses (to be)
 horses,” i. e. to declare, by a public decree, that their asses were horses.
 —ἄλογον δὲ ἡγουμένων, “but they thinking this strange (advice).” Gen.
 abs. The full sentence, supplying the ellipsis, is, ἄλογον δὲ αὐτῶν ἡγου-
 μένων τοῦτο.—ἀλλὰ μὴν καὶ στρατηγοί, &c. “and yet, replies he, generals

ὡμῶν μὴδὲν μαθόντες, μόνον δὲ χειροτονηθέντες.—34. Αἰρετώτερον εἶπεν εἶναι, εἰς κόρακας ἐμπεσεῖν ἢ εἰς κόλακας· τοὺς μὲν γὰρ ἀποθανόντος τὸ σῶμα, τοὺς δὲ ζῶντος τὴν ψυχὴν λυμαίνεσθαι.

Aristippus.

35. Ἀρίστιππος, ἐρωτηθεὶς, τί αὐτῷ περιγέγονεν ἐκ φιλοσοφίας, ἔφη, τὸ δύνασθαι πᾶσι θάρρουντως ὁμιλεῖν.—36. Ἐρωτηθεὶς ποτε, 85 τί πλέον ἔχουσιν οἱ φιλόσοφοι, ἔφη, ἐὰν πάντες οἱ νόμοι ἀναιρεθῶσιν, ὁμοίως βιώσομεν.—37. Ἐρωτηθεὶς ποτε, τίνι διαφέρει ὁ σοφὸς τοῦ μὴ σοφοῦ, ἔφη, εἰς ἀγνώτα τόπον τοὺς δύο γυμνοὺς ἀπόστειλον, καὶ εἴσει.—38. Ἐρωτηθεὶς, τίνι διαφέρουσιν οἱ πεπαυδευμένοι τῶν ἀπαιδευτῶν, ἔφη, ὥπερ οἱ δεδασμασμένοι ἵπποι τῶν 90 ἀδαμάστων.—39. Ἐρωτηθεὶς, τίνα ἐστὶν, ἃ δεῖ τοὺς παῖδας μάθάνειν, ἔφη, οἷς ἄνδρες γενόμενοι χρήσονται.—40. Ἐρωτηθεὶς ὑπότινος, τί αὐτοῦ ὁ υἱὸς ἀμείνων ἐστὶ παιδευθεὶς, καὶ εἰ μὴδὲν ἄλλο, εἶπεν, ἐν γοῦν τῷ θεάτρῳ οὐ καθεδήσεται λίθος ἐπὶ λίθῳ.—41. Συνίσταντός τινος αὐτῷ υἱόν, ᾗτησε πεντακοσίας δραχμάς· τοῦ δὲ 95

who have learned nothing (of military matters), but have been merely voted into office, are created by you." Ten generals were annually chosen at Athens by the votes of the people. They attended to all matters appertaining to war, together with certain state concerns.—εἰς κόρακας. Consult note on line 1, p. 48.—ἐμπεσεῖν, 2d aor. infin. act. of ἐμπίπτω.—ἀποθανόντος, "of one when dead," 2d aor. part. act. of ἀποθνήσκω.—ζῶντος, "of one while still living."

86—92. τί πλέον ἔχουσιν οἱ φιλόσοφοι, "in what respect philosophers are better off (than other men)."—Lit. "what philosophers have more (than others)." —ὁμοίως βιώσομεν, "we (philosophers) will live in the same manner as before," i. e. in the same manner as we did when the laws were in existence.—τίνι, "in what."—ἀγνώτα τόπον, "a strange place," i. e. a place where both are utter strangers. Lit. "an unknown place."—καὶ εἴσει, "and thou wilt know," 2d sing. 1st fut. mid. of εἶδω, with the Attic termination for the common form εἴση.—ὥπερ, "in the same way as." More lit. "in the way in which." The full form of expression would be, ἐν ἐκείνῳ τῷ τρόπῳ, ἐν ᾧ περ τρόπῳ.—ἵπποι. Sup. ἀαφίρυσσι.—τίνα ἐστὶν, "what are the things."—οἷς, "those which."

93—97. τί, "in what." Governed, according to some, by κατὰ understood.—αὐτοῦ ὁ υἱός, "his son," referring to the son of the speaker.—καὶ εἰ μὴδὲν, &c. "why, even if in nothing else, in the theatre at least he will not sit a stone upon a stone." The seats in the ancient theatres were of stone.—καθεδήσεται, 3d sing. 1st fut. mid. of καθεζομαι.—συνίσταντός τινος, &c. "a certain person placing his son with him," i. e. for instruction.—ᾗτησε, "Aristippus asked," 3d sing. 1st aor. indic. act. of αἰτίω.—δραχμάς. The drachma was equal to ninepence threefarthings

εἰπόντος, τοσούτου δύναμαι ἀνδράποδον ὠνήσασθαι, πρίω, ἔφη, καὶ ἔξεις δύο.—42. Τοῦ θεράποντος ἐν ὁδῷ βαστάζοντος ἀργυρίον, καὶ βαρυνομένου, ἀπόχρεε, ἔφη, τὸ πλεόν, καὶ ὅσον δύνασαι βάσταζε.—43. Ἐρωτηθεὶς ὑπὸ Διονυσίου, διὰ τί οἱ μὲν φιλόσοφοι ἐπὶ 5 τὰς τῶν πλουσίων θύρας ἔρχονται, αἱ δὲ πλούσιοι ἐπὶ τὰς τῶν φιλοσόφων οὐκέτι, ἔφη, ὅτι οἱ μὲν ἴσασι ὧν δέονται, οἱ δὲ οὐκ ἴσασι.—44. Διογένης ποτὲ λάχανα πλύνων Ἀριστιππον παριόντα ἔσκωψε καὶ ἔφη, εἰ ταῦτα ἔμαθες προσφέρεσθαι, οὐκ ἂν τυράννων αὐλὰς ἐθεράπευες· ὁ δὲ, καὶ σὺ, εἶπεν, εἴπερ ἦδεις ἀνθρώποις 10 ὁμιλεῖν, οὐκ ἂν λάχανα ἔπλυνες.—45. Εἰς Κόρινθον αὐτῷ πλεοντὶ ποτε, καὶ χειμαζομένῳ, συνέβη ταραχθῆναι· πρὸς οὖν τὸν εἰπόντα, ἡμεῖς μὲν οἱ ἰδιῶται οὐ δεδοίκαμεν, ὑμεῖς δὲ οἱ φιλόσοφοι δειλιᾶτε· οὐ γὰρ περὶ ὁμοίας, ἔφη, ψυχῆς ἀγωνιῶμεν ἕκαστοι.

Solon. Gorgias.

46. Σόλων ἀποβαλὼν υἱὸν ἔκλαυσεν. Εἰπόντος δὲ τινος πρὸς 15 αὐτὸν, ὥς οὐδὲν προὔργου ποιεῖ κλαίων, δι' αὐτὸ γάρ τοι τοῦτο,

of our currency. Hence five hundred drachmas would be equivalent to twenty pounds, six shillings, and threepence.—τοσούτου, "for so much," i. e. for that price. The gen. of price. For some valuable remarks on the price of slaves at Athens, consult Boeckh's *Public Economy of Athens*, vol. i. p. 92, seqq.—πρίω, ἔφη, &c. "buy, replied the philosopher, and then thou wilt have two," i. e. thy uneducated son and the purchased slave: 2d sing. pres. imperat. of πρίαμαι, contracted from πρίασο (intermediate form, πρίαο).—Sup. ἀνδράποδα with δύο.

2—6. ἐν ὁδῷ, "on a journey."—τὸ πλεόν, "the greater part." Sup. μῆρος.—οἱ μὲν, "the former," referring to philosophers.—ἂν δέονται. The full form is τὰ ἂν δέονται.

8—13. ταῦτα προσφέρεισθαι, "to put up with these things," pointing to the vegetables. Lit. "to bring thyself to these things."—οὐκ ἂν ἐθεράπευες, &c. "thou wouldst not be an attendant at the courts of tyrants." Observe the force which ἂν imparts to the indicative. The αὐλὴ was properly an open space before a dwelling, forming a kind of court. Hence θεραπεύειν τὰς αὐλὰς is the same in effect as ἐρχεσθαι ἐπὶ τὰς θύρας. (Consult Casaub. ad Diog. Laert. 2, 68.)—οὐκ ἂν λάχανα ἔπλυνες, "wouldst not now be washing vegetables."—αὐτῷ συνέβη, "it happened unto him."—οὐ γὰρ περὶ ὁμοίας, &c. "naturally enough, replied he, for we are not each of us concerned about a life of the same kind," i. e. we, philosophers, and you the unlearned. The term ἕκαστοι refers to these two classes of persons. As respects the elliptical force of γὰρ in this passage, consult note on line 70, p. 76.

14—24. ἐκλαυσεν, 1st aor. indic. act. of κλαίω.—οὐδὲν προὔργου, "no good."—δι' αὐτὸ γὰρ, &c. "(thou art right), for on this very account indeed do I weep." The particle γὰρ again points to something under-

ἔφη, κλαίω.—47. Γοργίας ὁ Λεοντῖνος ἐρωτηθεὶς, ποία διαίτη χρώμενος εἰς μακρὸν γῆρας ἦλθεν, οὐδὲν οὐδέποτε, ἔφη, πρὸς ἡδονὴν οὔτε φαγών, οὔτε δράσας.—48. Γοργίας, ἥδη γηραιὸς ὑπάρχων, ἐρωτηθεὶς, εἰ ἡδέως ἀποθνήσκει, μάλιστα, εἶπεν· ὥσπερ γὰρ ἐκ σαπροῦ καὶ ῥέοντος οἰκιδίου ἀσμένως ἀπαλλάττομαι.—20 49. 'Ο αὐτὸς ἐπὶ τέρματι ὦν τοῦ βίου, ὑπ' ἀσθενείας καταληφθεὶς, κατ' ὀλίγον εἰς ὕπνον ὑπολισθαίνων ἔκειτο. Εἰ δέ τις αὐτὸν τῶν ἐπιτηδείων ἤρετο, τί πράττοι; ὁ Γοργίας ἀπεκρίνατο· ἥδη με ὁ ὕπνος ἄρχεται παρακατατίθεσθαι τῷ ἀδελφῷ.

Pittacus. Xenophon.

50. Πιττακὸς, ἀδικηθεὶς ὑπὸ τινος καὶ ἔχων ἐξουσίαν αὐτὸν 25 κολάσαι, ἀφῆκεν, εἰπὼν, συγγνώμη τιμωρίας ἀμείνων· τὸ μὲν γὰρ ἡμέρου φύσεώς ἐστι, τὸ δὲ θνητῶν.—51. Γρύλλος, ὁ Ξενοφῶντος υἱός, ἐν τῇ μάχῃ περὶ Μαντίνειαν ἰσχυρῶς ἀγωνισάμενος ἐτελεύτησεν. Ἐν ταύτῃ τῇ μάχῃ καὶ Ἐπαμινώνδας ἔπεσε. Τηνικαῦτα δὴ καὶ τὸν Ξενοφῶντά φασι θύειν ἐστεμμένον· 30

stood, which we have expressed by the words, "thou art right."—*διαίτη*, governed by *χρώμενος*.—*οὐδὲν οὐδέποτε*, "any thing at any time." The negatives here strengthen the negation in Greek, but require the affirmative in English.—*πρὸς ἡδονήν*, "with a view to pleasure."—*εἰ ἡδέως ἀποθνήσκει*, "whether he could die willingly."—*ἀσμένως ἀπαλλάττομαι*, "I gladly depart (from life)." Sup. *τοῦ βίου*. Lit. "I gladly send myself away from," &c.—*καταληφθεὶς*, from *καταλαμβάνω*.—*κατ' ὀλίγον εἰς ὕπνον*, &c. "falling gradually into sleep, used to lie thus." More lit. "used to lie, slipping by little (and little) into sleep."—*αὐτὸν ἤρετο*, "asked him," i. e. as he lay thus, and while sleep was stealing upon him.—*τί πράττοι*, "what he was doing." Lit. "what he might be doing."—*τῷ ἀδελφῷ*, referring to Death, who is beautifully alluded to as the brother of Sleep.

26—31. *ἀφῆκεν*, "allowed him to pass unpunished." Lit. "sent him away (unpunished)," 1st aor. indic. act. of *ἀφίημι*.—*τιμωρίας*, governed by *ἀμείνων*.—*τὸ μὲν*, "the former," referring to *συγγνώμη*, but agreeing with *πρᾶγμα* understood.—*ἐστὶ*, "is the characteristic."—*περὶ Μαντίνειαν*, "at Mantinea." More lit. "in the neighbourhood of Mantinea." The prep. *περὶ* is often used in this way, with the acc. where a place is pointed out generally.—*ἔπεσε*, 2d aor. indic. act. of *πίπτω*.—*τηνικαῦτα*, "about that same time." The adv. must not, of course, be rendered here too strongly, since Xenophon was at this time residing at Corinth, a considerable distance from the field of battle.—*θύειν ἐστεμμένον*, "was sacrificing, with a garland around his brow." The ancients were accustomed to wear garlands when sacrificing. (Consult *Kuhn, ad Æl. V. H. 3, 3*).—*ἐστεμμένον*, perf. part. pass. of *στέφω*.—*ἀποστεφανώσασθαι*,

ἀπαγγελθέντος δὲ αὐτῷ τοῦ θανάτου τοῦ παιδὸς, ἀποστεφανώσασθαι ἔπειτα μαθόντα ὅτι γενναίως, πάλιν ἐπιθέσθαι τὸν στέφανον. Ἔνιοι δὲ οὐδὲ δακρῦσαι φασὶν αὐτὸν, ἀλλὰ γὰρ, εἶπεν, ᾗδεν θνητὸν γεγεννηκώς.

III. ANECDOTES OF POETS AND ORATORS.

52. Ἀνακρέων δωρεὰν παρὰ Πολυκράτους λαβὼν πέντε τάλαντα, ὡς ἐφρόντισεν ἐπ' αὐτοῖς δυοῖν νυκτῶν, ἀπέδωκεν αὐτὰ, εἰπὼν μισῶ δωρεὰν ἣτις ἀναγκάζει ἀγρυπνεῖν.—53. Σιμωνίδης ἔλεγεν, ὅτι λαλήσας μὲν πολλάκις μετενόησε, σιωπήσας δὲ οὐδέποτε.—
5 54. Αἰσχύλος ὁ τραγῳδὸς ἐκρίνετο ἀσεβείας ἐπὶ τινὶ δράματι. Ἐτοίμων οὖν ὄντων Ἀθηναίων βάλλειν αὐτὸν λίθοις, Ἀμεινίας ὁ νεώτερος ἀδελφός, διακαλυψάμενος τὸ ἱμάτιον, ἔδειξε τὸν πῆχυν

"that he took off his garland." Lit. "that he uncrowned himself." Observe the force of the middle.

32—34. ὅτι γενναίως, "that he died bravely." Sup. ἀπίθανε.—ἐπισείσαι, 2d aor. infin. mid. of ἐπιτίθημι. Observe the force of the middle here, implying that he placed the garland again "upon his brow."—ἀλλὰ γὰρ εἶπεν, &c. "but remarked (why ought I to weep), for I knew that I had begotten him a mortal." The same as, ἀλλὰ εἶπεν, τί με δεῖ δακρῦειν, ᾗδεν γὰρ, &c. The particle γὰρ is again used in its elliptical sense.—γεγεννηκώς. Observe the use of the nominative, the reference being to the same person that is implied in ᾗδεν. The participle also takes the place of the infinitive here, the idea of continuance being involved; as if he had said, "I knew myself all along as being one that had begotten him a mortal." Consult note on line 64, p. 26.

1—3. Πολυκράτους. Polycrætes, tyrant of Samos, is meant. Anacreon was residing at his court when the circumstance alluded to in the text occurred.—πέντε τάλαντα. The ordinary Attic talent of silver was equal to two hundred and forty-three pounds, fifteen shillings, sterling. The sum received by the poet was equivalent, therefore, to one thousand, two hundred, and eighteen pounds, fifteen shillings.—ὡς ἐφρόντισεν, &c. "after he had thought upon them for two nights," i. e. during two nights. The gen. of time is often to be rendered by "during," "within," "in the space of." (Matth. G. G. § 377.)—ἣτις ἀναγκάζει ἀγρυπνεῖν, "which compels one to go without sleep."

5—11. ἐκρίνετο ἀσεβείας, "was put to trial for profanation in a certain play." Æschylus had laid himself open to a charge of profanation, by too boldly introducing on the stage something connected with the mysteries of Eleusis.—εἰτοίμων ὄντων, "being ready," i. e. in case he were condemned: and so certain did his condemnation appear, that they had already taken up stones to hurl at him.—βάλλειν αὐτὸν λίθοις, "to stone him to death." Lit. "to strike him with stones."

ἔρημον τῆς χειρὸς. *Ετυχε δὲ ἀριστεύων ἐν Σαλαμῶνι ὁ Ἀμεινίας, ἀποβεβληκῶς τὴν χεῖρα, καὶ πρῶτος Ἀθηναίων τῶν ἀριστεύων ἔτυχεν. Ἐπεὶ δὲ εἶδον οἱ δικάσται τοῦ ἀνδρὸς τὸ πάθος, ὑπεμνή- 10 σθησαν τῶν ἔργων αὐτοῦ, καὶ ἀφῆκαν τὸν Αἰσχύλον.—55. Φιλό- ξενος, παραδοθείς ὑπὸ Διονυσίου ποτὲ εἰς τὰς λατομίας, διὰ τὸ φαυλιζεῖν τὰ ποιήματα αὐτοῦ, καὶ ἀνακληθεὶς, ἔπειτα πάλιν ἐπὶ τὴν ἀκρόασιν αὐτῶν ἐκλήθη. Μέχρι δὲ τίνος ὑπομείνας, ἀνέστη. Πυθομένου δὲ τοῦ Διονυσίου, ποῦ δὴ σύ; εἰς τὰς λατο- 15 μίας, εἶπεν.—56. Σοφοκλῆς, ὁ τραγωδοποιὸς, ὑπὸ τοῦ Ἰοφῶντος τοῦ υἱέος ἐπὶ τέλει τοῦ βίου παρανοίας κρινόμενος, ἀνέγνω τοῖς δικάσαις Οἰδίπουν τὸν ἐπὶ Κολωνῷ, ἐπιδεικνύμενος, διὰ τοῦ δρά- ματος, ὅπως τὸν νοῦν ὑγιαίνειν ὥς τοὺς δικαστὰς τὸν μὲν ὑπερβαυ-

Stoning to death was the punishment for profanation and impiety.—*ἔρημον τῆς χειρὸς*, “deprived of the hand.” An adj. of deprivation, governing the gen.—*ἔτυχε ἀριστεύων*, “happened to have distinguished himself.” The clause more freely rendered would run as follows: “now it happened that this Ameinias had distinguished himself,” &c.—*καὶ πρῶτος Ἀθηναίων*, &c. “and was the first of the Athenians that gained the prize of valour (on that occasion),” i. e. was first in order of the Athenians who gained prizes for valour at the battle of Salamis; or, in other words, gained the first prize. (Compare *Perizon. ad Æl. V. H. 5, 19.*)—*τῷ ἀνδρὶ τὸ πάθος*, “what had befallen the man.” Alluding to the loss of his hand.—*ὑπεμνήσθησαν*, from *ὑπομνήσκω*.—*ἀφῆκαν*, “acquitted.” Lit. “sent away,” or “discharged from custody.”

12—15. *παραδοθείς*, “having been committed,” i. e. having been sent.—*διὰ τὸ φαυλιζεῖν*, “on account of his disparaging.”—*ἔπειτα*, “thereupon.” This is inserted to give more force to the concluding member of the sentence.—*μέχρι τίνος*, “for some time.” Sup. *χερόνου*.—*ποῦ δὴ σύ*; “whither, pray, (art) thou (going)?” Sup. *ἔρχει*, and observe also the force of the particle *δὴ*, which is analogous here to the Latin *tandem*.

17—20. *παρανοίας κρινόμενος*, “being accused of dotage,” i. e. of mental imbecility, the result of advanced age, and of consequent unfitness to manage his affairs. The object of this false charge was to deprive the poet of the management of his property. The affection which Sophocles entertained for a grandchild by a second wife, had excited the jealousy of Iophon, and led to this unnatural suit.—*ἀνέγνω*, 2d aor. indic. act. of *ἀναγνώσκω*.—*Οἰδίπουν τὸν ἐπὶ Κολωνῷ*, “the *Œdipus at Colonus*.” Sup. *ὅτι* after *τὸν*, for a literal translation, “the *Œdipus*, who is at Colonus.” The *Œdipus at Colonus* is one of the seven remaining tragedies of Sophocles. According to some authorities, Sophocles read, on this occasion, the beautiful chorus only, in which he celebrates the loveliness of his native borough of Colonus.—*ὅπως τὸν νοῦν ὑγιαίνειν*, “how sound he (still) was in mind,” i. e. how vigorous his mental powers still were.—

- 20 μάσαι, καταψηφίσασθαι δὲ τοῦ υἱοῦ αὐτοῦ μανίαν.—57. Φιλήμων, ὁ κωμικός, ἑπτὰ πρὸς τοῖς ἐνενήκοντα ἔτη βίου, κατέκειτο μὲν ἐπὶ κλίνῃς ἡρεμῶν. Θεασάμενος δὲ ὄνον τὰ παρεσκευασμένα αὐτῷ σῦκα κατεσθίοντα, ὤρμησε μὲν εἰς γέλωτα, καλέσας δὲ τὸν οἰκέτην, καὶ σὺν πολλῷ καὶ ἀθρόῳ γέλῳτι εἰπὼν, προσδοῦναι τῷ
- 25 ὄνῳ ἀκράτου ῥοφεῖν, ἀποπνιγείς ὑπὸ τοῦ γέλωτος ἀπέθανεν.—58. Φιλήταν λέγουσι τὸν Κῶν λεπτότατον γενέσθαι τὸ σῶμα. Ἐπει τοίνυν ἀνατραπῆναι ῥᾷδιος ἦν ἐκ πάσης προφάσεως, μολίβδου, φασί, πεποιημένα εἶχεν ἐν τοῖς ὑποδήμασι πέλματα, ἵνα μὴ ἀνατρέποιτο ὑπὸ τῶν ἀνέμων, εἴ ποτε σκληροὶ κατέπνεον.—59.
- 30 Φιλιππίδης ὁ κωμωδοποιὸς, φιλοφρονουμένου τοῦ βασιλέως αὐτὸν Λυσιμάχου, καὶ λέγοντος, τίνος σοὶ μεταδῶ τῶν ἐμῶν; οὗ βούλει, φησὶν, ὦ βασιλεῦ, πλὴν τῶν ἀπορρήτων.—60. Ἰσοκράτης, ὁ ῥήτωρ, νεανίου τινὸς λάλου σχολάζειν αὐτῷ βουλομένου, διττοὺς

ὧς, "so that."—καταψηφίσασθαι δὲ τοῦ υἱοῦ, &c. "and adjudged his son to be insane." More lit. "adjudged insanity against his son," i. e. decided that the son, not the father, was wandering in intellect.

21—25. ἑπτὰ πρὸς τοῖς, &c. "after having lived ninety-seven years." Lit. "seven years in addition to ninety. As regards the employment of the article with ἐνενήκοντα, consult note on line 71, p. 19.—κατέκειτο ἡρεμῶν, "lay resting."—αὐτῷ, "for him," i. e. Philemon.—ὤρμησε μὲν εἰς γέλωτα, "burst into a laugh." More lit. "rushed into laughter."—εἰπὼν, "having told him."—προσδοῦναι τῷ ὄνῳ ἀκράτου ῥοφεῖν, "to give the ass some undiluted wine also to sup up." Lit. "to give in addition to the ass," &c. The gen. ἀκράτου, having reference to a part, is exactly analogous to the English expression "some undiluted wine." The verb ῥοφεῖν alludes to the peculiar mode of drinking on the part of the ass, horse, &c. With ἀκράτου sup. οἴνου. Undiluted wine was drunk after eating figs, as healthier than mixed wine, or water, would have been after such food. (Consult the commentators *ad Val. Max.* 9, 12, *ext.*)

26—28. τὸν Κῶν, "the Coan," i. e. the native of the island of Cos.—τὸ σῶμα, "as to his body." The acc. of nearer definition, where some sup. κατά.—ἀνατραπῆναι, "to be overturned," 2d aor. infin. pass. of ἀνατρέπω.—ἐκ πάσης προφάσεως, "from any cause."—μολίβδου πεποιημένα, "made of lead."—The gen. of the material.—φασί, "they say." Equivalent to the Latin *dicunt* or *narrant*.

31—34. τίνος σοὶ μεταδῶ, &c. "of what one of the things that are mine shall I make thee a partaker?" The verb μεταδίδωμι takes the genitive here along with the dative, the reference being to a part.—οὗ βούλει, "of whatsoever one thou wishest." More lit. "of that one, of which thou wishest to make me a partaker." Sup. μὲν μεταδοῦναι.—σχολάζειν αὐτῷ, "to be a pupil of his." More lit. "to enjoy (learned) leisure with him."—διττοὺς μισθοὺς, "a double fee."—ἵνα μὲν, "I ask one fee." Sup. μισθὸν αὐτῷ.—σιγᾶν, Sup. μάθης.

ἤτησε μισθοῦς. Τοῦ δὲ τὴν αἰτίαν πυθομένου, ἕνα, ἔφη, μὲν, ἵνα
λαλεῖν μάθῃς, τὸν δ' ἕτερον, ἵνα σιγαῖν.—61. Λυσίας τινὶ δίκην 35
ἔχοντι λόγον συγγράφας ἔδωκεν· ὁ δὲ πολλάκις ἀναγνοῦς, ἦκε
πρὸς τὸν Λυσίαν ἀδυμῶν καὶ λέγων, τὸ μὲν πρῶτον αὐτῷ διεξιόντι
δαυμαστὸν φανῆναι τὸν λόγον, αὖθις δὲ καὶ τρίτον ἀναλαμβά-
νοντι παντελῶς ἀμβλὺν καὶ ἄπρακτον· ὁ δὲ Λυσίας γελάσας, τί
οὖν, εἶπεν, οὐχ ἄπαξ μέλλεις λέγειν αὐτὸν ἐπὶ τῶν δικαστῶν; 40

IV. ANECDOTES OF KINGS AND STATESMEN.

62. Πύρρον τὸν Ἡπειρώτην οἱ υἱοὶ, παῖδες ὄντες, ἡρώτων, τίνι
καταλείψει τὴν βασιλείαν; καὶ ὁ Πύρρος εἶπεν· ὅς ἂν ὑμῶν
ὀξυτέρᾳ ἔχῃ τὴν μάχαιραν.—63. Χαρίεντως ὁ βασιλεὺς Ἀρχέ-
λαος, ἀδολέσχου κουρέως περιβαλόντος αὐτῷ τὸ ὠμόλινον, καὶ
πυθομένου, πῶς σε κείρω, βασιλεῦ; Σιωπῶν, ἔφη.—64. Ὁ νεώ- 5

36—40. ἀναγνοῦς, “after having read it,” 2d aor. part. act. of ἀνα-
γιγνώσκω.—ἦκε, “came,” imperf. indic. act. of ἵκω.—τὸ μὲν πρῶτον, &c.
“that, to him going over it the first time.”—ἄπρακτον, “inefficient,” i. e.
not calculated to accomplish what was intended.—τί οὖν, &c. “what
then? art thou not going to speak it (only) once before the judges?”
As regards the use of ἐπὶ in the sense of “before,” with the gen. case,
consult *Matthiæ, G. G.* § 584, (η).

1—5. παῖδες ὄντες, “while yet young.” Lit. “being (as yet) boys.”
—ἡρώτων. Observe here the force of the imperfect, the tense implying
that the sons put this question to their father, each for himself, and at
different times. The aorist, ἡρώτησαν, on the contrary, would merely
indicate the fact of such a question’s having been put, without any par-
ticular reference to person or time.—τίνι καταλείψει, “to whom he in-
tends to leave.”—ὅς ἂν ὑμῶν ἔχῃ, “to whosoever of you may have.”
Observe the force which ἂν here imparts to the pronoun, although con-
strued with the verb (ἂν ἔχῃ).—χαρίεντως ὁ βασιλεὺς, &c. “pleasantly did
King Archelaus, when a talkative barber had,” &c. The monarch
here alluded to was King of Macedonia, and contemporary with the
poet Euripides, who ended his days in his dominions.—πῶς σε κείρω;
“how shall I trim thee?” Lit. “how am I to trim thee?” κείρω being
the subj. mood. The barber of antiquity trimmed the beard, cut the
hair, and pared the nails. (Consult *Böttiger, Sabina*, vol. ii. p. 59.)
To translate κείρω, in the present passage, by the English verb “to
shave,” would be therefore quite erroneous.

5—7. ὁ νεώτερος Διονύσιος, “Dionysius the younger.” The son of
Dionysius the elder, and tyrant of Syracuse. He affected to be a great
patron of the learned. (Consult *Ménage, ad Diog. Laert.* 2, 61.)—
πολλοὺς τρέφει σοφιστὰς, “that he maintained many learned men.” By
σοφιστὰς are here meant the learned generally, including poets, philo-

τερος Διονύσιος ἔλεγε πολλοὺς τρέφειν σοφιστὰς, οὐ θαυμάζων
ἐκείνους, ἀλλὰ δι' ἐκείνων θαυμάζεσθαι βουλόμενος.

Philip, King of Macedonia.

65. Φίλιππος ἔλεγε, κρεῖττον εἶναι στρατόπεδον ἐλάφων, λέον-
τος στρατηγοῦντος, ἢ λέοντων, ἐλάφου στρατηγοῦντος.—66.
10 Φίλιππος, ὁ Ἀλεξάνδρου πατὴρ, Ἀθηναίους μακαρίζειν ἔλεγεν,
εἰ καὶ ἕκαστον ἐνιαυτὸν αἰρεῖσθαι δέκα στρατηγούς εὐρίσκουσιν·
αὐτὸς γὰρ ἐν πολλοῖς ἔτεσιν ἓνα μόνον στρατηγὸν εὐρηκέναι, Παρ-
μενίωνα.—67. Φίλιππος ἐρωτώμενος, οὐστinas μάλιστα φιλεῖ,
καὶ οὐστinas μάλιστα μισεῖ, τοὺς μέλλοντας, ἔφη, προδιδόναι
15 μάλιστα φίλῳ, τοὺς δ' ἤδη προδεδωκότας μάλιστα μισῷ.—
68. Νεοπτόλεμον, τὸν τῆς τραγωδίας ὑποκριτὴν, ἤρετό τις,
τί θαυμάζοι τῶν ὑπ' Αἰσχύλου λεχθέντων, ἢ Σοφοκλέους,
ἢ Εὐριπίδου; οὐδὲν μὲν τούτων, εἶπεν, ὃ δ' αὐτὸς ἐθεάσατο ἐπὶ
μείζονος σκηῆς, Φίλιππον ἐν τοῖς τῆς Θυγατρὸς Κλεοπάτρας

sophers, rhetoricians, &c. (Consult Wytttenbach, *ad loc.*—*Plut. Apophth. Reg. et Duc.* p. 176, C.)—θαυμάζων, “because he admired.” Observe the employment of the nominative, as agreeing with the nominative of the pronoun understood before τρέφειν.—βουλόμενος, “because he wished.”

8—12. στρατόπεδον, “that an encampment.”—ὁ Ἀλεξάνδρου πατήρ. Referring still to the same monarch.—Ἀθηναίους μακαρίζειν, “that he considered the Athenians a happy people,” i. e. a lucky race.—εἰ καὶ ἕκαστον ἐνιαυτὸν, &c. “since they find every year ten generals to choose.” Lit. “to choose for themselves,” αἰρεῖσθαι being the mid. voice. See note on line 79, p. 76.—αὐτὸς γὰρ εὐρηκέναι, “for that he himself had found.” Observe the nom. with the infin. as referring back to the speaker.

14. τοὺς μέλλοντας, ἔφη, &c. “replied, ‘I love most those who are going to betray to me, and I hate most those who have already betrayed to me.’” With προδιδόναι and προδεδωκότας, respectively, sup. μοί. Philip alludes to the traitors among the nations with whom he at various times carried on war; and the whole answer is in full accordance with the cold and selfish character of the Macedonian king. All his love, such as it is, is based upon self-interest. The persons for whom he has most regard are the traitors in his pay, as long as their plans of treachery, for his benefit, remain to be consummated; for they are during this period his most valuable instruments. When, however, they have executed their task, and have betrayed unto him whatever was to be betrayed, he flings them aside as so many worthless tools, and despises them as much as he prized them before this.

16—21. τὸν τῆς τραγωδίας ὑποκριτὴν, “the actor in tragedy.” More freely, “the tragic actor.”—τί θαυμάζοι, &c. “what one he admired of the (tragic) events treated of by Æschylus,” &c. Lit. “what one he might admire.”—ὃ δ’, “but what.”—Φίλιππον, “namely, Philip.” In

γάμοις πομπεύσαντα, καὶ τρισκαίδεκατον θεὸν ἐπικληθέντα, τῇ 20
 ἐξῆς ἐπισφαγέοντα ἐν τῷ θιάτρῳ, καὶ ἑρριμμένον.—69. Τριῶν
 Φιλίππῳ προσαγγελθέντων εὐτυχημάτων ὑφ' ἑνα καιρὸν, πρώτου
 μὲν, ὅτι τεθρίππῳ νενίκηκεν Ὀλύμπια· δευτέρου δὲ, ὅτι Παρ-
 μενίων ὁ στρατηγὸς μάχῃ Δαρδανεῖς ἐνίκησε· τρίτου δ', ὅτι ἄρξεν
 αὐτῷ παιδίον ἀπεκύησεν Ὀλυμπιάς· ἀνατείνας ἐς οὐρανὸν τὰς 25
 χεῖρας, ὦ δαῖμον, εἶπε, μέτριόν τι τούτοις ἀντίθεσ ἐλάττωμα!
 εἰδὼς ὅτι τοῖς μεγάλοις εὐτυχήμασι φθονεῖν πέφυκεν ἡ Τύχη.—
 70. Ἐν Χαιρωνείᾳ τοὺς Ἀθηναίους μεγάλη νίκη ἐνίκησε Φίλιπ-
 πος. Ἐπαρθεὶς δὲ τῇ εὐπραγίᾳ, ᾤετο δεῖν αὐτὸν ὑπομιμνήσ-
 κεσθαι, ὅτι ἀνθρωπὸς ἐστίν, καὶ προσέταξε τινὶ παιδί τοῦτο ἔργον 30
 ἔχειν. Τρεῖς δὲ ἐκάστης ἡμέρας ὁ παῖς ἔλεγεν αὐτῷ· Φίλιππε,
 ἄνθρωπος εἶ.

Alexander.

71. Ὁ Ἀλέξανδρος Διογένει εἰς λόγους ἐλθὼν, οὕτω

apposition with ὁ that precedes.—καὶ τρισκαίδεκατον θεὸν ἐπικληθέντα, “and styled a thirteenth god,” i.e. saluted with the title of the thirteenth god. The greater deities were twelve in number, viz. Jupiter, Juno, Minerva, Vesta, Ceres, Neptune, Venus, Vulcan, Mars, Mercury, Apollo, and Diana.—τῇ ἐξῆς, “on the following day, however.” Sup. ἡμέρα.—ἐπισφαγέοντα, 2d aor. part. pass. of ἐπισφάττω. Philip was slain by a young man named Pausanias, who had been outraged by a friend of the monarch’s, and had been unable to procure redress from the latter.—καὶ ἑρριμμένον, “and a thing of little account,” perf. part. pass. of ῥίπτω. We must be careful not to give ἑρριμμένον here its literal meaning, “cast forth,” but rather its figurative one, making it have the same peculiar force in this passage that *projectus* often has in Latin; as, for example, in Livy (2, 27), “*projectum consulare imperium*.”

22—27. εὐτυχημάτων, “pieces of good fortune.”—καιρὸν, used here as denoting a particular time.—ὅτι τεθρίππῳ νενίκηκεν Ὀλύμπια, “that he has conquered with a four-horse chariot at the Olympic games.” After Ὀλύμπια sup. ἀγώνισματα, which is not, however, governed by νενίκηκεν, but is the acc. of nearer definition, where some understand κατά.—ἐνίκησε, “had overcome,” the aorist rendered as a pluperf.—ὦ δαῖμον, “O fortune.”—τούτοις ἀντίθεσ, “set off against these.”—φθονεῖν πέφυκεν, “is wont to envy.” Consult, as regards the curious doctrine of which this forms a part, the remarks of *Baehr, ad Herod.* 7, 10.—ἡ Τύχη, “this goddess.” Lit. “Fortune.” To be rendered freely, as δαῖμον has preoccupied the literal meaning, and Τύχη is merely brought in as explanatory of it.

29, 30. ἐπαρθεῖς δὲ τῇ εὐπραγίᾳ, “elated thereupon with his success,” 1st aor. part. pass. of ἐπαίρω.—δεῖν αὐτὸν ὑπομιμνήσκεσθαι, “that it was right for him to be reminded.”—τινὶ παιδί, “a certain slave.”

κατεπλάγη τὸν βίον καὶ τὸ ἀξίωμα τοῦ ἀνδρὸς, ὥστε πολλάκις
 35 αὐτοῦ μνημονεύων λέγειν, εἰ μὴ Ἀλέξανδρος ἦμην, Διογένης ἂν
 ἦμην.—72. Ἀλέξανδρος μόνον ἐκέλευε Λύσιππον εἰκόνας αὐτοῦ
 δημιουργεῖν· μόνος γὰρ οὗτος κατεμήνυε τῷ χαλκῷ τὸ ἦθος
 αὐτοῦ, καὶ συνεξέφερε τῇ μορφῇ τὴν ἀρετὴν· οἱ δὲ ἄλλοι τὴν
 ἀποστροφὴν τοῦ τραχήλου, καὶ τῶν ὀμμάτων τὴν ὑγρότητα
 40 μιμεῖσθαι θέλοντες, οὐ διεφύλαττον αὐτοῦ τὸ ἀρρενωπὸν καὶ λεον-
 τῶδες.—73. Ἀλέξανδρος Ἀναξάρχου περὶ κόσμων ἀπειρίας
 ἀκούων ἐδάκρυε, καὶ τῶν φίλων ἐρωτησάντων αὐτὸν, τί δακρύει,

34—38. κατεπλάγη, 2d aor. indic. pass. of καταπλήσσω.—τὸν βίον,
 “with the mode of life.” Acc. of nearer definition.—αὐτοῦ μνημονεύων,
 “recalling him to mind.”—εἰ μὴ ἦμην, “if I were not.”—ἂν ἦμην, “I
 would like to be.” Equivalent to ἂν εἶναι ἤθελον. Lit. “I would be.”—
 εἰκόνας αὐτοῦ δημιουργεῖν, “to make statues of him.” According to Pliny
 (7, 38), Alexander ordered, that Apelles alone should represent him on
 canvass, Pyrgoteles in marble, and Lysippus in bronze. Other writers,
 however, make mention merely of Apelles and Lysippus. (Cic. Ep.
 Div. 5, 12.—Horat. Epist. 2, 1, 239.) The term δημιουργεῖν, therefore,
 in our text, is equivalent, in the present instance, to the English verb
 “to cast.”—κατεμήνυε τῷ χαλκῷ, &c. “represented in bronze his pecu-
 liar character.” Lit. “by the bronze.” The meaning of ἦθος in this
 passage may be gathered from the following remark of Pliny (35, 36)
 respecting the Theban painter Aristides: “Is omnium primus animum
 pinxit, et sensus hominum expressit, quæ vocant Græci ἦθη.”—καὶ
 συνεξέφερε τῇ μορφῇ, &c. “and brought out to view his martial spirit
 together with his form,” i. e. blended them together in the same statue,
 giving each at the same time its distinctive character.

39—40. τὴν ἀποστροφὴν τοῦ τραχήλου, “the bend of his neck.” Plu-
 tarch elsewhere informs us (Vit. Alex. c. 4), that the monarch’s neck
 had a slight bend, or turn, towards the left. Visconti, by a reference to
 remains of ancient sculpture, arrives at the conclusion, that the muscle
 on the left side of the neck was considerably enlarged in a lateral direc-
 tion, which would have, of course, the effect of shortening it, and would
 consequently give the head a kind of bend towards the left shoulder.
 (Icon. Gr. 2, 2, p. 63, not.)—τῶν ὀμμάτων τὴν ὑγρότητα, “the humid
 brightness of his eyes.” This was esteemed a great beauty by the ancient
 Greeks, and was assigned, as a striking characteristic, to their goddess
 Venus, the ideal type of female loveliness. It partook more or less, at
 the same time, of a soft and languishing expression, and, according to
 Winckelmann, was produced by a slight elevation of the lower eyelid.
 Compare Walker’s *Analysis of Female Beauty*, p. 362, and also the
 remarks of Visconti (Icon. Gr. l. c.), who thinks that some bright sub-
 stance was inserted into the bronze in order to form the pupil of the
 eye.—οὐ διεφύλαττον, &c. “did not preserve his manly and lion-like
 expression of countenance.”

41—43. περὶ κόσμων ἀπειρίας, “(discoursing) about an infinity of

οὐκ ἄξιον, ἔφη, δακρύνειν, εἰ, κόσμων ὄντων ἀπείρων, ἐνός οὐδέπω κύριοι γεγόναμεν;

Successors of Alexander.

74. Πτολεμαῖον φασὶ τὸν Λάγου, καταπλουτίζοντα τοὺς φί- 45
λους αὐτοῦ ὑπερχαίρειν. ἔλεγε δὲ, ἄμεινον εἶναι πλουτίζειν ἢ
πλουτεῖν.—75. Ἀντίγονος πρὸς τινὰ μακαρίζουσαν αὐτὸν γραῦν,
εἰ ἥδεις, ἔφη, ὦ μῆτερ, ὅσων κακῶν μεστόν ἐστι τοῦτ' ἐξ ἱάκου,
δείξας τὸ διάδημα, οὐκ ἂν ἐπὶ κορυφίας κείμενον αὐτὸ ἐξάστασας.
—76. Ἀντίγονος ὁ βασιλεὺς, ἐρωτήσαντος αὐτὸν τοῦ υἱοῦ, πηνίκα 50
μέλλουσιν ἀναζευγνύειν, τί δέδοικας; εἶπε, μὴ μόνος οὐκ ἀκούσῃς
τῆς σάλπιγγος;

Alexander of Pheræ.

77. Ἀλέξανδρος, ὁ Φεραίων τύραννος, θεώμενος τραγῶδον,
ἐμπαθέστερον διετίθη πρὸς τὸν οἶκτον ἀναπηδήσας οὖν ἐκ τοῦ
θεάτρου ἀπιὼν ὥχετο, δεινὸν εἶναι λέγων, εἰ τοσοῦτους ἀπο- 55
σφάζας πολίτας ὀφθήσεται τοῖς Ἐκάκης καὶ Πολυξένης πάθεισιν
ἐπιδακρύων.

worlds.—εἰ ὄντων, “since, although there are.”—ἐνός, agreeing with
κόσμου understood.

45—51. τὸν Λάγου, “the son of Lagus.” The Ptolemy here alluded
to was the founder, after Alexander, of the Greek empire in Egypt.
Sup. υἱόν.—καταπλουτίζοντα, “in enriching.”—Ἀντίγονος, one of the
generals of Alexander, and sovereign for a time of a large portion of
Asia.—μακαρίζουσαν αὐτὸν, “who called him a happy man.” More lit.
“who felicitated him.”—τοῦτ' ἐξ ἱάκου, “this rag here,” pointing at the
same time to it. The Attic form τοῦτ' for τοῦτο, is emphatic and in-
dicative of gesture.—τὸ διάδημα. From the term ῥάκος, which precedes,
the “diadem,” in this case, would seem to have been, not a crown, but
a species of bandeau, adorned probably with golden ornaments and
precious stones. (Compare the remarks of Böttiger, *Sabina*, vol. i.
p. 132.)—τί δέδοικας, &c. “of what art thou afraid? (is it) lest thou
alone mayest not hear the trumpet?” i. e. the trumpet which is to give
the signal for breaking up and marching.

53—56. θεώμενος τραγῶδον, “on beholding a tragic actor (perform).”
The play to which he was listening was the *Troades* of Euripides.
(*Plut. Vit. Pelop.* c. 29.)—ἐμπαθεστέρον διετίθη, &c. “was disposed
towards compassion in a more feeling manner (than was at all usual
for him).”—ἀπιὼν ὥχετο, “he quickly departed.” The verb οἴχομαι is
used with a participle to express quickness of movement.—δεινὸν εἶναι,
“that it is bad (for the continuance of his power).”—τοσοῦτους ἀπο-
σφάζας πολίτας. The idea implied is, that all this was done without

Cræsus.

78. "Ὅτε Κροῖσος ἤρχε Λυδῶν, τὸν ἀδελφὸν μεθ' αὐτοῦ κατέστησεν ἄρχοντα. Προσελθὼν δέ τις τῶν Λυδῶν, ὃ βασιλεῦ, εἶπε, 60 πάντων ἐπὶ γῆς καλῶν ὁ ἥλιος ἀνθρώποις αἰτίος ἐστι, καὶ οὐδὲν ἂν εἴη τῶν ἐπὶ γῆς, μὴ τοῦ ἡλίου ἐπιλάμποντος· ἀλλ' εἰ θέλουσι δύο ἥλιοι γενέσθαι, κίνδυνος πάντα συμφλεχθέντα διαφθαρεῖναι. Οὕτως ἓνα μὲν βασιλεία δέχονται. Λυδοὶ, καὶ σωτῆρα πιστεύουσιν εἶναι, δύο δὲ ἅμα οὐκ ἂν ἀνάσχοιντο.

Themistocles.

79. Θεμιστοκλῆς ἔτι μειράκιον ὢν ἐν πότεις ἐκυλινδεῖτο· ἐπεδὲ Μιλτιάδης στρατηγῶν ἐνίκησεν ἐν Μαραθῶνι τοὺς βαρβάρους, οὐκ ἔτι ἦν ἐντυχεῖν ἀτακτοῦντι Θεμιστοκλεῖ. Πρὸς δὲ τοὺς Θαυμάζοντας τὴν μεταβολὴν ἔλεγεν, οὐκ ἐὰν με καθεύδειν, οὐδὲ ῥαθυμεῖν, τὸ Μιλτιάδου τρόπαιον.—80. Ἐρωτηθεὶς δὲ, πότερον 70 Ἀχιλλεὺς ἐβούλετ' ἂν εἶναι ἢ Ὀμηρος; σὺ δὲ αὐτὸς, ἔφη, πότερον ἤθελες ὁ νικῶν ἐν Ὀλυμπιάσιν ἢ ὁ κηρύσσων τοὺς νικῶντας

any compunctious feelings on his part.—Ἐκάβης καὶ Πολυξίτης. Hecuba and Polyxena, mother and daughter, are two of the characters in the play of Hecuba.

58—64. ἤρχε, equivalent to ἄρχων ἦν, and therefore requiring the gen.—καὶ οὐδὲν ἂν εἴη, &c. "and there would be no one of the things that grow upon the earth." Sup. φουμένων.—μὴ τοῦ ἡλίου ἐπιλάμποντος, "if the sun did not shine on it." The particle μὴ, not ὥ, is here employed, as being a conditional negative.—κίνδυνος πάντα, &c. "there is danger of all things being wrapped in one general conflagration, and destroyed." Lit. "that all things, having been burned together, be destroyed." A part. and verb, in Greek, are often best rendered into English by two verbs.—οὐκ ἂν ἀνάσχοιντο, "they would not be likely to endure for an instant." Observe the peculiar force of the aorist (2d aor. opt. mid. of ἀνέχω) in denoting instantaneous action. The opt. with ἂν is used here as a milder expression, instead of ἀνέξονται.

65—67. ἐν πότεις ἐκυλινδεῖτο, "was accustomed to indulge in convivial parties," i. e. in drinking bouts. The primitive meaning of κυλινδεῖσθαι in the middle voice, "to roll one's self about," connects the figurative meaning, here employed, with that of the English verb "to wallow." —οὐκ ἔτι ἦν, "it was no longer possible." ἦν is here used for ἔξην, and has δύναμις or ἔξουσία understood.

70—74. ἐβούλετ' ἂν εἶναι, "he would wish to be."—ἤθελες. Sup. ἂν.—ἐν Ὀλυμπιάσιν. Sup. ἀγωνίσμασι.—ὁ κηρύσσων. A herald announced, at the games, the name of each conqueror, the names of his parents, and also the city and state that gave him birth. Dio Chrysostom (*Or.* 2, p. 2, B.) attributes the reply in the text to Alexander the Great.—τὴν

εἶναι;—81. Θεμιστοκλῆς πρὸς τὸν Εὐρυβιάδην τὸν Λακεδαιμόνιον ἔλεγέ τι ὑπεναντίον, καὶ ἀνέτεινεν αὐτῷ τὴν βακτηρίαν ὁ Εὐρυβιάδης. Ὁ δὲ, πᾶταξον μὲν, ἔφη, ἄκουσον δέ. "Ἦιδει δὲ, ὅτι ἄ μέλλει λέγειν, τῷ κοινῷ λυσιτελεῖ.—82. Σερίφιου τινὸς πρὸς 75 αὐτὸν εἰπόντος, ὡς οὐ δι' αὐτὸν ἀλλὰ διὰ τὴν πόλιν ἔνδοξός ἐστιν, ἀληθῆ λέγεις, εἶπεν, ἀλλ' οὔτ' ἂν ἐγὼ Σερίφιος ὦν ἐγενόμην ἔνδοξος, οὔτε σὺ, Ἀθηναῖος.—83. Πρὸς δὲ Σιμωνίδην ἐξαιτούμενόν τινα κρίσιν οὐ δικαίαν, ἔφη, μῆτ' ἂν ἐκεῖνον γεεῖσθαι ποιητὴν ἀγαθὸν, ἄδοντα παρὰ μέλος, μῆτ' αὐτὸν ἄρχοντα χρηστὸν, δικάζοντα 80 παρὰ τὸν νόμον.—84. Ἀπείκαζεν αὐτὸν ταῖς πλατάνοις, αἷς ὑποτρέχουσι χειμαζόμενοι, γενομένης δὲ εὐδίας τίλλουσιν οἱ παρ-ερχόμενοι καὶ κολούουσιν.

βακτηρίαν. A staff was the badge of authority with the Spartan generals.—Compare the remarks of *Casaubon*, *ad Theophrast. Char. c. 5*, and of *Hudson* and *Duker*, *ad Thucyd. 8, 84*.—πᾶταξον μὲν, ἀκουσον δέ. The force of the aorists in this admirable reply, is worthy of notice. To an English reader, however, their peculiar import is best conveyed by a paraphrase: "Strike as thou wilt: hear me, however, before thou strikest, though it be only for a moment."—Ἦιδει δέ, "for he knew," Ἦιδει is to be pronounced as if written ἦδει, the *i* being placed by the side of capitals, but under other letters.

75—78. Σερίφιου τινός, "a certain Seriphian," i. e. a native of the island of Seriphus.—δι' αὐτὸν, "on account of himself," i. e. through any merits of his own.—ἀλλ' οὔτ' ἂν ἐγὼ, &c. "and yet, neither would I be ever illustrious were I a Seriphian, nor wouldst thou, wert thou an Athenian," i. e. because Seriphus is so contemptible an island, that it can never bestow any kind of reputation on those who are born in it; while, on the other hand, thou art so contemptible a character, that even wert thou an Athenian, the glory of Athens, great as it is, could never bring thee into any notice. We have here a bitter sarcasm against both the man and his native island. Seriphus and its inhabitants were held in very low estimation by the ancients. The island was poor and rocky, and became, under the Roman sway, a place of exile. (Consult *Strabo*, 10, p. 746.—*Isocr. Aegin. p. 386*.—*Hardouin, ad Plin. 4, 22*.—*Juv. Sat. 6, 564*.)—οὔτε σὺ. Sup. ἂν ἐγίνου ἔνδοξος.

78—80. ἐξαιτούμενον, "asking for his own advantage." Observe the force of the middle.—ἄδοντα παρὰ μέλος, "if he sang contrary to melody," i. e. by the side of melody; not as it were in the same direct path, or line, with it. The lyric poets at first were accustomed to chant their own compositions, accompanying themselves on the lyre.

81—83. αἷς ὑποτρέχουσι χειμαζόμενοι, "under which persons overtaken by a storm run for shelter." The plane-tree (*Platanus Orientalis* of Linnaeus) is remarkable for the breadth of its leaves, and hence forms a very convenient shelter.—γενομένης δὲ εὐδίας, "but when it is fair weather." More lit. "when fair weather has taken place."—τίλλου-

Epaminondas.

85. Ἐπαμινώνδας ἕνα εἶχε τρίβωνα· εἰ δέ ποτε αὐτὸν ἔδωκεν 85 εἰς γναφεῖον, αὐτὸς ὑπέμενε οἴκοι δι' ἀπορίαν ἐτέρου.—86. Ἐπαμινώδας, ὁ Θηβαῖος, ἰδὼν στρατόπεδον μέγα καὶ καλὸν, στρατηγὸν οὐκ ἔχον, ἡλίκον, ἔφη, θηρίον, καὶ κεφαλὴν οὐκ ἔχει!—87. Ἐλεγε πρὸς Πελοπίδαν, μὴ πρότερον ἀπαλλάττεσθαι τῆς ἀγορᾶς ἡμέρα, πρὶν ἢ φίλον τοῖς ἀρχαίοις τινὰ προσπορίσαι νεώτερον.—90 88. Τὸν Ἐπαμινώδαν ὁ Σπίνθαρος ἐπαινῶν, ἔφη, μήτε πλείονα γιγνώσκοντι, μήτε ἐλάττονα φεγγαμένῳ ῥαδίως ἐντυχεῖν ἐτέρῳ.

Pelopidas and other Commanders.

89. Πελοπίδας, ἀνδρείου στρατιώτου διαβληθέντος αὐτῷ, ὡς βλασφημήσαντος αὐτὸν, ἐγὼ τὰ μὲν ἔργα, ἔφη, αὐτοῦ βλέπω, τῶν δὲ λόγων οὐκ ἤκουσα.—90. Ἰφικράτης τὸ στράτευμα οὕτως

σιν καὶ κολοῦσιν, "*pluck their leaves and mutilate them.*" The full expression, in Greek, would be, *τίλλουσιν αὐτῶν τὰ φύλλα, καὶ κολοῦσιν αὐτάς.*

84—91. ἕνα τρίβωνα, "*one old cloak.*" (Consult *Perizon, ad Ael. V. H. 5, 5.*)—εἰς γναφεῖον, "*to a fuller's shop.*" As the ancients generally wore white garments, the fuller's aid was, of course, requisite for cleaning them.—αὐτὸς, "*he himself.*" There is a pleasing antithesis here. He himself staid at home while his cloak went abroad to the fuller's.—καὶ κεφαλὴν οὐκ ἔχει! "*and yet it has no head!*"—ἔλεγε, "*he recommended.*"—τῆς ἀγορᾶς. The "*market-place,*" as we are accustomed to translate the term ἀγορὰ, was the place of public resort, where all business, whether of a public or private nature, was transacted. Some cities had more than one ἀγορὰ. Athens, for example, had several. (Compare *Kuinoel, ad Act. Apost. 17, 17.*)—πρότερον πρὶν ἢ, "*before that.*" In a literal translation, πρότερον qualifies ἀπαλλάττεσθαι, in the sense of "*sooner.*" Thus, "*not sooner to depart before that,*" &c.—προσπορίσαι, "*he had added.*" The particle πρὶν takes the infin. with future actions. (*Matthiæ, G. G. § 522, 2.*)—μήτε ῥαδίως ἐντυχεῖν, &c. "*that he had not easily met with another, either knowing more,*" &c. The adverb ῥαδίως has here the same force that *facile* has in Latin. (Consult *Wyittenbach, ad loc.*—*Plut. de rect. Aud. Rat. p. 39, B.*)

92—95. διαβληθέντος αὐτῷ, "*having been accused unto him,*" 1st aor. part. pass. of διαβάλλω.—ὡς βλασφημήσαντος αὐτὸν, "*as having calumniated him.*"—τὸ στράτευμα, "*that the army (of every commander.)*" Observe the force of the article.—συντάχθαι, "*to be marshalled,*" perf. infin. pass. of συντάσσω. The idea of continuance is involved in the perf. here, though not expressed in the translation. It is not a mere marshalling, but an abiding in that state.—ὡς αὖτε, "*as a*

ἔφασκε δὲν συντετάχθαι, ὡς ἐν σώμα· θώρακα μὲν ἔχον τὴν⁹⁵
 ράλαγγα, χεῖρας δὲ τοὺς ψιλούς, πόδας δὲ τοὺς ἰππέας, κεφαλὴν
 δὲ τὸν στρατηγόν.—91. Ὁ Περικλῆς ἐν τῷ λοιμῷ τοὺς παῖδας
 ἀποβαλὼν, ἀνδρείοτατα τὸν θάνατον αὐτῶν ἤνεγκε, καὶ πάντας
 Ἀθηναίους ἔπεισε τοὺς τῶν φιλτάτων θανάτους εὐθυμότερον φέρειν.
 —92. Ὀδυρομένων τῶν μετὰ Φωκίωνος μελλόντων ἀποθνήσκειν, 100
 εἶπεν ὁ Φωκίων, εἴτα οὐκ ἀγαπᾷς, Θούδιππε, μετὰ Φωκίωνος
 ἀποθνήσκειν;

V. ANECDOTES OF SPARTANS.

93. Ἄγεις ὁ βασιλεὺς ἔφη, τοὺς Λακεδαιμονίους μὴ ἐρωτᾶν,
 πόσοι εἰσὶν, ἀλλὰ ποῦ εἰσὶν οἱ πολέμιοι; καὶ ἐρωτῶντός τινος,
 πόσοι εἰσὶ Λακεδαιμόνιοι, ὅσοι, ἔφη, ἱκανοὶ τοὺς κακοὺς ἀπερῷκειν.
 —94. Δημάρατος, ἀνδρώπου τινὸς πονηροῦ κόπτοντος αὐτὸν
 ἀκαίροις ἐρωτήμασι, καὶ δὴ τοῦτο πολλάκις ἐρωτῶντος, τίς ἄριστος 5
 Σπαρτιατῶν, ἔφη, ὁ σοὶ ἀνομοιότατος.—95. Πλειστῶναξ, ὁ
 Πausaniou, Ἀττικοῦ τινος ῥήτορος τοὺς Λακεδαιμονίους ἀμαθεῖς
 ἀποκαλοῦντος, ὀρθῶς, ἔφη, λέγεις, μόνοι γὰρ τῶν Ἑλλήνων ἡμεῖς
 οὐδὲν κακὸν μεμαθήκαμεν παρ' ὑμῶν.—96. Ἀγισίπολις, ὁ
 Κλεισμβρότου, εἰπόντος τινὸς, ὅτι Φίλιππος ἐν ὀλίγαις ἡμέραις 10

97—102. ἐν τῷ λοιμῷ. Referring to the great pestilence, or plague, that
 ravaged Athens during the Peloponnesian war, and to which he himself
 eventually fell a victim.—ἀνδρείοτατα, "in a most manly manner."
 The neut. plur. of the adj., acc. case, taken adverbially.—εὐθυμότερον,
 "with more resignation." Lit. "with more cheerfulness." The neut.
 sing. of the adj., acc. case, taken adverbially.—εἴτα οὐκ ἀγαπᾷς, &c. "Art
 thou not content, then, Thudippus, to die in company with Phocion?"
 As regards the peculiar force of ἀγαπάω in this passage, consult Viger,
Id. 4, 1. Lit. "Art thou not content, then, dying with Phocion?" or,
 "Dying, then, with Phocion, dost thou not like it?"

1—3. μὴ ἐρωτᾶν. Observe the use of the conditional or dependent
 negative μὴ. The idea involved is, whenever such an occasion might
 present itself. On the other hand, οὐκ ἐρωτᾶν would have referred to
 some particular or definite occasion.—ὅσοι, "as many as." Sup. τόσοι.

3—8. τοὺς κακοὺς, "cowards."—κόπτοντος, "annoying." Compare
 note on line 21, p. 72.—καὶ δὴ, "and in particular." Lit. "and now."
 These two particles are here employed to usher in a specification of
 what was more generally asserted in the previous part of the sentence.
 —ὁ, "he that is." Sup. ὦν.—ἀμαθεῖς ἀποκαλοῦντος, "stigmatizing as
 unlearned."

- "Ολυνθον κατέσκαψε, μὰ τοὺς θεοὺς, εἶπεν, ἄλλην τοιαύτην ἐν πολλαπλασίονι χρόνῳ οὐκ οἰκοδομήσει.—97. Χαρίλαος ἐρωτηθεὶς, διὰ τί τοὺς νόμους ὁ Λυκοῦργος οὕτως ὀλίγους ἔθηκεν, ὅτι, ἔφη, τοῖς ὀλίγα λέγουσιν ὀλίγων καὶ νόμων ἐστὶ χρεία.
- 15 98. Ἀθηναῖοι τινὲς πρὸς Ἀνταλκίδα ἐπόντος, ἀλλὰ μὴν ἡμεῖς ἀπὸ τοῦ Κηφισοῦ πολλάκις ὑμᾶς ἐδιώξαμεν, ἡμεῖς δὲ οὐδέποτε, εἶπεν, ὑμᾶς ἀπὸ τοῦ Εὐρώτα.—99. Ὁ αὐτὸς, σοφιστοῦ τινος μέλλοντος ἀναγιγνώσκειν ἐγκώμιον Ἡρακλέους, ἔφη, τίς γὰρ αὐτὸν ψέγει;—100. Ἀρχίδαμος πρὸς τὸν ἐπαινοῦντα κιθαρωδὸν, καὶ θαυμάζοντα τὴν δύναμιν αὐτοῦ, ᾧ λῶστε, ἔφη, ποῖον γέρας παρὰ σοῦ τοῖς ἀγαθοῖς ἀνδράσιν ἔσται, ὅταν κιθαρωδὸν οὕτως ἐπαινῇς;—101. Ταῖς θυγατρᾶσιν αὐτοῦ ἱματισμὸν πολυτελῆ Διονυσίου τοῦ τυράννου Σικελίας πέμψαντος, οὐκ ἐδέξατο,

11—14. μὰ τοὺς θεοὺς, "*by the gods!*" The particle *μὰ* neither affirms nor denies. When an affirmation is to be expressed, the particle *καί*, in Attic *καί*, is prefixed: when a negation, the negative *οὐ*, *οὐκ*, &c. Frequently, however, neither of these particles appears, but the affirmation or negation is discovered from what follows immediately after.—*ἄλλην τοιαύτην*. Sup. *πόλιν*.—*τοὺς νόμους*, "*his laws*."—*τοῖς ὀλίγα λέγουσιν*, "*to those who say few things*." Alluding to the brevity with which the Spartans were wont to express themselves.

15—17. ἀλλὰ μὴν ἡμεῖς, &c. "*in very truth we have often chased you*," &c. Lit. "*but certainly*," as if the full sentence had been as follows: "*thou canst not deny what I am going to say; on the contrary* (*ἀλλὰ*), *thou must certainly* (*μὴν*) *confess, that we have often*," &c.—*ὑμᾶς*, governed by *ἐδιώξαμεν* understood.—*ἀπὸ τοῦ Εὐρώτα*. The Cephissus and Eurotas were two rivers, the former near Athens, the latter near Sparta.—*Εὐρώτα*, Doric gen. of *Εὐρώτας*.

17—21. σοφιστοῦ τινος, "*a certain sophist*." The allusion appears to be, in strictness, to "*a rhetorician*," and in this way perhaps the term *σοφιστοῦ* ought here to be rendered. On the confusion prevailing in the use of the word *σοφιστής* among the ancient writers, consult the remarks of Wyttenbach, *ad Plut. de Am. Mult.* p. 96, A.—*τίς γὰρ αὐτὸν ψέγει*; "*(why read), for who finds any fault with him?*" We have here another instance of the elliptical use of the particle *γάρ*. Sup. *διὰ τί ἀναγιγνώσκειν μέλλεις*;—*κιθαρωδὸν*, "*a citharædus*." The *κιθαρωδὸς* played and sang, the *κιθαριστής* merely played. (*Ammon. de Diff. Voc. s. v. κιθαρις*. Compare *Baehr, ad Herod. 1, 24.*)—*ᾧ λῶστε*, "*my very good friend*." Ironical. Analogous to our English phrase, "*my good sir*," and to the Latin, *O bone!*—*τοῖς ἀγαθοῖς ἀνδράσιν*, "*for brave men*."—*ἐπαινῇς*, the subj. stands here, as the fut. *ἔσται* precedes.

22—24. αὐτοῦ. The reference is still to Archidamus.—*οὐκ ἐδέξατο*, "*he did not receive it*," i. e. he refused to receive it. The present for the daughters was to pass through the hands of their father.—*φοβῶμαι*

εἰπὼν, φοβοῦμαι μὴ περιζέμεναι αἱ κόραι φανῶσί μοι αἰσχραί.—

102. Ἀρχίδαμος, ὁ Ἀγησιλάου, καταπελτικὸν βέλος ἰδὼν, τότε 25
πρῶτως ἐκ Σικελίας κομισθὲν, ἀνεβόησεν, ὥ Ἡράκλεις, ἀπόλωλεν
ἀνδρὸς ἀρετά.

103. Ἀγησίλαος, παρακαλούμενός ποτε ἀκοῦσαι τοῦ τῇν
ἀηδὸνα μιμουμένου, παρητήσατο, φήσας, αὐτῆς ἀκήκοα πολλά-
κις.—104. Κατηγοροῦσιν οἱ Λακεδαιμόνιοι Ἀγησιλάου τοῦ 30
βασιλέως, ὡς ταῖς συνεχέσι καὶ πυκναῖς εἰς τὴν Βοιωτίαν ἐμβο-
λαῖς καὶ στρατείαις τοὺς Θηβαίους ἀντιπάλους τοῖς Λακεδαι-
μόνοις κατασκευάσαντος. Διὸ καὶ τετρωμένον αὐτὸν ἰδὼν ὁ
Ἀνταλκίδας, καλὰ, ἔφη, τὰ διδασκάλια παρὰ Θηβαίων ἀπο-
λαμβάνεις, μὴ βουλομένους αὐτοὺς, μήδ' εἰδότες μάχεσθαι 35
διδάξας.—105. Ἀνὴρ εἰς Λακεδαίμονα ἀφίκετο Κεῖδς, γέρων

μὴ περιζέμεναι, &c. "*I am afraid, lest my girls, having arrayed them-
selves in this, may appear ugly in my eyes.*" There is a double mean-
ing in the term αἰσχραί here. The young princesses will appear ugly
to their father, from the contrast with the beauty of the garment; and
they will also appear ugly in a moral sense, from their having arrayed
themselves in such idle and foolish finery.

25—27. καταπελτικὸν βέλος, "*a javelin intended for a catapult.*"
More lit. "*a javelin suitable for a catapult.*" Strictly speaking, the
catapult was an engine for discharging large and heavy iron javelins;
and the ballista one for hurling ponderous stones. About Cæsar's time
a less accurate mode of speaking began to arise, and we then read of
catapultas for hurling stones as well as javelins. (Consult *Lipsius*,
Poliorcet. 3, dial. 2.)—ἀπόλωλεν ἀνδρὸς ἀρετὰ, "*manly valour is ruined.*"
More freely, "*is no longer of avail,*" 3d sing. perf. indic. mid. of ἀπὸλ-
λυμαι, with the Attic reduplication.—ἀρετὰ, Doric for ἀρετή. The Spar-
tans used the Doric dialect.

28—35. ἀκοῦσαι τοῦ τῇν, &c. "*to listen to a person who imitated the
nightingale.*" Lit. "*to listen to him who imitated,*" &c.—παρητήσατο,
"*excused himself.*" More lit. "*begged off for himself.*"—αὐτῆς, "*the
bird herself.*"—κατηγοροῦσιν Ἀγησιλάου, "*blame Agesilaus.*" More lit.
"*speak against Agesilaus.*" The gen. is governed by κατὰ in composi-
tion.—ὡς ταῖς συνεχέσι, &c. "*as having rendered the Thebans, by his
continued and frequent incursions,*" &c. The two epithets here are
not by any means synonymous. The first conveys the idea of inroads,
between each of which only a short interval occurs, and the second of
such as are short and rapid in themselves.—ἀντιπάλους, "*a match.*"—
τιτρωμένον, perf. part. pass. of τιτρώσκω.—καλὰ τὰ διδασκάλια ἀπολαμ-
βάνεις, "*thou art receiving a fine tuition-fee.*" More lit. "*thou art
receiving thy tuition-fee fine (of its kind).*"—Observe the position of the
article, the force of which is most apparent in the literal rendering.

36—41. ἀπὸρ Κεῖδς, "*a Cean man,*" i. e. a native of the island of

ἦδη ὦν, τὰ μὲν ἄλλα ἀλαζών, ἥδειτο δὲ ἐπὶ τῷ γήρᾳ, καὶ διὰ ταῦτα τὴν τρίχα, πολιὰν οὖσαν, ἐπειρᾶτο βαφῇ ἀφανίζειν· παρελθὼν οὖν, εἶπεν ἐκεῖνα ὑπὲρ ὧν καὶ ἀφίκετο. Ἀναστάς οὖν
 40 ὁ Ἀρχίδαμος, ὁ τῶν Λακεδαιμονίων βασιλεὺς, τί δ' ἂν, ἔφη, οὗτος ὑγιὲς εἴποι, ὅς οὐ μόνον ἐπὶ τῇ ψυχῇ τὸ ψεῦδος, ἀλλὰ καὶ ἐπὶ τῇ κεφαλῇ περιφέρει;

106. Ἐλεγεν ὁ Κλεομένης, ὁ τῶν Λακεδαιμονίων βασιλεὺς, κατὰ τὸν ἐπιχώριον τρόπον, τὸν Ὀμηρον Λακεδαιμονίων εἶναι
 45 ποιητήν, ὡς χρὴ πολυμεῖν λέγοντα, τὸν δὲ Ἡσίοδον τῶν Εἰλώτων, λέγοντα, ὡς χρὴ γεωργεῖν.—107. Λυκοῦργος, ὁ Λακεδαιμόνιος, πηρωθεὶς ὑπὸ τινος τῶν πολιτῶν ὀφθαλμῶν τὸν ἕτερον, καὶ παραλαβὼν τὸν νεανίσκον παρὰ τοῦ δήμου, ἵνα τιμωρῇσαιτο, ὅπως

Ceos.—τὰ μὲν ἄλλα ἀλαζών, “in other respects vain of his personal appearance.” The true meaning of ἀλαζών, in this passage, is generally misunderstood, and the term is erroneously rendered, “a boaster.” Its proper force, however, is rendered fully apparent by what follows immediately after: ἥδειτο δὲ ἐπὶ τῷ γήρᾳ, “he was ashamed, however, of his old age,” i. e. this operated as a serious drawback upon his vanity.—ἀφανίζειν, “to hide.”—παρελθὼν οὖν, “having come thereupon into the public assembly.”—ὑπὲρ ὧν καὶ ἀφίκετο, “on account of which he had even come.” The conjunction is often used in this emphatic manner after the relative.—τί δ' ἂν οὗτος, &c. “now, what could this man utter worthy of reliance?” The particle δὲ, in a literal translation, has here the meaning of “but,” and points to a protasis, or previous clause, understood: as if Archidamus had said, “all that we have just heard is very fair in words indeed, *but* what certainty have we that it is true?”—ἐπὶ τῇ ψυχῇ, alluding to the wish to conceal his grey hairs, which prompted him to have recourse to the dye. The practice of dying the hair was regarded as disgraceful, not only by the Spartans, but also by most of the other Greeks. (*Junius, de Coma, c. 7.*)

43—46. Κλεομένης, the contemporary of Darius Hystaspis. (*Perizon, ad Æl. V. H. 13. 19.*)—κατὰ τὸν ἐπιχώριον τρόπον, “after the manner of his country,” i. e. with Laconic brevity and point.—λέγοντα, “since he told.”—τῶν Εἰλώτων, “of the Helots.” The Helots were the slaves of the Spartans, and cultivated the ground.—ὡς χρὴ γεωργεῖν, “how one ought to cultivate the ground.” The reference is to Hesiod’s poem on husbandry, entitled, Ἔργα καὶ Ἡμέραι, or “Works and Days.” Dio Chrysostom (10, 2) makes Alexander the Great to have drawn a somewhat similar parallel between these two ancient poets.

47—51. πηρωθεὶς ὀφθαλμῶν τὸν ἕτερον, “having been deprived of one of his eyes.” Plutarch (*Vit. Lycurg. c. 11*) informs us, that this happened during a tumult occasioned by the opposition of the rich to the code of Lycurgus; and the individual who deprived the lawgiver of an eye, was Alcander, a young man hasty in his resentments, though not otherwise ill-disposed.—τὸν νεανίσκον, referring to Alcander.—τιμωρῇσαιτο,

αὐτὸς βούληται, τούτου μὲν ἀπέσχετο, παιδεύσας δὲ αὐτὸν, καὶ ἀπέφηνας ἄνδρα ἀγαθὸν, παρήγαγεν εἰς τὸ θέατρον. Θauμα- 50 ζόντων δὲ τῶν Λακεδαιμονίων, τοῦτον μέντοι λαβὼν, ἔφη, παρ' ἡμῶν ὑβριστὴν καὶ βίαιον, ἀποδίδωμι ὑμῖν ἐπεικὴ καὶ δημοτικόν.

—108. Περσῶν τὴν Ἑλλάδα λεηλατούντων, Πausanias, ὁ τῶν Λακεδαιμονίων στρατηγός, ἀπὸ Ξέρξου πεντακόσια τάλαντα χρυσίου λαβὼν, ἔμελλε προδίδόναι τὴν Σπάρτην. Τῶν δὲ ἐπιστολῶν 55 μεσολαβηθεισῶν, Ἡγησίλαος, ὁ πατήρ τοῦ προειρημένου, περὶ τῶν συμβεβηκότων ἀκούσας, τὸν υἱὸν μέχρι τοῦ ναοῦ τῆς χαλκιόκου συνεδίωξεν Ἀθηνᾶς, καὶ τὰς θύρας τοῦ τεμένου πλίνθως ἐμφράξας, μετὰ τῆς γυναικὸς τὴν εἴσοδον ἐφρούρησε, καὶ λιμῶ τὸν προδότην ἀνείλεν, ὃν ἡ μήτηρ αἵρεσσα ὑπὲρ τοὺς ὄρους ἔρριπεν. 60

the optative, inasmuch as a past participle, παραλαβὼν, precedes.—τούτου, "from this," i. e. from inflicting punishment upon the young man.—ἀπέφηνας ἄνδρα ἀγαθὸν, "having made him a good man." Lit. "having shown him (away from his former character) as a good man."—τὸ θέατρον, where the people were accustomed to assemble for public business.—μέντοι, "as you may well remember." The particle is here employed in a strongly affirmative sense, which is best expressed by a paraphrase.

54—60. πεντακόσια τάλαντα χρυσίου. The Attic talent of gold was equal to two thousand, four hundred and thirty-seven pounds, ten shillings, sterling. The whole sum received, therefore, by Pausanias, would amount to one million, two hundred and eighteen thousand, seven hundred and fifty pounds. This part of the story, however, is very probably an exaggeration.—ἔμελλε προδίδόναι τὴν Σπάρτην, "was going to betray Sparta to him." More freely, "meditated the betrayal of Sparta."—τῶν ἐπιστολῶν, referring to the letters between Pausanias and Xerxes.—τοῦ προειρημένου, "of the before-mentioned individual," referring to Pausanias.—περὶ τῶν συμβεβηκότων, "of the things that had taken place," i. e. of the intercepting of the letters, and the consequent exposure of his son.—τὸν υἱὸν μέχρι τοῦ ναοῦ, &c. "joined in pursuing his son as far as the temple of the Chalcian Minerva." Observe the force of σὺν in composition. More lit. "pursued his son together with (the rest)."—τῆς χαλκιόκου Ἀθηνᾶς. Lit. "of Minerva of the brazen abode." The temple in question derived its name, very probably, from its being covered within with plates of brass. Compare the account which Sir W. Gell gives of the treasury of Atreus, at Mycenæ. (*Argolis*, p. 33.)—τοῦ τεμένου, "of the sacred structure." The term *τέμενος* is generally applied to the sacred precincts of a temple, which is also its primitive signification.—ἐμφράξας, from ἐμφράσσω.—καὶ λιμῶ τὸν προδότην ἀνείλεν, "and destroyed the traitor by starvation," 2d aor. indic. act. of ἀναίρειν. This was the only mode of reducing Pausanias, as the temple enjoyed the privilege of an asylum, and could not, of course, be forcibly entered.—ὑπὲρ τοὺς ὄρους ἔρριπεν. A traitor could not be buried in his native land.—ὄρους, acc. plur. of ὄρος, ου, "a frontier," &c.

117. Ἡ Βρασίδου μήτηρ, Ἀργιλεωνίς, ὡς ἀφικόμενοί τινες
 90 εἰς Λακεδαίμονα τῶν ἐξ Ἀμφιπόλεως εἰσῆλθον πρὸς αὐτήν,
 ἠρώτησεν, εἰ καλῶς ὁ Βρασίδας ἀπέθανε, καὶ τῆς Σπάρτης ἀξίως;
 Μεγαλυνόντων δὲ ἐκείνων τὸν ἄνδρα, καὶ λεγόντων, ὡς οὐκ ἔχει
 τοιοῦτον ἄλλον ἢ Σπάρτη, μὴ λέγετε, εἶπεν, ὦ ξένοι, καλὸς μὲν
 γὰρ ἦν καὶ ἀγαθὸς ὁ Βρασίδας, πολλοὺς δ' ἄνδρας ἡ Λακε-
 95 δαίμων ἔχει κείνου κρείττονας.—118. Λάκαινά τις, ἐκπέμψασα
 τοὺς υἱοὺς αὐτῆς πέντε ὄντας ἐπὶ πόλεμον, ἐν τοῖς προαστείοις
 εἰστήκει, παραδοκοῦσα, τί ἐκ τῆς μάχης ἀποβήσοιτο, ὡς δὲ
 παραγενόμενός τις πυθομένης ἀπήγγειλε, τοὺς παῖδας ἅπαντας
 τετελευτηκέναι, ἀλλ' οὐ τοῦτο ἐπυθόμην, εἶπε, κακὸν ἀνδράποδον,
 5 ἀλλὰ τί πράσσει ἡ πατρίς. Φήσαντος δὲ, ὅτι νικᾷ, ἀσμένη,
 τοίνυν, εἶπε, δέχομαι καὶ τὸν τῶν παιδῶν θάνατον.

119. Λακῶν τρωθεὶς ἐν πολέμῳ καὶ βαδίῃ οὐ δυνάμενος,
 τετραποδιστὶ ὤδευεν αἰσχυνομένῳ δ' αὐτῷ ἐπὶ τῷ γελοίῳ, ἡ
 μήτηρ, καὶ πόσῳ βέλτιον, ὦ τέκνον, εἶπε, μᾶλλον ἐπὶ τῇ ἀνδρείᾳ
 10 γεγηθέναι ἢ αἰσχύνεσθαι ἐπὶ γέλῳτι ἀνοήτῳ!—120. Σεμνυνο-
 μένης γυναικὸς τινος Ἰωνικῆς ἐπὶ τινι τῶν ἑαυτῆς ὑφασμάτων
 ὄντι πολυτελεῖ, Λάκαινα ἐπιδείξασα τοὺς τέσσαρας υἱοὺς ὄντας
 κοσμιωτάτους, τοιαῦτα ἔφη δεῖν εἶναι τὰ τῆς καλῆς καὶ ἀγαθῆς

90—98. τῶν ἐξ Ἀμφιπόλεως, “*of the inhabitants of Amphipolis.*” Brasidas fell in defending this city against the Athenians, during the Peloponnesian war.—μὴ λέγετε, “*say not so.*” Sup. τοῦτο.—πέντε ὄντας, “*being five in number.*”—τί ἀποβήσοιτο, “*what would result,*” i. e. the result.—πυθομένης ἀπήγγειλε, “*announced on her having inquired of him.*” With πυθομένης, the gen. abs., sup. αὐτῆς. The inquiry made by the Spartan mother was a general one, “*how goes the day?*” The person to whom this was directed, answered it by a special reference to her own sons, conceiving her to be most interested in the fate of these.

4—6. ἀλλ' οὐ τοῦτο, &c. “*vile slave, replied she, why I did not ask about this, but how my country fares.*” Observe the force of the initial ἀλλά.—φήσαντος. Sup. αὐτοῦ.—ὅτι νικᾷ, “*she is victorious.*” See note on line 22, p. 23.—ἀσμένη τοίνυν, &c. “*gladly, then, do I hear even the death of my sons.*” Lit. “*do I receive,*” &c. ἀσμένη is here equivalent to ἀσμένως.

7—13. τρωθεὶς, from τιτρώσκω.—αἰσχυνομένῳ δ' αὐτῷ, &c. “*to him thereupon, ashamed of his ridiculous plight, his mother said.*”—μᾶλλον γεγηθέναι, “*to rejoice rather.*” The adv. μᾶλλον sometimes appears along with the comparative in Greek. (*Matthiæ, G. G. § 458.*)—σεμνυνομένης, “*priding herself.*”—Ἰωνικῆς. The Ionians were remarkable for effeminacy

γυναικὸς ἔργα, καὶ ἐπὶ τούτοις ἐπαίρεσθαι καὶ μεγαλαυχεῖν.—

121. Γοργῶ, ἡ βασιλείᾳς Κλεομένους θυγάτηρ, Ἀρισταγόρου τοῦ Μιλησίου παρακαλοῦντος αὐτὸν ἐπὶ τὸν πρὸς βασιλέα πύλεμον ὑπὲρ Ἰώνων, ὑπισχνουμένου χρημάτων πλῆθος, καὶ ὅσῳ ἀντίλεγε, πλείονα προστιθέντος, καταφθερεῖ σε, ὦ πάτερ, ἔφη, —ὃ ξυνύλλον, εἰ μὴ τάχιον αὐτὸν τῆς οἰκίας ἐκβάλῃς.—122. Τὸν δὲ Ἀρισταγόραν ὑπὸ τινος τῶν οἰκετῶν ὑποδούμενον θιασαμένην, 2) πάτερ, ἔφη, ὁ ξένος χεῖρας οὐκ ἔχει.

VI. MISCELLANEOUS ANECDOTES.

123. Ὁ Ζεῦξις, αἰτιωμένων αὐτὸν τινῶν, ὅτι ζωγραφεῖ βραδέως, ὁμολογῶν, εἶπεν, ἐν πολλῷ χρόνῳ γράφειν, καὶ γὰρ εἰς πολὺν.—124. Οἱ ἔφοροι Ναυκλείδην, τὸν Πολυβιάδου, ὑπερσαρκοῦντα τῷ σώματι, καὶ ὑπέρπαχυν διὰ τρυφὴν γενόμενον, εἰς τὴν

and love of display.—κοσμιωτάτους, “most orderly in deportment.”—ἐπαίρεσθαι. Sup. διῖν.

15—20. Ἀρισταγόρῳ τοῦ Μιλησίου, &c. “when Aristagoras, the Milesian, was urging him,” &c. αὐτὸν refers to Cleomenes.—πρὸς βασιλείᾳ, “against the King of Persia.” Consult note on line 73, p. 76. The reference is to Darius Hystaspia.—ὑπισχνουμένου, “promising at the same time.”—καὶ ὅσῳ ἀντίλεγε, &c. “and adding more, the more the other opposed the step.” More lit. “the more the other spoke against the measure.” The full form of expression in Greek would be, ὅσῳ πλείονα ἐκείνους ἀντίλεγε, τίσῳ πλείονα προστιθέντος.—τὸ ξυνύλλον, “this naughty stranger.” The language of a child, Gorgo being at the time about eight or nine years of age, as Herodotus informs us (5, 51).—τάχιον, “quickly.” Apparently the comparative for the positive; but in reality the true and strict comparative, as will appear from a paraphrase; “more quickly than you appear to be now doing.”—τὸν Ἀρισταγόραν, “this same Aristagoras.” The article here denotes renewed mention.—ὑποδύμενον, “getting his sandals put on.” Lit. “getting sandalled,” if we may coin the term.

1—7. ὁ Ζεῦξις, “the celebrated Xeuxis.”—ὁμολογῶ ἐν πολλῷ χρόνῳ γράφειν, “I acknowledge that I am a long time in painting.” Lit. “that I paint in a long time.” Observe the absence of the pronoun before the infinitive, the reference being to the same person indicated by ὁμολογῶ.—καὶ γὰρ εἰς πολὺν, “and no wonder, since I paint for a long time,” i. e. for after ages. The point of the reply is best preserved, if we translate the previous clause literally, “that I paint in a long time,” to which “for a long time” will stand opposed.—οἱ ἔφοροι, “the ephori.” Spartan magistrates, who watched over the constitution of the state, and had the superintendence also of public morals. They were five in number, and their power, in some respects, was superior to that of the kings.

5 ἐκκλησίαν κατήγαγον, καὶ ἠπειλῆσαν αὐτῷ φυγῆς προστίμησιν, εἰ μὴ τὸν βίον, ὃν ἐβίου τότε, τοῦ λοιποῦ μεθαρμόσεται· φέρειν γὰρ αὐτοῦ τὸ εἶδος, καὶ τὴν τοῦ σώματος διάθεσιν, αἰσχύνην καὶ τῇ Λακεδαιμόνι καὶ τοῖς νόμοις.—125. Δημάδης, ὁ ῥήτωρ, ληφθεὶς αἰχμάλωτος ἐν τῇ κατὰ Χαιρώνειαν μάχῃ ὑπὸ Φιλίπ-
10 που, καὶ συσταθεὶς αὐτῷ, ἐκείνου παρὰ πτόν σεμνυνομένου, ποῦ ἡ εὐγένεια καὶ ὑπεροχὴ τῆς Ἀθηναίων πόλεως; ἔγνωσ ἂν, ἔφη, τὴν τῆς πόλεως δύναμιν, εἰ Ἀθηναίων μὲν Φίλιππος, Μακεδόνων δὲ Χάρης ἐστρατήγει.

126. Σιμωνίδης, ὁ τῶν μελῶν ποιητῆς, Παισανίου τοῦ βα-
15 σιλέως τῶν Λακεδαιμονίων μεγαλαυχουμένου συνεχῶς ἐπὶ ταῖς αὐτοῦ πράξεσι, καὶ κελεύοντος ἐπαγγεῖλαι τι αὐτῷ σοφόν, μετὰ χλευασμοῦ, συνείς αὐτοῦ τὴν ὑπερηφανίαν, συνεβούλευε μεμνησθαι, ὅτι ἄνθρωπός ἐστιν.—127. Θηραμένης ὁ γενόμενος Ἀθήνησι τῶν τριάκοντα τυράννων, συμπεσούσης τῆς οἰκίας, ἐν ᾗ μετὰ
20 πλείονων ἐδεῖπνε, μόνος σωθεὶς, καὶ πρὸς πάντων εὐδαιμονιζόμενος,

—τοῦ λοιποῦ, “for the time to come.” Sup. χρόνου.—φέρειν γὰρ αὐτοῦ τὸ εἶδος, “for that his appearance, and the condition of his frame, carried with them disgrace to both Lacedæmon and its laws.”

9, 10. ληφθεὶς, from λαμβάνω.—καὶ συσταθεὶς αὐτῷ, “and having been brought before him,” from συνίστημι.—ἰκίνει παρὰ πτόν, &c. “the latter grousing arrogant over his cups, and asking,” &c. The part. σεμνυνομένου, as here employed, is an instance of what the grammarians term Zeugma, and includes, in effect, the words καὶ λίγοντος, or ἰρωτῶντος.

10—13. ἡ εὐγένεια καὶ ὑπεροχὴ, “the lofty sentiments and the superiority.”—Ἀθηναίων. This and the other gen. Μακιδόνων, are governed by ἐστρατήγει, which is equivalent, in fact, to στρατηγὸς ἦν.—Χάρης, the general of the Athenians in the battle of Chæronea. His ignorance and incapacity mainly contributed to the loss of the day.

14, 15. ὁ τῶν μελῶν ποιητῆς, “the lyric poet.” Lit. “the maker of lyric pieces.”—Βασιλέως. Pausanias was only a general, and the guardian of Plistarchus, then a minor, who died before he came to the throne, and who was succeeded by Plistoanax, the son of Pausanias. This last-mentioned individual, therefore, is only called “king” by courtesy, as being of the royal family, and cousin to Plistarchus; unless we prefer translating the term βασιλεὺς by “regent,” which perhaps would be more correct. This same title of βασιλεὺς is applied to Pausanias, however, by other writers also; as, for example, by Thucydides (1, 107), Plutarch (*Consol. ad Apollon.* p. 182, ed. Steph.) Suidas (s. v. Παισανίας), and the scholiast to Aristophanes (*Equit.* 84).

16—22. καὶ κελεύοντος μετὰ χλευασμοῦ, “and bidding the other, with an air of scornful derision.”—συνίς, “Simonides, having perceived.”—ὁ γενόμενος, &c.—“who was one of the thirty tyrants,” &c. Lit. “who

ἀναφωνήσας μεγάλη τῇ φωνῇ, ὦ Τύχη, εἶπεν, εἰς τίνα με καιρὸν ἄρα φυλάττεται; μετ' οὐ πολὺν δὲ χρόνον καταστρεβλωθεὶς ὑπὸ τῶν συντυράνων ἐτελεύτησεν.

128. Μενεκράτους τοῦ ἱατροῦ, ἐπεὶ κατατυχὼν ἔν τισιν ἀπεγνωσμέναις Θεραπείαις Ζεὺς ἐπεκλήθη, φορτικῶς ταύτην χρωμένου 25 τῇ προσωνυμίᾳ, καὶ δὴ πρὸς τὸν Ἀγησίλαον ἐπιστεῖλαι τολμήσαντος οὕτω, Μενεκράτης Ζεὺς βασιλεῖ Ἀγησίλαῳ χαίρειν οὐκ ἀναγνοὺς τὰ λοιπὰ ἀντέγραψε, Βασιλεὺς Ἀγησίλαος Μενεκράτει ὑγιαίνειν.—129. Μενεκράτης, ὁ ἱατρός, εἰς τοσοῦτον προῆλθε τύφου, ὥστε ἑαυτὸν ὀνομάζειν Δία. Εἰστία ποτὲ μεγαλοπρεπῶς 30 ὁ Φίλιππος, καὶ δὴ καὶ τοῦτον ἐπὶ Δοίρην ἐκάλεσε, καὶ ἰδίᾳ κλίνην αὐτῷ ἐκέλευσε παρεσκευάσθαι, καὶ κατακλιθέντι θυμιατήριον

had become," &c.—εὐδαιμονίζομενος, "being felicitated."—εἰς τίνα καιρὸν, "for what occasion."—καταστρεβλωθεὶς, "having been put to the rack." This addition to the story is untrue. Ælian makes him to have drunk hemlock merely, and says nothing of the torture. (Consult Wyttenbach, *ad loc.*—*Plut. Consol. ad Apoll.* 105, B.)

24—29. ἐν τισιν ἀπεγνωσμέναις Θεραπείαις, "in some desperate cures," perf. part. pass. of ἀπεγνωσκάω.—ἐπεκλήθη, from ἐπικαλέω.—φορτικῶς ταύτη, &c. "making use of this same title in a burdensome manner," i. e. in a manner so annoying to others, that they could with difficulty endure it.—καὶ δὴ τολμήσαντος, "and having even had the assurance." The true force of καὶ δὴ is most apparent in a paraphrase: "and having now carried his vanity so far, as even to dare."—Μενεκράτης Ζεὺς, &c. "Menecrates, Jove, to Agesilaus the king, greeting." An imitation of the form usually observed in the beginning of letters. The infin. χαίρειν, in such a case as the present, is said, by the writers on ellipsis, to be governed by εὐχόμεαι or εὐχεται understood. The more correct doctrine, however, was first given by Schoetgen, and afterward confirmed by Schaeffer (*ad Bos. Ellips. s. v. εὐχισθαι*), according to which, the form χαίρειν in letters, and other forms of a similar kind, are infinitives, put absolutely for imperatives.—ὕγιαίνειν, "a sound mind." Lit. "health," meaning to imply, that a disordered frame had produced a corresponding aberration of intellect, and wishing him therefore health both of body and mind, but more particularly the latter. (Compare Gierig, *ad Plut. Lac. Apophth.* p. 213.) As regards the construction of ὑγιαίνειν, consult the previous note.

29—33. εἰς τοσοῦτον τύφου, "to such a degree of conceit."—ἑαυτὸν ὀνομάζειν Δία. This is Ælian's account (*V. H.* 12, 51). According to Plutarch's version of the story, as given in the preceding passage, the title in question was bestowed upon him by others.—ὁ Φίλιππος, "the celebrated Philip." The article is here emphatic. The father of Alexander the Great is meant.—καὶ δὴ καὶ, "and in particular."—ἐπὶ Δείπνῳ, "to a banquet."—ἰδίᾳ, "by itself."—παρίθηκα, "placed before him." This is rendered according to modern customs. The literal

παρέθηκε, καὶ ἔθυμιᾶτο αὐτῷ· οἱ δὲ λοιποὶ εἰσιτῶντο, καὶ ἦν
 35 μεγαλοπρεπὲς τὸ δεῖπνον. Ὁ τοίνυν Μενεκράτης τὰ μὲν πρῶτα
 περιῆλθεν αὐτὸν, καὶ ἡλέγχετο, ὅτι ἦν ἄνθρωπος, καὶ ταῦτα
 εὐήθης, ἔξαναστὰς ἀπὼν ὤχετο, καὶ ἔλεγεν ὑβρίσθαι, ἑμμελῶς
 πάνυ τοῦ Φιλίππου τὴν ἄνοιαν αὐτοῦ ἐκκαλύψαντος.

130. Θράσυλλός τις παράδοξον ἐνόησε μανίαν. Ἀπολιπὼν
 40 γὰρ τὸ ἄστυ, καὶ κατελθὼν εἰς τὸν Πειραιᾶ, καὶ ἐνταῦθα οἰκῶν,
 τὰ πλοῖα τὰ καταίροντα ἐν αὐτῷ πάντα ἑαυτοῦ ἐνόμιζεν εἶναι,

meaning is, "placed beside him," the guests anciently reclining lengthwise on couches placed around the table.—καὶ ἔθυμιᾶτο αὐτῷ, "and burned incense unto him." The middle voice here implies that it was done for the king's secret amusement. As, however, the previous tenor of the story makes this apparent enough already, it is very probable that the true reading is that given by the Sluisken MS., namely, καὶ ἔθυμιᾶτο αὐτὸς, οἱ δὲ λοιποὶ, &c. making ἔθυμιᾶτο passive. By another, but less elegant construction, ἔθυμιᾶτο in our text may be taken impersonally: "incense was burned unto him."

34—37. τὰ μὲν πρῶτα, "at first." Acc. plur. taken adverbially.—κατὰ μικρὸν, "by degrees." Lit. "by little (and little)."—καὶ ἡλέχθετο, "and he felt convinced." Middle voice.—καὶ ταῦτα, "and that too."—ἀπὼν ὤχετο, "he departed abruptly." οἶχομαι with a participle denotes haste, or abruptness of movement.—ὑβρίσθαι, "that he had been insulted," pluperf. infin. pass. of ὑβρίζω.—ἑμμελῶς πάνυ ἐκκαλύψαντος, "having very neatly exposed." The adj. ἑμμελὴς, whence ἑμμελῶς, is derived, is sometimes employed by the Greek writers to indicate a neat and graceful turn of wit. Hence the peculiar force of the adverb in the present passage. Compare the remarks of Ruhnken (*ad Longin.* p. 261), as cited by Heindorf (*ad Plat. Theætet.* p. 79).

39—41. παράδοξον ἐνόησε μανίαν, "laboured under a strange kind of madness." More lit. "was afflicted with." The intransitive verb νοσῶ takes the acc. μανίαν, the latter being regarded as a species of cognate noun, not indeed in form, but in its general reference to malady.—τὸ ἄστυ, "the city." Athens is here meant, to which the term ἄστυ is often thus applied by way of excellence or distinction.—καὶ κατελθὼν εἰς τὸν Πειραιᾶ, "and having gone down to the Piræus." The Piræus was the main one of the three harbours of Athens. The names of the other two were Munychia and Phalærum.—ἐνταῦθα οἰκῶν. The Piræus was a town, as it were, of itself, and thickly inhabited. It was connected with Athens by what were called the Long Walls.—τὰ καταίροντα ἐν αὐτῷ, "which entered and came to anchor in it." Observe the additional idea implied by ἐν αὐτῷ. To enter a harbour, with the intention of remaining only a short time, is expressed in Greek by καταίρειν εἰς λιμένα, and so the phrase is used by Dionysius of Halicarnassus (*A. R.* 1, 53), when speaking of the short visit paid by the fleet of Æneas to the harbour named by the Trojans Misenum. But καταίρειν ἐν λιμένι is

καὶ ἀπεγράφετο αὐτὰ, καὶ αὖ πάλιν ἐξέπεμπε, καὶ τοῖς περισω-
ζομένοις καὶ εἰσιοῦσιν εἰς τὸν λιμένα ὑπερέχαιρε. Χρόνους δὲ διε-
τέλεσε πολλοὺς συνοικῶν τῷ ἀρρώσθηματι τούτῳ. Ἐκ Σικελίας
δὲ ἀναχθεὶς ὁ ἀδελφὸς αὐτοῦ, παρέδωκεν αὐτὸν ἱατρῷ ἰάσασθαι, 45
καὶ ἐπαύσατο τῆς νόσου οὕτως. Ἐμέμνητο δὲ πολλάκις τῆς ἐν
μανίᾳ διατριβῆς, καὶ ἔλεγε, μηδέποτε ἡσθῆναι τοσοῦτον, ὅσον τότε
ἦδετο ἐπὶ ταῖς μηδὲν αὐτῷ προσηκούσαις ναυσὶν ἀποσωζομέναις.—
131. Τίμων, ὁ μισάνθρωπος, εὐήμερήσαντα ἰδὼν τὸν Ἀλκιβιάδην,
καὶ προπεμπόμενον ἀπὸ τῆς ἐκκλησίας ἐπιφανῶς, οὐ παρῆλθεν, 50
οὐδ' ἐξέκλινεν, ὥσπερ εἰώθει τοὺς ἄλλους, ἀλλ' ἀπαντήσας καὶ
δεξιωσάμενος, εὖ γ', ἔφη, ποιεῖς αὐξόμενος, ὦ παῖρ μέγα γὰρ
αὔξει κακὸν ἅπασι τούτοις.

132. Σώστρατος, ὁ αὐλητῆς, ὄνειδιζόμενος ὑπὸ τινος ἐπὶ τῷ
γυνέων ἀσήμεν ἔϊναι, εἶπε, καὶ μὴν διὰ τοῦτο ὥφειλον μᾶλλον 55

to enter a harbour and remain there some time, for the purpose of un-
loading, &c. As regards the true force of *καταίρω*, consult the remarks
of Hemsterhuis, *ad Luc. Jud. Voc. 1.*

42, 43. καὶ ἀπεγράφετο αὐτὰ, "and he kept a register of them." Lit.
"he wrote them off for himself."—αὖ πάλιν, "again anew."—τοῖς περι-
σωζομένοις, "at those which were saved from shipwreck." Equivalent
to τοῖς σωζομένοις ὥστε περιῆναι.

44—46. συνοικῶν τῷ ἀρρώσθηματι τούτῳ, "holding communion with
this malady," i. e. labouring under it. The verb *συνοικίω* is often joined,
in a similar way, with *κακῶ*, *λύπη*, *φόβῳ*, and the like. Compare the
remarks of Jacobs, *ad Achill. Tat. p. 433.*—ἀναχθεὶς, "having sailed,"
from ἀνάγω, the passive for the middle.—οὕτως, "upon this." Equivalent
to the Latin *hoc facto.*—ἐμέμνητο δὲ πολλάκις, &c. "he often, however,
called to mind the life led by him in his insane state." More lit. "his
stay in madness:" ἐμέμνητο is the pluperf. indic. pass. of *μιμήσκω*, in
a middle sense.

49—53. εὐήμερήσαντα ἰδὼν, &c. "when he saw Alcibiades (on one
occasion), after having gained his point, and in the act of being escorted
home, with great honour, from the public assembly." εὐήμερήσαντα may
be more literally rendered, "having had a fortunate day of it," i. e.
with the people. The primitive meaning of the verb *εὐμερίω* has refer-
ence, according to Phrynichus, to serenity of sky; and it is then, by an
elegant figure, applied to private and public affairs. (Compare *Ellendt*,
Lex. Soph. s. v.)—ὥσπερ εἰώθει τοὺς ἄλλους. Sup. *παγεῖσθαι καὶ ἐκκλίνειν*.
—εὖ γὰρ ποιεῖς αὐξόμενος, &c. "thou dost well indeed, my son, in (thus)
increasing thy popularity." Lit. "in increasing thyself," i. e. thy in-
fluence with the people.—αὔξει, "thou art (at the same time) increas-
ing," i. e. thou wilt, one day or other, be the cause of.—ἅπασι τούτοις,
referring to the crowd that formed his escort.

54—59.—ἐπὶ τῷ εἶναι, "for being."—καὶ μὴν, "why in truth."—ἄρχε-

θαυμάζεσθαι, ὅτι ἀπ' ἐμοῦ τὸ γένος ἄρχεται.—133. Ψάλτης Ἀντιγόνῃ ἐπεδείκνυτο· τοῦ δὲ βασιλέως πολλάκις λέγοντος, τὴν νῆτην ἐπίσφιγξον, εἶτα πάλιν, τὴν μίσην, ὅδε ἀγανακτήσας, ἔφη· μὴ γένοιτό σοι οὕτω κακῶς, ὦ βασιλεῦ, ὡς ἐμοῦ ταῦτα ἀκριβοῦν 60 μᾶλλον.

134. Ἡ Φωκίωνος γυνὴ ἐρωτηθεῖσα, διὰ τί μόνη τῶν ἄλλων ἐν συνόδῳ οὐ φορεῖ χρυσοῦν κόσμον, ἔφη, ὅτι αὐτάρχεις κόσμος μοί ἐστιν ἡ τοῦ ἀνδρὸς ἀρετή.—135. Θεανῶ, ἡ Πυθαγορικὴ φιλόσοφος, ἐρωτηθεῖσα, τί πρέπον εἴη γυναικί, τὸ τῷ ἰδίῳ, ἔφη, ἀρέσκειν 65 ἀνδρί.—136. Στρατονίκη, ἡ Σελεύκου γυνὴ, φαλακρὰ οὔσα, τοῖς ποιηταῖς ἀγῶνα προϋθῆκε περὶ ταλάντου, ὅστις ἂν ἄμεινον ἐπαινέσαι αὐτῆς τὴν κόμην.

NATURAL HISTORY.

Syrian Sheep.

1. Ἐν τῇ Συρίᾳ τὰ πρόβατα τὰς οὐρὰς ἔχει τὸ πλάτος

ται, “*begins*,” i. e. to be conspicuous.—Ψάλτης Ἀντιγόνῃ ἐπεδείκνυτο, “*a harper was giving a specimen of his skill to Antigonus*.” More lit. “*was showing himself off*.” ἐπεδείκνυτο is the imperf. pass. in a middle sense. As regards the force of ἐπίσφιγξις, in the middle, in relation to those who give a specimen of their skill in any department, such as music, oratory, &c. consult the remarks of Fischer, in the *Index to Theophrastus*, s. v.—τὴν νῆτην ἐπίσφιγξον, “*tighten the lower string* :” ἐπίσφιγξον refers literally to a grasping, and consequent tightening, of the string. In the Greek musical scale, the two extremes were the νῆτη and the ὑπάτη, or lowest and highest strings, the former yielding the sharpest, the latter the gravest tone. We must bear in mind, however, that, in the musical nomenclature of the Greeks, the terms “highest” and “lowest,” as applied to the strings of an instrument, had reference merely to their position, not to their tone, being thus directly opposed to the modern way of speaking in musical matters. (*Plut. Plat. Quæst.* p. 1008.)—μὴ γένοιτό σοι, &c. “*may it never turn out so badly for thee, O king, as to know these things more accurately than I do*,” i. e. never may so great a misfortune befall thee, as that thou shouldst become a more skilful musician than I am, for thou canst only become such by laying aside the crown and descending to the walks of private life.

61—66. τῶν ἄλλων, “*of all*.”—ἐν συνόδῳ, “*in company*,” i. e. while mixing in society.—ἡ Πυθαγορικὴ φιλόσοφος, “*the female Pythagorean*.”—φαλακρὰ οὔσα, “*although bald*.”—προϋθῆκε, cont. for προῖθῆκε.—ἄμεινον, “*better (than the rest)*.”

1—3. τὸ πλάτος, “*of the breadth*.” Acc. of nearer definition.—

πήχεως, τὰ δὲ ὦτα αἱ αἰγες σπιθαμῆς καὶ παλαιστῆς καὶ ἱνίαι συμβάλλουσι τὰ ὦτα κάτω ἀλλήλοις.

The Elephant.

2. Ὁρῶνδεῖ ὁ ἐλέφας κεράστην κρινὸν καὶ χοίρου βοήν. Οὕτω τῶνυν, φασί, καὶ Ῥωμαῖοι τοὺς σὺν Πύρρῳ τῷ Ἑπειρώτῃ ἐτρέψαντο ἐλέφαντας, καὶ ἡ νίκη σὺν τοῖς Ῥωμαίοις λαμπρῶς ἐγένετο.

πήχεως. The sheep here referred to belong to the class *ovis laticaudata* of naturalists, having the tail long, and swelled out at the sides by an accumulation of fat in the cellular tissue. This singular modification is the result, according to Buffon, of a great abundance of nourishment. Travellers inform us, that, in some parts of Eastern Africa, the tails of the sheep are so long as to prove actually burdensome to the animal, and to require to be supported on a kind of moveable framework, or small carriage. (*Dic. d'Hist. Nat.* vol. xi. p. 268.)—σπιθαμῆς καὶ παλαιστῆς, "of a span and four fingers' length." The unit of linear measure adopted by the Greeks, was the foot (πῦς), of which the δάκτυλος, or finger's breadth, was one sixteenth, and the παλαιστή, or palm, one fourth. The σπιθαμή, or span, equalled twelve δάκτυλοι, and is defined by Hesychius to be the distance from the extremity of the thumb to that of the little finger, when the hand is opened with the view of grasping or measuring any object. (*Wurm, de Pond. &c.* p. 90.)—καὶ ἱνίαι συμβάλλουσι, &c. "and some strike their ears, as they hang down, against one another," i. e. and in some, the ears, as they hang down, are brought into contact by the movements of the animal. Long ears, hanging laterally, are one of the types of the *capra agagrus*, or wild goat, that inhabits the mountains of Caucasus, and the large chain which traverses Persia and Candahar, and joins the Himalayan range. The *capra agagrus* is the parent source of the domestic goat, and, among these, of the species described in the text.

4—6. κεράστην κρινόν. The elephant's antipathy to the ram rests on the authority of no other writer but Ælian, from whose *History of Animals* the extract in the text is made (1, 38. Compare *Schneider, ad loc.*)—χοίρου βοήν, "the cry of the hog." Seneca (*de Ira*, 2, 12) corroborates the remark of Ælian: "*Elephantus porcina vox terret.*" (Compare *Plut. de Sol. Am.* p. 981.)—φασί, "they say." Sup. ἀνδρωπα.—σὺν Πύρρῳ τῷ Ἑπειρώτῃ, "with Pyrrhus the Epirot," i. e. in the army of Pyrrhus, king of Epirus. This monarch was invited over by the Tarentines to aid them against the Romans.—ἡ νίκη, &c. The story here told is false, for two reasons. 1. There were only two battles between the Romans and Pyrrhus, in both of which, according to Plutarch, the former were defeated (*Vit. Pyrrh.* c. 17, 21): and, 2. The Romans saw elephants for the first time in the army of Pyrrhus, in Lucania, and were so ignorant of their true nature and character, as actually to call them "*Lucanian oxen*," the ox being the largest animal with which they had up to this time been acquainted. (*Plin.* 8, 6.) It would certainly require some previous knowledge of the habits of the elephant to enable one to understand its peculiar antipathies.

—3. Τῷ ἐλέφαντι ὁ μυκτήρ ἐστὶ μακρὸς καὶ ἰσχυρὸς· καὶ χρῆται αὐτῷ ὥσπερ χειρὶ· λαμβάνει γὰρ τοῦτω, καὶ εἰς τὸ στόμα προσφέρειται τὴν τροφήν, καὶ τὴν ὑγρὰν καὶ τὴν ξηρὰν, μόνον τῶν ζῶων.

10 —4. Οἱ ἐλέφαντες μάχονται σφοδρῶς πρὸς ἀλλήλους, καὶ τύπτουσι τοῖς ὀδοῦσι σφᾶς αὐτούς· ὁ δὲ ἡττηθεὶς δουλόυται, καὶ οὐχ ὑπομένει τὴν τοῦ νικῆσαντος φωνήν. Διαφέρουσι δὲ καὶ τῇ ἀνδρείᾳ οἱ ἐλέφαντες θαιμαστὸν ὅσον.

5. Οἱ ἐλέφαντες ζῶσιν ἔτη πλείω τῶν διακοσίων. Τῶν δὲ 15 Λιβυκῶν οἱ Ἰνδοὶ μείζους τέ εἰσιν καὶ βρωμαλεώτεροι. Ταῖς γοῦν προβοσκίσιν ἐπάλξεις καθαιροῦσι, καὶ δένδρα ἀνασπῶσι πρόβριζα, διανιστάμενοι εἰς τοὺς ὑπισθίους πόδας. Τοσούτων δὲ εἰσιν εὐτιθάσσευτοι καὶ θυμβόσοφοι, ὥστε καὶ ληθάζειν ἐπὶ σκοπὸν μανθάνουσι, καὶ ὅπλοις χρῆσθαι, καὶ νεῖν.—6. Ἐν Ῥώμῃ ποτὲ 20 πολλῶν ἐλεφάντων προδιδασκομένων στάσεις τινὰς ἵστασθαι παρα-

8—13. λαμβάνει γὰρ, &c. The order is, μόνῳ γὰρ τῶν ζῴων λαμβάνει, &c. "for it alone of animals takes," &c.—καὶ εἰς τὸ στόμα, &c. Hence the Greek name often applied to the trunk, namely, πρόβοσκis (*proboscis*), or "fore-feeder," from πρὸ and βόσκω.—θαιμαστὸν ὅσον, "to a surprising degree." Lit. "it is surprising how much." Sup. ἐστὶ after θαιμαστὸν, and compare the Latin *immane quantum*.

14, 15. ἔτη πλείω τῶν διακοσίων, "more than two hundred years." Lit. "more years than two hundred." The gen. is required here by the comparative πλείω, and the article τῶν marks the sum, but is not translated. Other accounts, still more marvellous, are given by some of the ancient writers, respecting the age of the elephant. Onesicritus, for example, as quoted by Strabo (15, p. 705, *Cas.*), makes this animal live three hundred years. Some few, according to him, even reach five hundred years. He also informs us, that the elephant is strongest in its two hundredth year!—Aristotle makes the period of gestation, in the case of the elephant, to be two years; which is very near the truth, the correct time being twenty months. (*G. Cuvier, ad Plin.* 8, 10.)—τῶν Λιβυκῶν, the gen. again, with the comparative.

17—19. διανιστάμενοι, "standing upright." The force of διὰ cannot well be expressed here in a translation, except in one bordering on a paraphrase. It implies a distending of the legs, and, consequently, an enlargement of the base, in order to gain more strength, and it shows, at the same time, the instinct of the animal.—καὶ νεῖν. Strabo has νεῖν τε πάνιστα. Pliny (8, 10) denies that the elephant can swim; but this, of course, is erroneous. (Compare *Cuvier, ad loc.*)

20, 21. πολλῶν ἐλεφάντων προδιδασκομένων, &c. "when a large number of elephants were getting drilled to place themselves in certain bold postures, and to go again and again through complicated movements." Lit. "many elephants getting taught beforehand," &c. i. e. before exhibiting in public.—ἀνακυκλεῖν. Reiske is wrong in making ἀνακυκλεῖν κινήσεις

βόλους, καὶ κινήσεις δυσελίχτους ἀνακυκλεῖν, εἷς ὁ δυσμαδέστατος αὐτῶν, ἀκούων κακῶς ἐκάστοτε, καὶ κολαζόμενος πολλάκις, ὥφθη νυκτὸς αὐτὸς ἀφ' ἑαυτοῦ πρὸς τὴν σελήνην τὰ μαθήματα μελετῶν.—7. Ἄλλος τις ὑπὸ τῶν παιδαρίων προπηλακισθεὶς ἐν Ῥώμῃ, τοῖς γραφείοις τὴν προβοσκίδα κεντούντων, ἕνα αὐτῶν 25 σλλαβῶν καὶ μετέωρον ἐξάρας, ἐπίδοξος ἦν ἀποτυμπανίσειν κραυγῆς δὲ τῶν παρόντων γενομένης, ἀτρέμα πρὸς τὴν γῆν πάλιν ἀτηρείσατο, καὶ παρῆλθεν, ἀρκοῦσαν ἡγούμενος δίκην τῷ τηλικούτῳ φοβηθῆναι.—8. Περὶ δὲ τῶν ἀγρίων καὶ αὐτονόμων ἐλεφάντων ἄλλα τε θαυμάσια καὶ τὰ περὶ τὰς διαβάσεις τῶν 30 ποταμῶν ἱστοροῦσι προδιαβαίνει γὰρ ἐπιδούς ἑαυτὸν ὁ νεώτατος

refer to circular movements ("gyros"). The verb is merely used here by Plutarch in its secondary meaning of "to repeat," or "to go over the same thing again and again." (Compare *Plut. Consul. ad Ap.* p. 106, and *Lucian, Nigrin.* 6.)

22, 23. ἀκούων κακῶς ἐκάστοτε, "being scolded on every occasion," i. e. at every drilling. More lit. "being called hard names," i. e. blockhead, dunce, &c. The primitive meaning of the phrase would be, "hearing himself spoken ill of."—ὥφθη νυκτὸς, &c. "was seen at night practising his lessons alone, of his own accord, by the light of the moon." The pronoun αὐτὸς is here equivalent to μόνος. Compare *Heyne, ad Il.* 8, 99, and *Valckenaer, ad Eurip. Phæn.* 1245. On many occasions αὐτός and μόνος both appear, and Homer (*Od.* 14, 450) joins αὐτὸς and αἶς.

24, 25. ὑπὸ τῶν παιδαρίων, "by the boys," i. e. the schoolboys in the streets.—τοῖς γραφείοις, "with their styles." The style (*stylus*) was of iron, and was used for writing on waxen tablets, plates of brass or lead, leaves of trees, &c. It was, in fact, a kind of iron pencil, sharp at one end, and round or flat at the other. The round or flat end was used for smoothing over the wax anew, previous to writing; or, in other words, for obliterating what had been previously written.

26—28. ἐπίδοξος ἦν ἀποτυμπανίσειν, "was thought to be about to destroy him." The literal meaning of ἀποτυμπανίζω is "to kill or injure severely, by beating." In the present case it has reference to a dashing on the ground, which it was thought the boy would experience from the elephant. This same verb is sometimes employed with the general signification of "to kill in any way." Compare the remarks of *Casaubon, ad Athen.* 4, p. 154, C.—ἀτρέμα πρὸς τὴν γῆν, &c. "he quietly placed him down again on the ground," i. e. he put him down again on his feet, the verb indicating a placing down firmly or securely.—ἀρκοῦσαν ἡγούμενος δίκην, &c. "thinking it sufficient punishment for one of such an age to be frightened," i. e. for a boy. A grown up person would have been handled more severely.

30—33. ἄλλα τε θαυμάσια, &c. "they relate both many other wonderful things, and (especially) those which concern their crossing of rivers."—ἐπιδούς ἑαυτὸν, "having entrusted himself to the stream." Sup. τῷ

καὶ μικρότατος· οἱ δὲ ἐστῶτες ἀποθεωροῦσιν, ὥς, ἂν ἐκεῖνος ὑπεραίρῃ τῷ μεγέθει τὸ ῥεύμα, πολλὴν τοῖς μείζοσι πρὸς τὸ θαρρῆν περιουσίαν τῆς ἀσφαλείας οὔσαν.

- 35 9. Ἡ θήρα τῶν ἐλεφάντων τοιάδε ἐστίν. Ἀναβάντες ἐπὶ τινὰς τῶν τιθασσῶν καὶ ἀνδρείων διώκουσι, καὶ, ὅταν καταλάβωσι, τύπτειν προστάττουσι τούτοις, ἕως ἂν ἐκλύσωσιν. Τότε δὲ ὁ ἐλεφαντιστὴς ἐπιπηδήσας κατευθύνει τῷ δρεπάνῳ ταχέως δὲ μετὰ ταῦτα τιθασσεύεται καὶ πειθαρχεῖ. Ἐπιβεβηκὸς μὲν οὖν τοῦ
40 ἐλεφαντιστοῦ ἅπαντες πρᾶεῖς εἰσιν· ὅταν δ' ἀποβῇ, οἱ μὲν, οἱ δ' οὐ· ἀλλὰ τῶν ἐξαγριουμένων τὰ πρόσθια σκέλη δεσμεύουσι σειραῖς, ἢ ἡσυχάζουσιν.

The Rhinoceros.

10. Ἔστι ζῶον, ὃ καλεῖται μὲν ἀπὸ τοῦ συμβεβηκὸς ῥινόκεως, ἀλκῇ δὲ καὶ βίᾳ παραπλήσιον ἐλέφαντι; τῷ δὲ ὕψει
45 ταπεινότερον. Τὴν μὲν δορὰν ἰσχυροτάτην ἔχει, τὴν δὲ χεῖρα πυξοειδῆ. Ἐπὶ δ' ἄκρων τῶν μυκτῆρων φέρεי κέρα, τῷ τύπῳ

ποταμῷ.—οἱ δὲ ἐστῶτες ἀποθεωροῦσιν, “*while the rest, standing on the bank, observe his movements from it.*” The compound ἀποθεωροῦσιν is equivalent here to ἀπὸ τῆς γῆς θεωροῦσιν.—ὥς, ἂν ἐκεῖνος ὑπεραίρῃ, &c. “(thinking) that if he, by his large size, overtop the stream, there is a great abundance of security unto the larger ones, as regards their confiding in the river,” i. e. the larger ones may confide securely in their ability to cross. We have here the particle ὥς with the accusative absolute, and, in order to seize the full sense of this concise mode of expression, we must, in translating, insert some word or words.

35—41. ἀναβάντες, “*the hunters having mounted.*” Sup. θηραταί.—καὶ ἀνδρείων, “*and courageous ones.*”—διώκουσι, “*pursue the wild elephants.*” Sup. τοὺς ἀγρίους.—τύπτειν, “*to keep striking them,*” i. e. the wild elephants. Sup. αὐτούς.—τούτοις, referring to the tame elephants, and governed by προστάττουσι.—ἐπιπηδήσας, “*having leaped on (the back of one of the wild ones).*” Sup. ἄγριον.—ἐπιβεβηκός, from ἐπιβαίνω.—οἱ μὲν, οἱ δ' οὐ, “*some are gentle, others are not.*” The full sentence would be, οἱ μὲν πρᾶεῖς εἰσιν, οἱ δ' οὐ πρᾶεῖς εἰσιν.—τῶν ἐξαγριουμένων, “*of the very fierce ones.*”

43—50. ἀπὸ τοῦ συμβεβηκός, “*from its peculiarity.*” Lit. “*from what has occurred to it,*” i. e. in its peculiar formation. So also, τὰ συμβεβηκότα signify the “*attributes*” of a thing.—τὴν δὲ χεῖρα πυξοειδῆ. Strabo, on the contrary (16, p. 774, *ed. Cas.*), asserts that their colour resembles that of the elephant. He refers evidently to the Indian rhinoceros. (*Cuvier, ad Plin.* 8, 29.)—φέρει κέρα. There are two grand classes of the rhinoceros; those, namely, with two horns, and those with but one. The two-horned rhinoceros is a native of Africa and also

σιμὸν, τῇ δὲ στερεότητι σιδήρῳ παρεμφερές. Τοῦτο, περὶ τῆς κομῆς αἰὶ διαφερόμενον ἐλέφαντι, τὸ μὲν κέρας πρὸς τινα τῶν μειζόνων πετρῶν θήγει, συμπεσὼν δ' εἰς μάχην τῷ προειρημένῳ θήρῳ, καὶ ὑποδύνον ὑπὸ τὴν κοιλίαν, ἀναρρήττει τῷ κέρατι, 50 καθάπερ ξίφει, τὴν σάρκα. Ὅταν δὲ ὁ ἐλέφας, φθάσας τὴν ὑπὸ τὴν κοιλίαν ὑπόδυσιν, τῇ προβοσκίδι προκαταλάβηται τὸν ἐνόχερων, περιγίγνεται ῥαδίως, τύπτων τοῖς ὀδοῦσι, καὶ τῇ βίᾳ πλέον ἰσχύων.

The Hippopotamus.

11. Ὁ καλούμενος ἵππος τῷ μεγέθει μὲν ἔστιν οὐκ ἐλάττων 55 πηχῶν πέντε, τετράπους δ' ὦν καὶ δίχηλος παραπλησίως τοῖς βουσί, τοὺς χαυλιόδοντας ἔχει μείζους τῶν ἀγρίων ὕων, τρεῖς ἐξ ἀμφοτέρων τῶν μερῶν ὥτα δὲ καὶ κέρκον καὶ φωνὴν ἵππῳ παρεμφερεῖ, τὸ δ' ὅλον κύτος τοῦ σώματος οὐκ ἀνόμοιον ἐλέφαντι, καὶ

of Sumatra; the single-horned one is found in India and Java.—τῷ προειρημένῳ θήρῳ, referring to the elephant.

55—59. ὁ καλούμενος ἵππος, “*what is called the river-horse.*” Sup. ποτάμιος. The ancient writers are very inaccurate in their description of the hippopotamus, and, what is very little to their credit, appear to have taken no pains to correct the errors in question, even when the means for so doing were afforded them. It is surprising, in particular, that Pliny’s account should be so inaccurate, as several of these animals had been exhibited at Rome.—δίχηλος, παραπλησίως τοῖς βουσί. This is incorrect. Abdollatiff describes the animal as having its foot divided, like that of a camel, into four parts, each furnished with a hoof, and the drawing given by Wilkinson (vol. iii. p. 71), from an Egyptian painting, confirms this. Compare also Cuvier *ad Plin.* 8, 39, who thinks that the ancient naturalists, in some parts of their description, confounded the hippopotamus with the gnou.—τῶν ἀγρίων ὕων, “*than those of wild boars.*”—τρεῖς ἐξ ἀμφοτέρων, &c. This is incorrect. The hippopotamus has four cutting-teeth in each jaw, those in the lower jaw straight, and pointing forward nearly horizontally, the two middle ones being the longest. The canine teeth, or tusks, are four in number, those in the upper jaw short, those in the lower jaw very long and obliquely truncated.—ὥτα. The ears of the animal are small, pointed, and lined with fine short hairs.—κέρκον. The tail of the animal is *not* like that of the horse, but is, on the contrary, short, slightly compressed, and almost bare.—φωνήν. Some modern travellers, also, compare the cry of the animal to the neighing of a horse. Others, however, more correctly represent it as a very loud noise, between the bellowing of an ox and the roaring of an elephant.—ἵππῳ παρεμφερεῖ, “*somewhat like those of a horse.*”

59—62. τὸ δ' ὅλον κύτος τοῦ σώματος, “*while the whole cavity of the*

- 60 δέρμα πάντων σχεδὸν τῶν θηρίων ἰσχυρότατον. Ποτάμιον ὑπάρχον καὶ χερσαῖον, τὰς μὲν ἡμέρας ἐν τοῖς ὕδασι διατρίβει, τὰς δὲ νύκτας ἐπὶ χώρας κατανέμεται τὸν τε σῖτον καὶ τὸν χόρτον ὥστε εἰ πολύτεκνον ἦν τοῦτο τὸ ζῶον, καὶ κατ' ἐνιαυτὸν ἔτικτεν, ἐλυμαίνετο ἂν ὀλοσχερῶς τὰς γεωργίας τὰς κατ' Αἴγυπτον.

The Camel.

- 65 12. Αἱ κάμηλοι ἴδιον ἔχουσι παρὰ τὰ ἄλλα τετράποδα τὸν καλούμενον ὕβον ἐπὶ τῷ νώτῳ· διαφέρουσι δὲ αἱ Βάκτριαι τῶν Ἀραβίων αἱ μὲν γὰρ δύο ἔχουσιν ὕβους, αἱ δ' ἓνα μόνον. Ἡ κάμηλος κύει μὲν δέκα μῆνας, τίκτει δὲ αἰεὶ ἓν μόνον. Ζῇ δὲ χρόνον πολὺ πλείω ἢ πεντήκοντα ἔτη.

The Ape with a Dog's Head.

- 70 13. Οἱ ὀνομαζόμενοι κυνοκέφαλοι τοῖς μὲν σώμασιν ἀνθρώποις δυσειδέσι παρεμφερεῖς εἰσὶ, ταῖς δὲ φωναῖς μυγμοὺς ἀνθρωπίνους

body.—ἐλέφαντι, “to that of an elephant.” In figure, the hippopotamus more closely resembles an unwieldy ox than any other animal.—*ἰσχυρότατον.* The natives of Africa, at the present day, convert the hide, which is very thick, into shields. Pliny (8, 39) states, that it was employed for a similar purpose by the ancient inhabitants of the country, and also for helmets, being quite impenetrable after having been steeped in water.—*κατανέμεται τὸν τε σῖτον, &c.* Although the hippopotamus is an inhabitant of the waters, his food is entirely of a vegetable character, and in searching for this he commits wide devastation through all the adjoining country. On the banks of the Nile, he often defeats the hopes of the husbandman; whole fields of grain and sugar cane being destroyed, not only to satisfy his appetite, but also trampled down by his great weight.

65—69. ἴδιον ἔχουσι, &c. “have, as peculiar to themselves, beyond all other animals, what is called,” &c.—*διαφέρουσι δὲ, &c.* The distinction here mentioned is perfectly correct. The single-hump camel is commonly called the dromedary.—*δέκα μῆνας.* The correct time is twelve months.—*ἐν μόνον, “one at a birth.”* Modern naturalists coincide in the truth of this remark.—*πεντήκοντα ἔτη.* The camel attains the full exercise of its functions within four or five years, and the duration of its life is from forty to fifty.

70—72. *κυνοκέφαλοι.* The cynocephali of the ancients were a species of large baboon, with elongated, dog-like head, flat and compressed cheeks, projecting and strong teeth, and a forehead depressed below the level of the superior margins of the orbits. Notwithstanding this close approximation to the shape of the dog's head, the form and position of the eyes, combined with the similarity of the arms and hands, gives to these creatures a resemblance to humanity as striking as it is disgusting.—*ταῖς δὲ φωναῖς, &c.* “while, in their cries, they emit human mutter-

πρότενται. Ἀγριώτατα δὲ ταῦτα τὰ ζῶα καὶ παντελῶς ἀντι-
θάσσευτά ἐστιν.

The Crocottas.

14. Ὁ λεγόμενος παρὰ Αἰθίοψι κροκόττας μεμιγμένην ἔχει
φύσιν κυνὸς καὶ λύκου, τὴν δὲ ἀγριότητα φοβερωτέραν ἀμφοτέρων 75
τοῖς δὲ ὁδοῦσι πάντων ὑπεράγει. Πᾶν γὰρ ὄστων μέγεθος συντρί-
βεται ῥαδίως, καὶ τὸ καταποθεῖν διὰ τῆς κοιλίας πέττει παρα-
δόξως.

The Fox.

15. Οἱ Θραῖκες, ὅταν παγέντα ποταμὸν διαβαίνειν ἐπιχειρῶσιν,
ἀλώπεκα ποιοῦνται γνώμονα τῆς τοῦ πάγου στενρότητας. Ἡσυχῇ 80
γὰρ ὑπάγουσα παραβάλλει τὸ οὖς· κἂν μὲν αἰσθηται ψόφῳ τοῦ
ῥεύματος ἐγγὺς ὑποφερομένου, τεκμαιρομένη μὴ γεγονέναι διὰ
ings." The words ταῖς φωναῖς are merely inserted in order to make an
antithesis with ταῖς σώμασιν.—ἀγριώτατα δὲ ταῦτα, &c. The whole as-
pect of the animal, answering to the ancient cynocephalus, impresses the
beholder with an idea of great physical strength, united with a temper
at once incorrigibly vicious and brutally ferocious. The baboon is capa-
ble of being ruled only by the severest treatment.

74—77. κροκόττας. Artemidorus (*Strab.* 16, p. 774, *Cas.*), Diodorus
Siculus (3, 35), and Agatharchides (*ap. Phot. Cod.* 250, c. 39), agree in
making the crocottas to be produced from the wolf and dog, and in re-
presenting it as more ferocious than either of these animals. But the
coupling of the wolf and dog, though easy, and often effected in mena-
geries, at the present day, produces no durable species. It is more
probable, therefore, that the crocottas answers to the hyena, since the
latter has very strong teeth, and breaks bones with the greatest ease.
The earliest passage respecting the crocottas is found in Ctesias (*Indic.*
c. 32), and the description there given is almost the same with that by
which the oriental writers designate the hyena. (*Cuvier, ad Plin.* 8,
30.)—13. πάντων, "all animals." Sup. ζώων.—πᾶν ὄστων μέγεθος, "all
the largest bones." Lit. "every large size of bones." Equivalent to
πάντα καὶ τὰ μέγιστα ὄσῃ.—τὸ καταποθεῖν, "what is swallowed," from
καταπίνω, 1st aor. part. pass.

79—84. παγίντα, 2d aor. part. pass. of πάγωμι.—ὑπάγουσα. Sup.
ἡ ἀλώπηξ.—παραβάλλει, "applies."—κἂν μὲν αἰσθηται, &c. "and if she
perceive, by the sound, the stream flowing near under the ice:" αἰσθηται
is the 2d aor. subj. mid. of αἰσθάνομαι. Observe also the force of ὑπὸ in
the compound verb ὑποφέρω.—μὴ γειγῆναι, &c. "that the ice is not thick."
More lit. "that the freezing has not been through any depth."—κἂν ἐᾷ
τις, "and if one permit her," i. e. if no one prevent.—τῷ δὲ μὴ φοβεῖν,
&c. "while, on the other hand, taking courage from the stream's not
making any noise, she crosses over." More freely, "while, on the other

βάθους τὴν πῆξιν, ἀλλὰ λεπτὴν καὶ ἀβέβαιον, ἴσταται, καὶ ἐὰν τις, ἐπ' ἀνέρχεται· τῷ δὲ μὴ ψοφεῖν θάρρουν, διήλθεν.

The Deer.

85 16. Τῶν ἐλάφων αἱ θήλειαι μάλιστα τίκτουσι παρὰ τὴν ὁδὸν, ὅπου τὰ σαρκοβόρα θηρία μὴ πρόσβεισιν· οἱ δὲ ἄρρενες, ὅταν αἰσθωνται βαρεῖς ὑπὸ πιμελῆς καὶ πολυσαρκίας ὄντες, ἐκτοπίζουσι, σώζοντες αὐτοὺς τῷ λανθάνειν, ὅτε τῷ φεύγειν οὐ πεποιθασιν.

The Hedgehog.

17. Ἡ τῶν χερσαίων ἐχίνων περὶ τῶν σκυμνίων πρόνοια πάνυ
90 γλαφυρά ἐστι. Μετοπώρου γὰρ ὑπὸ τὰς ἀμπέλους ὑποδύμενος, καὶ τοῖς ποσὶ τὰς ῥάγας ἀποσείσας τοῦ βότρυος χαμᾶζε, καὶ περικυλισθεὶς, ἀναλαμβάνει ταῖς ἀκάνθαις· εἴτα καταδύς εἰς τὸν φωλὸν, τοῖς σκύμνοις χρῆσθαι, καὶ λαμβάνειν ἀπ' αὐτοῦ ταμιευομένοις παραδίδωσι. Τὸ δὲ κοιταῖον αὐτῶν ὅπας ἔχει δύο, τὴν
95 μὲν πρὸς νότον, τὴν δὲ πρὸς βορέαν βλέπουσαν· ὅταν δὲ προσίσθωνται τὴν διαφορὰν τοῦ αἵετος, ἐμφράσσουσι τὴν κατ' ἄνεμον, τὴν δὲ ἐτέραν ἀνοίγουσιν.

hand, if the stream make no noise under the ice, she crosses over boldly."—διήλθεν. Observe the force of the aorist, as referring to what is usual or habitual, and requiring to be rendered, therefore, by the English present.

86—88. ὅταν αἰσθωνται βαρεῖς ὄντες, "*whenever they perceive themselves to be incommoded.*" More lit. "to be heavy," i. e. in their movements. Observe the nom. after αἰσθωνται, as referring to the same person that is implied by the verb.—τῷ λανθάνειν, "*by concealment.*" Lit. "by the lying concealed."—τῷ φεύγειν, "*in flight,*" i. e. in their means of escape.

89—96. χερσαίων. This epithet is added for distinction's sake, the marine echini being what naturalists call the sea-egg. Hence, χερσαῖος ἐχῖνος means, lit. "a land echinus," i. e. "*a hedge-hog.*"—πάνυ γλαφυρά ἐστι, "*is very pretty.*"—μετοπώρου, gen. of time.—περικυλισθεὶς, "*having rolled himself into a ball.*" Pass. for the mid.—ἀναλαμβάνει, "*he takes them up,*" i. e. the grapes. Sup. αὐτὰς, as referring back to ῥάγας.—καὶ λαμβάνειν, &c. "*and to take them from him, dividing them among one another.*" More freely, "in order to divide them," &c. Observe the force of the middle voice in ταμιευομένοις. The whole story here related is untrue. Equally untrue is the account, that they ascend fruit-trees, and come down with apples, pears, &c. stuck upon their bristles.—τὸ δὲ κοιταῖον, &c. This is also untrue.—τὴν κατ' ἄνεμον, "*the one that faces the wind.*" Sup. οὗσαν ὀπῆν.

The Dog.

18. Πύρρος, ὁ βασιλεὺς, ὁδεύων ἐνέτυχε κυνὶ φρουροῦντι σῶμα πεφονευμένου, καὶ πυθόμενος τρίτην ἡμέραν ἐκείνην ἄσιτον παραμένειν καὶ μὴ ἀπολιπεῖν, τὸν μὲν νεκρὸν ἐκέλευσε θάψαι, τὸν δὲ κύνα μεθ' ἑαυτοῦ κομίζειν. Ὀλίγαις δὲ ὕστερον ἡμέραις ἰξέτασις ἦν τῶν στρατιωτῶν, καὶ πάροδος, καθημένου τοῦ βασιλέως, καὶ παρῆν ὁ κύων ἡσυχίαν ἔχων· ἐπεὶ δὲ τοὺς φονέας τοῦ δεσπότητος παριόντας εἶδεν, ἐξέδραμε μετὰ φωνῆς καὶ θομοῦ ἐπ' αὐτούς, καὶ καθυλάκτει πολλάκις μεταστρεφόμενος εἰς τὸν Πύρρον· ὥστε μὴ μόνον ἐκείνῳ δι' ὑποψίας, ἀλλὰ καὶ πᾶσι τοῖς παροῦσι τοὺς ἀνδρώπους γενέσθαι· διὸ συλληφθέντες εὐθὺς καὶ ἀνακρινόμενοι, μικρῶν τινων τεκμηρίων ἔξωθεν προσγενομένων, ὁμολογήσαντες τὸν φόνον, ἐκολάσθησαν.

19. Λυσίμαχος κύνα εἶχεν Ἑρκανόν. Οὗτος νεκρῷ τε μόνος παρέμεινεν αὐτῷ, καὶ καιομένου τοῦ σώματος ἐνδραμῶν αὐτὸς

2—4. *πιφονευμένου*, "of a murdered person." Lit. "of one who had been murdered:" pluperf. part. pass. of *φονεύω*.—*ἡμέραν ἐκείνην*, &c. "that he (the dog) was remaining for this the third day without food, by the side (of the corpse), and had not left it for an instant." Observe the continued action indicated by the imperf. infin. *παραμένειν*, the force of *παρὰ* in composition, and the force of the aorist in *ἀπολιπεῖν*.—*ἐκέλευσε θάψαι*, "he gave orders to inter."—*μεθ' ἑαυτοῦ*, "along with him," i. e. in charge of one of his attendants.

4—11. *ἰξέτασις*, "an inspection."—*καὶ πάροδος*, &c. "and a passing in review, the king being seated at the time," i. e. a marching-review before the king, who was seated.—*καθημένου*, gen. abs.—*παριόντος*, "passing by," i. e. marching by in review.—*ἐξέδραμε*, "he rushed forth." Observe the quickness of action indicated by the aorist: 2d aor. indic. act. of *ἐκτρέχω*.—*καθυλάκτει*, "kept barking at them." Observe the continued action indicated by the imperf., and the force, likewise, of *κατὰ* in composition.—*ὥστε μὴ μόνον*, &c. The order of construction is, *ὥστε τοὺς ἀνδρώπους γενέσθαι δι' ὑποψίας μὴ μόνον ἐκείνῳ, ἀλλὰ καὶ πᾶσι τοῖς παροῦσι*, "so that the men straightway became suspected, not only by him," i. e. not only by Pyrrhus, &c. The preposition *διὰ* forms various periphrases with *εἶναι* *γίνεσθαι*, *ἔχειν*, &c. Thus, *διὰ φόβου εἶναι*, "to be afraid;" *δι' ὑποψίας γίνεσθαι*, "to be suspected," &c. These all arise from the primitive meaning "through."—*μικρῶν τινων*, &c. "some slight circumstantial proofs having been added." More lit. "some slight proofs having reference to appearance (merely)," i. e. looking like guilt, but not actually fixing the charge on them.

13—21. *Λυσίμαχος*, one of the successors of Alexander, who lost his life in the battle with Seleucus.—*αὐτὸς ἑαυτὸν ἐπέρριψε*, "he, of his own accord, threw himself on the pile." Sup. *εἴ πυρὰ* after *ἐπέρριψε*.—*τὰ δ'*

15 ἑαυτὸν ἐπέρριψε. Τὰ δ' αὐτὰ καὶ τὸν Ἀστὸν δρᾶσαι λέγουσιν, ὃν Πύρρος, οὐχ ὁ βασιλεὺς, ἀλλ' ἕτερός τις ἰδιώτης, ἔθρεψεν ἀποθανόντος γὰρ αὐτοῦ, περὶ τὸ σῶμα διατρίβων, καὶ περὶ τὸ κλινίδιον αἰωρούμενος ἐκφερομένου, τέλος εἰς τὴν πυρὰν ἀφῆκεν ἑαυτὸν καὶ συγκατέκαυσε. — Φασὶ τὸν πρωτεύοντα κύνα τῶν
20 Ἰνδικῶν εἰσαχθέντα πρὸς Ἀλέξανδρον, ἐλάφου ἀφιεμένου καὶ κάπρου καὶ ἄρκτου, ἡσυχίαν ἔχοντα κεῖσθαι, καὶ περιορᾶν ὀφθέντος δὲ λέοντος εὐθύς ἐξαναστῆναι καὶ διακονίσσθαι, καὶ φανερὸν εἶναι αὐτοῦ ποιοῦμενον ἀνταγωνιστὴν, τῶν δὲ ἄλλων ὑπερ-
φρονοῦντα πάντων.

The Raven.

25 20. Ὁ κόραξ ὁ ἤδη γέρων, ὅταν μὴ δύνηται τρέφειν τοὺς νεοττοὺς, ἑαυτὸν αὐτοῖς προτείνει τροφήν· οἱ δὲ ἐσθίουσι τὸν πατέρα. Καὶ τὴν παροιμίαν ἐντεῦθεν φασὶ τὴν γένεσιν λαβεῖν, τὴν λέγουσαν· κακοῦ κόρακος κακὸν ὦν.

The Pelican.

21. Φασὶ τοὺς πελεκᾶνας τὰς ἐν τοῖς ποταμοῖς γενομένας
30 κόγχας ὀρύττοντας κατεσθίειν ἔπειτα ὅταν πλῆθος εἰσφορῇσωσιν αὐτῶν, ἐξεμεῖν, εἰδ' οὕτως τὰ μὲν κρέα ἐσθίειν τῶν κογχῶν, τῶν δὲ ὀστράκων μὴ ἄπτεσθαι.

αὐτὰ καὶ τὸν Ἀστὸν, &c. "*they say that the (dog) Astus also did the same thing.*"—καὶ περὶ τὸ κλινίδιον, &c. "*and moving anxiously around the bier, as the body was getting carried forth,*" i. e. on the way from the house to the funeral pile. Sup. τοῦ νεκροῦ after ἐκφερομένου.—συγκατέκαυσε, from συγκατακαίω.—τὸν πρωτεύοντα κύνα τῶν Ἰνδικῶν, "*that the best of the Indian dogs.*" Lit. "*that the best dog of the Indian ones.*"—καὶ περιορᾶν, "*and took no notice of them.*" Lit. "*looked around (at other objects).*"

22—28. καὶ φανερὸν εἶναι, &c. "*and evidently regarded it as a fit antagonist for himself.*" Lit. "*and was evident as making it an antagonist of his own.*" Observe the force of the middle in ποιοῦμενον, the idea conveyed by which is more fully implied in αὐτοῦ. The adj. φανερόν is masc. here, agreeing with τὸν κύνα understood, and not neuter.—ὁ ἤδη γέρων, "*that is now old,*" i. e. when now old. Sup. ὦν after γέρον.—τὴν γένεσιν λαβεῖν, "*took its origin.*"—κακοῦ κόρακος κακὸν ὦν. Equivalent to our own saying, "*evil child of an evil parent.*" (Consult the remarks of Erasmus on this adage, *Chil.* 1, c. 9, col. 295.)

30—34. κατεσθίειν. The pelican first stores up its prey in its gular pouch, from which it is gradually transferred into the œsophagus, as the process of digestion goes on. This gular pouch is a kind of sac, fitted

The Ostrich.

22. Οἱ στρουθοκάμηλοι μέγεθος ἔχουσι νεογενεῖ καμήλῳ πα-
ραπλήσιον, τὰς δὲ κεφαλὰς πεφρικυίας θριξὶ λεπταῖς, τοὺς δὲ
ὀφθαλμοὺς μεγάλους, καὶ κατὰ τὴν χροῖαν μέλανας. Μακρο- 35
τράχηλον δ' ὑπάρχον, ῥύγχος ἔχει βραχὺ παντελῶς, καὶ εἰς
ὄζυ συνηγμένον. Ἐπτέρωται δὲ ταρσοῖς μαλακοῖς καὶ τετριχω-
μένοις, καὶ δυοὶ σκέλεσι στηριζόμενον, καὶ ποσὶ διχήλοις, χερ-
σαῖν ἅμα φαίνεται καὶ πτηνόν. Διὰ δὲ τὸ βάρος οὐ δυνάμενον
ἐξῆραι καὶ πέτεσθαι, κατὰ τῆς γῆς ὥκείως ἀκροβατεῖ, καὶ, 40
διωκόμενον ὑπὸ τῶν ἱππέων, τοῖς ποσὶ τοὺς ὑποπίπτοντας λίθους
οὕτως εὐτόνως ἀποσφενδονᾷ πρὸς τοὺς διώκοντας, ὥστε πολλάκις
καρτεραῖς πληγαῖς αὐτοὺς περιπίπτειν.

The Magpie.

23. Κουρεύς τις ἐργαστήριον ἔχων ἐν Ῥώμῃ πρὸ τοῦ τεμένους,

to the lower mandible, and formed of the dilated skin of the throat.—
στρουθοκάμηλοι. The latter part of the Greek name for the ostrich
(κάμηλος) refers to the striking resemblance, in many parts of external
form, which this bird bears to the camel. (Consult Kirby, vol. ii. p.
458.)—πεφρικυίας θριξὶ λεπταῖς, "all rough with small hairs." This is
incorrect. The head of the ostrich has only a few scattered hairs.

36—41. ὑπάρχον, agreeing with ζῶν understood.—ῥύγχος ἔχει, &c.
"it has a beak of a very small size, and gathered to a point." συν-
ηγήσθαι is the perf. part. pass. of συνάγω. The account here given is not
very accurate. The beak of the ostrich is small, straight, and depressed
towards the end, which is rounded off.—ἑπτέρωται δὲ ταρσοῖς, &c. "it is
furnished, moreover, with soft and downy pinions." More lit. "it is
winged, moreover, with," &c.—διχήλοις, "two-toed."—διὰ δὲ τὸ βάρος,
&c. The difficulty lies in the shortness of its wings, which unfit it for
flying.—κατὰ τῆς γῆς, &c. "it moves swiftly on tip-toe along the ground."
The true force of ἀκροβατεῖ, in this passage, has been mistaken by some
of the commentators. Diodorus Siculus, from whom the present ex-
tract is taken, explains the meaning of the verb very clearly in another
part of his work (3, 27): μικρὸν ἄκρως ποσὶ τῆς γῆς ἐπιφαύειν.—τοῖς ποσὶ
τοὺς ὑποπίπτοντας, &c. "it hurls against its pursuers, by means of its
feet, as if from a sling, the stones that lie beneath it (in its course),
with so good an aim." Observe here the peculiar meaning of ὑποπίπ-
τοντας, and compare the following passage of Strabo (6, 2, 5), where it
is similarly used: τῇ γὰρ Καρχηδονίᾳ τούτων μάλιστα ὑποπιπτόντων τῶν
μαρῶν, μακροὶ καὶ συνεχεῖς οἱ πόλεμοι γιγνόμενοι, τὰ πολλὰ κατέφθειραν.

44—48. πρὸ τοῦ τεμένους, &c. "fronting on the public place, which they
call the forum of the Greeks." τέμενος most commonly indicates a spot
of ground set apart for some religious purpose, and consecrated to some

- 45 ὃ καλοῦσιν Ἑλλήνων ἀγορὰν, θαυμαστὸν τι χρεῖμα πολυφώνου
κίττης ἔτρεφεν, ἢ ἀνθρώπου ῥήματα καὶ θηρέους φθόγγους ἀν-
ταπεδίδου, καὶ ψόφους ὀργάνων, μηδενὸς ἀναγκάζοντος, ἀλλ'
αὐτὴν ἐθίζουσα, φιλοτιμουμένη μηδὲν ἄρῃστον ἀπολιπεῖν, μηδὲ
ἀμίμητον. Ἐτυχε δὲ τις ἐκεῖ τῶν πλουσίων ἐκκομιζόμενος ὑπὸ
50 σάλπιγξι πολλαῖς, καὶ γενομένης, ὥσπερ εἶωθε, κατὰ τὸν τόπον
ἐπιστάσεως, εὐδοκιμοῦντες οἱ σαλπικται καὶ κελεύόμενοι, πολὺν
χρόνον ἐνδιέτριψαν. Ἡ δὲ κίττα μετὰ τὴν ἡμέραν ἐκείνην
ἄφθογγος ἦν καὶ ἄναυδος. Τοῖς οὖν πρότερον αὐτῆς θαυμάζουσι
τὴν φωνὴν τότε θαῦμα μεῖζον ἢ σιωπῇ παρεῖχεν· ὑποψίαι δὲ
55 φαρμάκων ἐπὶ τοὺς ὁμοτέχνους ἦσαν· οἱ δὲ πλεῖστοι τὰς σάλ-
πιγγας εἵκαζον ἐκπληῖξαι τὴν ἀκοήν, τῇ δ' ἀκοῇ συγκατεσβέσθαι
τὴν φωνήν. Ἦν δὲ οὐδέτερα τούτων, ἀλλ' ἄσκησις, ὡς εἴοικεν

divinity. Here, however, the allusion is a general one.—Ἑλλήνων ἀγορὰν. An allusion, probably, to the Græcostasis, a public structure at Rome, in the forum, not far from the Curia Hostilia. It was the place where the Grecian and other ambassadors took their station, if coming from friendly states, while waiting for an audience with the senate, or for an answer to their applications, after they had been admitted to an audience. It appears to have been a kind of portico, or arcade, richly adorned, and having public walks connected with it. (Compare the remarks of Minutoli, in Sallengre's *Nov. Thes. Antiq. Rom.* vol. i. col. 167, &c.)—θαυμαστὸν τι χρεῖμα, &c. "a wonderful thing of a talkative magpie." The literal translation, as here given, is much more playful and striking than a free one would be. The Greek in the text is a periphrasis for κίτταν θαυμασίως πολύφωνον, "a wonderfully talkative magpie."—αὐτὴν ἐθίζουσα, "acustoming itself to do this."

49—53. ἐκεῖ, "in that neighbourhood."—ἔτυχε ἐκκομιζόμενος, "happened to be carried out for interment," i. e. in order to be burned on the funeral pile, &c.—ὑπὸ σάλπιγξι πολλαῖς, "to the sound of many trumpets." At the funerals of the wealthier and nobler Romans both trumpeters and pipers (*tibicines*) were employed. The instruments used on these occasions were larger than ordinary, and emitted a grave and mournful sound. (Consult Rosini, *Antiq. Rom.* p. 441.)—ὥσπερ εἶωθε. It was customary for funeral processions to halt from time to time in the public places through which their route lay, especially in the fora.—ἐνδιέτριψαν, "remained there." Observe the force of ἐν in composition.—ἄφθογγος καὶ ἄναυδος, "without a note, and completely silent." Lit. "noteless and voiceless."

54—59. ὑποψίαι δὲ φαρμάκων, &c. "there were suspicions, moreover, of magic arts against those in the same line of business," i. e. some suspected that the rival barbers had bewitched the magpie.—ἐκπληῖξαι τὴν ἀκοήν, "had deafened it." Lit. "had struck out its hearing."—συγκατεσβέσθαι, pluperf. infin. pass. of συγκατασβέννυμι.—αὐδὴς ἀφῆκεν, &c. "it

ἄφνω γὰρ αὐθις ἀφῆκεν, οὐδὲν τῶν συνηθῶν καὶ παλαιῶν μιμημάτων ἐκείνων, ἀλλὰ τὰ μέλη τῶν σαλπίγγων, αὐταῖς περιόδοις φθειγγομένη, καὶ μεταβολὰς πάσας διεξιοῦσα.

60

The Crocodile.

24. Ὁ κροκόδειλος ἐξ ἑλαχίστου γίνεται μέγιστος, ὡς ἂν ὡὰ μὲν τοῦ ζώου τίκτοντος τοῖς χηνείοις παραπλήσια, τοῦ δὲ γεννηθέντος αὐξομένου μέχρι πηχῶν ἑκαίδεκα. Τὸ δὲ σῶμα θαυμαστῶς ὑπὸ τῆς φύσεως ὠχρῶται. Τὸ μὲν γὰρ δέρμα αὐτοῦ πᾶν φοριδωτόν ἐστι καὶ τῇ σκληρότητι διαφέρων, ὀδόντες δὲ ἐξ ἀμφοτέρων τῶν μερῶν ὑπάρχουσι πολλοί, δύο δὲ οἱ χαυλιόδοντες, πολὺ τῷ μεγέθει τῶν ἄλλων διαλλάττοντες. Σαρκοφαγεῖ δὲ οὐ μόνον ἀνθρώπους, ἀλλὰ καὶ τῶν ἄλλων τῶν ἐπὶ τῆς γῆς ζῶων τὰ προσπελάζοντα τῷ ποταμῷ. Πλήθος δ' αὐτῶν ἀμύθητόν ἐστι

again sent forth, no one of those its accustomed and former imitations, but the notes of the trumpets, uttering them together with the very turns (in the music), and going over all the variations of tune," i. e. observing all the modulations and all the changes.—*περίοδος*. A period, in musical language, is any melodious portion of a tune which ends with a cadence, and carries with it a complete musical sense. Hence, in popular language, it may be designated "a turn."

61. ὡς ἂν ὡὰ, &c. "since the animal lays eggs similar to those of a goose, and since the young one, when born, increases," &c. Lit. "and since the one that is born." Observe here the construction of ὡς with the gen. abs.; and also the use of the particle ἂν with reference to a thing that is certain. According to Hermann, this usage arose from a negligent way of speaking in ordinary life: "*nescio an ὡς ἂν, quadam, negligentia in vitæ communis usu, etiam de re certa dictum sit, in qua omittendum erat ἂν.*" (*Opusc.* vol. iv. p. 185.)

64—66. τὸ μὲν γὰρ δέρμα, &c. The body of the crocodile, above and below, and the entire length of the tail, are covered with square scales or plates; most of those on the back having ridges or spines of various lengths: the flanks are only protected by small round scales.—καὶ τῇ σκληρότητι διαφέρειν, "and surpassing in hardness," i. e. of surpassing hardness.—ἐξ ἀμφοτέρων τῶν μερῶν, "in either jaw." Lit. "from either part (of the head)," i. e. in the upper and under jaw.—δύο δὲ οἱ χαυλιόδοι, "and two of these projecting," i. e. like those of the elephant or hog. (*Larcher, ad Herod.* 2, 68.) Herodotus, in his description of the crocodile (see § 25), makes all the teeth to be "projecting," a remark that would apply with more correctness to the greater part of the teeth in the upper jaw, since, when the two jaws are closed, these are actually seen to project downward. (Compare *Baehr, ad Herod.* l. c.)

69—70. πλήθος δ' αὐτῶν, &c. The crocodile of Egypt is no longer found, except in the upper parts of that country, where the heat is

- 70 κατὰ τὸν Νεῖλον καὶ τὰς παρακειμένας λίμνας, ὡς ἂν πολυ-
χόνων τε ὄντων καὶ σπανίως ὑπὸ τῶν ἀνθρώπων ἀναιρουμένων.
Τοῖς μὲν γὰρ ἐγχαυρίων τοῖς πλείστοις νόμιμόν ἐστιν ὡς θεὸν
σέβεσθαι τὸν κροκόδειλον τοῖς δ' ἄλλοφύλοις ἀλυσιτελής ἐστιν ἡ
θῆρα παντελῶς, οὐκ οὔσης ἐδωδίου τῆς σαρκός. Ἀλλ' ὁμῶς
75 τοῦ πλήθους τούτου φουμένου κατὰ τῶν ἀνθρώπων, ἡ φύσις κατε-
σκεύασε μέγα βοήθημα. Ὁ γὰρ καλούμενος ἰχνεύμων παρα-
πλήσιος ὢν μικρῷ κυνί, περιέρχεται τὰ τῶν κροκοδείλων ὡς
συντρίβων, τίκτοντος τοῦ ζώου παρὰ τὸν ποταμὸν.—25. Ὁ
κροκόδειλος ἔχει ὀφθαλμοὺς μὲν ὕδς, ὀδόντας δὲ μεγάλους καὶ
80 χαυλιόδοντας κατὰ λόγον τοῦ σώματος γλῶσσαν δὲ μόνον
θηρίων οὐκ ἔφυσεν οὐδὲ τὴν κάτω κινεῖ γνάθον, ἀλλὰ τὴν ἄνω
γνάθον προσάγει τῇ κάτω ἔχει δὲ ὄνυχας καρτεροὺς, καὶ δέσμα

greatest, and the population least numerous.—ὡς ἂν πολυχόνων, &c.
“since they are both prolific animals,” &c. Compare the remarks
respecting ὡς ἂν, in the note on line 61.

74—78. ἀλλ' ὁμῶς, &c. “but yet (numerous though they are) nature
has furnished a great source of aid against this number's increasing to
the injury of man.” Lit. “growing against men.”—ἰχνεύμων. The
ichneumon is called in Egypt and the adjacent countries, at the present
day, by the name of *Pharaoh's rat*.—παραπλήσιος ὢν μικρῷ κυνί. The
Egyptian ichneumon is larger than a cat, but formed like the weasel.
It is of a grey colour, and has a long tail, terminated by a black tuft.
It is very common in the northern parts of Egypt, between the Medi-
terranean and Siout.—συντρίβων. The ichneumon digs the crocodile-eggs
out of the sand, and sucks them.

79, 80. ὀφθαλμοὺς μὲν ὕδς. The eyes of the crocodile are small com-
pared with the size of the body, although they are more like those of
a cat than of a hog. (Baehr, *ad Herod.* 2, 68.)—καὶ χαυλιόδοντας.
Compare the note on line 65, page 117.—κατὰ λόγον τοῦ σώματος, “in
proportion to its body,” i. e. proportioned in size to that of the body.—
γλῶσσαν δὲ μόνον, &c. “and it alone of animals has not a tongue from
nature.” Lit. “it alone of animals does not cause a tongue to grow.”
This is an error which is still perpetuated in popular belief. The croco-
dile has a tongue, but it is connected by a rough skin with the lower
jaw; and not being extensible, nor easily seen at first view, since it
completely fills the cavity of the jaw, between the two rows of teeth, it
has been supposed to have no actual existence.

81—83. οὐδὲ τὴν κάτω κινεῖ γνάθον, “neither does it move its lower
jaw.” This is another and very common error. The truth is, the lower
jaw alone is moved, and not the upper. The lower jaw extends farther
back than the skull, so that the neck must be somewhat bent when it is
opened. The appearance thus produced has led to the belief that the
crocodile moves its upper jaw, which is incapable of motion, except

λεπιδωτὸν ἄρρηκτον ἐπὶ τοῦ νώτου τυφλὸν δὲ ἐν ὕδατι, ἐν δὲ τῇ αἰθερίᾳ ὀξυδερκέστατον.

The Ephemeron.

26. Περὶ τὸν Ὑπανιν ποταμὸν τὸν περὶ Βόσπορον τὸν Κιμμέ- 85
ριον, γίγνεται ζῶον πτερωτὸν, τετράπουν. Ζῇ δὲ τοῦτο καὶ πέτεται
ἐξ ἑωθινοῦ μέχρι δείλης· καταφερομένου δὲ τοῦ ἡλίου, ἀπομα-
ραίνεται, καὶ ἅμα δυομένην ἀποθνήσκει, βιοῦν ἡμέραν μίαν διὸ
καὶ καλεῖται Ἐφήμερον.

Bees. Geese.

27. Θαύματος ἄξια τὰ τῶν Κρητικῶν μελισσῶν, καὶ τὰ τῶν 90
ἐν Κιλικίᾳ χηνῶν. Ἐκεῖναι μὲν γὰρ ἀνεμῶδές τι μέλλουσαι
κάμπτειν ἀκρωτήριον, ἐρματίζουσιν ἑαυτάς, ὑπὲρ τοῦ μὴ παρα-
φέρεσθαι, μικροῖς λιθιδίοις. Οἱ δὲ χῆνες τοὺς ἀετοὺς δεδοικότες,
ὅταν ὑπερβάλλωσι τὸν Ταῦρον, εἰς τὸ στόμα λίθον εὐμεγέθη λαμ-

with the rest of the body.—τυφλὸν δὲ ἐν ὕδατι. This is not correct; un-
less Herodotus mean by τυφλὸς here, “dim-sighted,” or “comparatively
weak of sight,” i. e. when compared with its keenness of vision on the
land.

85—89. τὸν περὶ Βόσπορον, &c. “which is in the vicinity of the Cim-
merian Bosphorus.” There were two rivers named Hypanis by the
ancients. The one here meant is the modern *Kuban*, which rises in the
chain of Caucasus, and falls into the *Sea of Azof*, a little distance above
the Cimmerian Bosphorus, or *Strait of Jenicali*. The other Hypanis is
the modern *Bog*.—καὶ ἅμα δυομένην, “and just as it goes down.” Sup.
ἡλίῳ. Lit. “and together with (the sun) going down.” The dative here
depends on ἅμα.—ἐφήμερον. In modern zoology, the name *ephemera* is
given to a genus of insects, which live but a few hours after becoming
perfect. They appear generally a short time before sunset, flying about
in the most singular manner, and descending like gnats in immense
swarms. They are found in the greatest numbers in Carniola, and are
used there for manure, the country-people thinking they have been un-
successful if each does not procure twenty cart-loads of them for that
purpose. In America they are rarely seen in such quantities as in
Europe, and in no part of it, indeed, are they so abundant as to be
remarkable.

90—96. τὰ, “are the doings,” i. e. is the practice. Sup. πράγματά
ἴστι.—καὶ τὰ, “as well as those.”—ἐκεῖναι μὲν γὰρ, “for the former.”—
ὑπὲρ τοῦ μὴ παραφέρεισθαι, “in order not to be carried out of their
course.” More lit. “carried away from (their route).”—δεδοικότες, from
δεῖδω.—ὅταν ὑπερβάλλωσι τὸν Ταῦρον, “whenever they pass over the (range
of) *Mount Taurus*,” i. e. in their migratory flights.—οἷον ἐπιστομίζοντες,
&c. “muzzling, as it were, and curbing (by these means) their chatter-

95 βάνουσιν, ὅν ἐπιστομίζοντες αὐτῶν καὶ χαλινοῦντες τὸ φιλόφωνον καὶ λάλον, ὅπως λάθωσι σιωπῇ παρελθόντες.

Of some Marine Animals.

28. Τῆς νάρκης ἡ δύναμις οὐ μόνον τοὺς θιγόντας αὐτῆς ἐκπῆγνυσιν, ἀλλὰ καὶ διὰ τῆς σαγῆνης βαρύτητα ναρκώδη ταῖς χερσὶ τῶν ἀντιλαμβανομένων ἐμποιεῖ. Ἐνιοὶ δὲ ἱστοροῦσι, πεῖραν αὐτῆς ἐπιπλέον λαμβανόντες, ἂν ἐκπέσῃ ζῶσα, κατασκεδαννύντες ὕδαρ ἀνωθεν, αἰσθάνεσθαι τοῦ πάθους ἀνατρέχοντος ἐπὶ τὴν χεῖρα, καὶ τὴν ἀφὴν ἀμβλύνοντος, ὡς ἔοικε, διὰ τοῦ ὕδατος τρεπομένου καὶ προπεπονθότος.—29. Ὁ πιννοτήρας ζῶν ἐστὶ καρκινῶδες,

ing, and loquacious propensity.—ὅπως λάθωσι, “in order that they may escape observation,” i. e. the observation of the eagles.—Both the stories here given are gravely repeated in substance by *Ælian, Hist. An.* 5, 13, and 29.

1, 2. τῆς νάρκης. The account here given relates to the torpedo, a genus of fishes belonging to the family of the rays. The electrical apparatus, which has rendered this fish so remarkable, consists of small membranous tubes, disposed like honeycomb, and divided by horizontal partitions into small cells, which are filled with a mucous substance. This conformation is analogous, in many respects, to the galvanic pile. The electrical eel (*gymnotus electricus*) of the fresh waters of South America possesses the same power with the torpedo, but in a still more extraordinary degree.—θιγόντας, 2d aor. part. act. of θιγγάνω.—βαρύτητα ναρκώδη, “a numbing heaviness,” i. e. a numb and heavy feeling.

3—6. πείραν αὐτῆς ἐπιπλέον λαμβανόντες, “obtaining an acquaintance with it, from trial, in a more extensive degree (than others).” Lit. “obtaining a trial of it,” &c. i. e. an experimental acquaintance with it.—ἂν ἐκπέσῃ ζῶσα, “that if it be brought alive from the water (unto the land).” Sup. τοῦ ὕδατος after ἐκπέσῃ. Lit. “that if it fall out (from the water) alive.”—κατασκεδαννύντες ὕδαρ ἀνωθεν, &c. “on their pouring water down upon it from above, they feel the (torpid) affection running up along the hand,” &c. Observe the nom. with the infin. the reference being to the same persons.—διὰ τοῦ ὕδατος τρεπομένου, &c. “through the agency of the water, changed in its nature and previously acted upon itself,” i. e. and itself previously acted upon by the numbing power of the fish. The explanation of this phenomenon is perfectly easy for modern science: the water acts as a conductor of the electric power.

7—10. ὁ πιννοτήρας, “the pinnotēras.” This is a minute species of crab, found in the shell of the πίννα, or *pearl-muscle*, and supposed by the ancients to act a watch or guard for the latter. Hence its Greek name, from πίννα, and τηγίω, “to preserve,” or “keep,” and hence also its other Greek appellation of πιννοφύλαξ, from πίννα, and φύλαξ, “a guard,” or “watch.”—καρκινῶδες, “of the crab species.” Lit. “crab-

καὶ τῇ πίνῃ σύνεστι, καὶ πυλωρεῖ τὴν κόγχην προκαθήμενος, ἔῶν ἀνεωγμένην καὶ διακεχηνυῖαν, ἄχρι προσπίσῃ τι τῶν ἀλωσίμων αὐτοῖς ἰχθυοῖν τότε δὲ τὴν σάρκα τῆς πίνης δακὼν παρεισῆλ- 10
θεν ἢ δὲ συνέκλεισε τὴν κόγχην, καὶ κοινῶς τὴν ἄγραν ἐντὸς ἔρκους γενομένην κατεσθίουσιν.

The Pilot-fish and the Whale.

30. Ὁ καλούμενος ἡγεμὼν αἰεὶ σύνεστιν ἐνὶ τῶν μεγάλων κητῶν, καὶ προνήχεται, τὸν δρόμον ἐπευθύνων, ὅπως οὐκ ἐνσχε-
θήσεται βράχεσιν, οὐδὲ εἰς τέναγος ἢ τινα πορθμὸν ἐμπεσεῖται 15
δυσέξοδον. Ἐπεταὶ γὰρ αὐτῷ τὸ κῆτος, ὥσπερ οἶακι ναῦς, παραγόμενον εὐπειθῶς καὶ τῶν μὲν ἄλλων ὃ τι ἂν παραλάβῃ τῷ χάσματι ζῶον ἢ σκάφος ἢ λίθον, εὐθὺς διέφθαρται καὶ ἀπόλωλε,

like."—καὶ τῇ πίνῃ σύνεστι, "*and associates with the pinna.*" The *pinna* is a species of bivalved shell-fish, of the muscle kind, and is the same with our pearl-muscle. Cuvier, in a dissertation on the crabs, &c. mentioned by the ancients, has examined all the passages relative to the pinnoteras, and its watching for the safety of the pinna, and regards the whole story as a pure invention. He informs us, also, that several other crustaceous animals have the same habit as the pinnoteras, of lodging in the shells of bivalved shell-fish. (*Guerin, Dict. d'Hist. Nat. s. v. Pinnothère*, vol. xiii. p. 606.) We have adopted in the text the forms *πινωτήρας* and *πίννα*, as more correct than *πινωτήρα* and *πίνα*. Jacobs inadvertently gives the erroneous forms from the text of Reiske.—*πυλωρεῖ τὴν κόγχην*, "*acts as gatekeeper to the shell-fish, sitting down in front of it,*" i. e. keeps watch over the muscle, taking up its post in front.—*ἔῶν ἀνεωγμένη καὶ διακεχηνυῖαν*, "*allowing it to remain open and gaping.*" Sup. αὐτὴν εἶναι after ἔῶν.—*ἀνεωγμένην*, perf. part. pass. of ἀπείγω.—*διακεχηνυῖαν*, perf. part. mid. of διαχαίνω.—*προσπίσῃ*, "*may come in contact with them.*"

10—12. *παρεισῆλθεν*, "*passes to the side and enters.*" The aorist here denotes what is habitually the case, and is therefore translated by the English present. Observe also the force of the prepositions in composition, especially *παρά*.—*συνέκλεισε*, "*closes.*" The aorist again refers to what is habitual.—*ἐντὸς ἔρκους*, "*within the enclosure (of the shell).*"

13—19. *σύνεστιν*, "*keeps company with.*"—*ὅπως οὐκ ἐνσχεθήσεται*, &c. 3d sing. 1st fut. indic. pass. of *ἐνέχω*. The conjunction *ὅπως*, like *ἵνα*, *ὥς*, &c. is joined either with the fut. indic. or with the subjunctive. In such constructions the future expresses, as in the present instance, a state that continues, or else something that will occur at an indefinite future time. On the contrary, the subj. indicates a transient state, occurring in particular cases, and then completely concluded.—*ἔπιταὶ γὰρ αὐτῷ*, &c. The whole account is purely fabulous.—*παραγόμενον*, "*being led along.*"—Equivalent in effect to *καὶ παράγεται*.—*τῷ χάσματι*, "*with*

πάν ἑμβεβυθισμένον ἐκεῖνο δὲ γιγνώσκον, ἀναλαμβάνει τῷ στό-
 20 ματι καθάπερ ἄγκυραν ἐντός. Ἐγκαθεύδει γὰρ αὐτῷ, καὶ τὸ
 κῆτος ἔστηκεν ἀναπαυομένου καὶ ὀρμεῖ· προελθόντος δὲ αὐθις
 ἐπακολουθεῖ, μήτε ἡμέρας, μήτε νυκτὸς ἀπολειπόμενον, ἢ ἐμβε-
 ται καὶ πλανᾶται· καὶ πολλὰ διεφθάρη, καθάπερ ἀκυβέρνητα
 πρὸς γῆν ἐξενεχθέντα.

The Tortoise.

25 31. Θαυμαστὴ ἡ τῆς χελώνης περὶ τὴν γένεσιν καὶ σωτηρίαν
 τῶν γεννωμένων ἐπιμέλεια. Τίκει μὲν γὰρ ἐκβαίνουσα τῆς
 θαλάττης πλησίον ἐπὶ ὠκύειν δὲ μὴ δυναμένη, μηδὲ χερσεύειν
 πολὺν χρόνον, ἐντίθησι τῇ ψάμμῳ τὰ ὠὰ, καὶ τὸ λειότατον
 ἐπαμᾶται τῆς θινὸς αὐτοῖς καὶ μαλακώτατον ὅταν δὲ κατα-
 30 χώσῃ καὶ ἀποκρύψῃ βεβαίως, οἱ μὲν λέγουσι τοῖς ποσὶν ἀμύτ-
 τειν καὶ καταστίλλειν τὸν τόπον, εὐσημον ἑαυτῇ ποιοῦσαν, οἱ δὲ,
 τὴν θήλειαν ὑπὸ τοῦ ἄρρενος τρεπομένην, τύπους ἰδίους καὶ σφρα-
 γίδας ἐναπολείπειν. Ὁ δὲ τούτου θαυμασιώτερόν ἐστιν, ἡμέραν
 ἐκφυλάξασα τεσσαρακοστὴν (ἐν τούταις γὰρ ἐκπέττεται καὶ
 35 περιβρῆγνυται τὰ ὠὰ) πρόσσεισι, καὶ γνωρίσασα τὸν ἑαυτῆς ἐκάστην
 θησαυρὸν, ὡς οὐδεὶς χρυσοῦ θήκην ἄνθρωπος, ἀσμένως ἀνοίγει
 καὶ προθύμῳ.

his distended jaws.—διέφθαρται, from διαφθεῖρω.—πάν ἑμβεβυθισμένον,
"being completely ingulfed."

19—24. ἐκεῖνο δὲ γιγνώσκον, &c. "*but, knowing that other one, it takes
 it up in its mouth, just as (a vessel takes up) an anchor (and stows it
 away) within.*" With ἐκεῖνο sup. for a literal translation, ζῶον. The
 reference is to the pilot-fish.—ἐγκαθεύδει γὰρ αὐτῷ, "*for the pilot-fish
 sleeps within him,*" i.e. in the mouth of the whale.—καὶ τὸ κῆτος ἔστηκεν,
 &c. "*and the whale, while the pilot-fish is reposing, remains stationary,
 and lies (as it were) at anchor.*" With ἀναπαυομένου sup. ἢ ἄλλως.—
 ἢ, "*or else,*"—καὶ πολλὰ διεφθάρη, "*and many whales are (in this way)
 destroyed.*" The aorist again refers to what is accustomed to happen.
 —καθάπερ ἀκυβέρνητα, "*like vessels without a pilot.*" Sup. πλοῖα.—
 ἐξενεχθέντα, from ἐκφέρω.

26—36. τῶν γεννωμένων, "*of its offspring.*" Lit. "*of those produced
 (by it).*"—πλησίον, "*near it.*" The turtles always, at a certain season,
 visit the shore, for the purpose of depositing their eggs in the sand.—
 τὸ λειότατον καὶ μαλακώτατον. Sup. μέρος.—ὅταν δὲ καταχώσῃ, &c. "*and
 whenever it has buried them up and hidden them securely from view.*"
 —τὴν θήλειαν. Sup. χελώνην.—τρεπομένην, "*being turned over.*"—ἐνα-
 πολείπειν, "*leaves on the spot.*"—ἐν τούταις. Sup. ἡμέραις.—γνωρίσασα,

The Magnet. Nitre.

32. Ἡ λίθος, ἣν Εὐριπίδης μὲν μαγνήτιν ὠνόμασεν, οἱ δὲ πολλοὶ Ἡρακλείαν, οὐ μόνον αὐτοῦς τοὺς δακτυλίους ἄγει τοὺς σιδηροῦς ἀλλὰ καὶ δύναμιν ἐντίθησι τοῖς δακτυλίοις, ὥστε δύνασ- 40
θαι ταῦτόν τοῦτο ποιεῖν, ὅπερ ἡ λίθος, ἄλλους ἄγειν δακτυλίους· ὥστ' ἐνίοτε ὀρμαθὸς μακρὸς πᾶν σιδηρῶν δακτυλίων ἐξ ἀλλήλων ἤρτηται, πᾶσι δὲ τοῦτοις ἐξ ἐκείνης τῆς λίθου ἡ δύναμις ἀνῆρτη-
ται.—33. Ἐν τῇ Ἀσκανίᾳ λίμνῃ οὕτω νιτρῶδὲς ἐστὶ τὸ ὕδωρ, ὥστε τὰ ἱμάτια οὐδεὶς ἐτέρου ῥύμματος προσδεῖσθαι καὶν πλείω 45
χρόνον ἐν τῷ ὕδατι ἐάσῃ τις, διαπίπτει.

"having recognised."—ὡς οὐδεὶς χρυσίου, &c. "as no one does a deposit of gold," i. e. each turtle recognises the spot where its eggs are buried, with even more accuracy than one does a sum of gold buried in the earth.

38, 39. ἡ λίθος. The grammarians lay down the rule, that ὁ λίθος refers to any ordinary stone, whereas ἡ λίθος indicates a precious stone, and also any of the higher class of stones used for polishing, or for special architectural purposes. This, however, admits of so many exceptions, that the better distinction would appear to be as follows: namely, ἡ λίθος is the more poetic form, whereas ὁ λίθος is the more common Attic prose form. (Compare *Jacobs, Anth. Pal.* p. 137.)—Εὐριπίδης. In a fragment of his *Æneus*, given by Suidas (s. v. Ἡρακλεία λίθος).—μαγνήτιν. We must not confound this with the μαγνήτις, or λίθος μαγνήτις, mentioned by the Greek physicians. This last appears to have been a kind of talc or steatite, containing in large proportion the earth called magnesia; a name of which we may thus trace the origin, since both the loadstone and the mineral used in medicine were called "magnetic stone," from their being both found in a country named Magnesia. (Consult *Moore's Anc. Mineralogy*, p. 114, seqq.)—Ἡρακλείαν, "the *Heracleian* (stone)." This is mistranslated by Bembo, Dutens, and others, "the stone of Hercules," or "the Herculean stone," as if it were so termed from its power over iron. It derives its true name, however, from the city of Heraclea, in Lydia, where probably it was found in greater abundance than elsewhere. (*Salmas. Ex. Plin.* 2, 1102.—*Sydenham, ad Plat. Ion.* § 5.)

39—46. ἄγει, "attracts." Lit. "draws (unto itself)." —ἵσται δύνασθαι, &c. "so that they are able to do the very same thing as the stone." Lit. "so as to be able to do," &c.—ταῦτόν, for τὸ αὐτόν, and this for τὸ αὐτό.—ἡ λίθος. Sup. ποιῶ.—ἀγειν, "namely, to attract."—ἐξ ἀλλήλων ἤρτηται, "hangs connected one with another." More lit. "is connected from one another." Observe the continued force implied by the perfect, ἤρτηται being the perf. pass. of ἀρτάω.—ἀνῆρτηται, "is imparted by this suspension." More lit. "is connected throughout."—οὕτω νιτρῶδὲς ἐστὶ, "is so saturated with nitre." The "nitre" (νίτρον, *nitrum*) of the ancients is our nitrate of potass. (Compare *Andréossy, Mém. sur la Vallée des Lacs de Natron.—Décade Egyptienne*, vol. ii. p. 93, seqq.)

MYTHOLOGY.

Mythological Notices.

1. Ὁ οὐρανὸς χαλκοῦς ἐστὶ τὰ ἔξω. Ὑπερβάντι δὲ καὶ ἐπὶ τοῦ νώτου γενομένῳ φῶς τε λαμπρότερον φαίνεται, καὶ ἥλιος καθαρώτερος, καὶ ἄστρα διαυγέστερα, καὶ χρυσοῦν τὸ δάπεδον. Εἰσίσιντι δὲ, πρῶτον μὲν οἰκοῦσιν αἱ Ὀρεαὶ πυλωροῦσι γὰρ ἔπειτα
 5 δὲ, ἡ Ἴρις, καὶ ὁ Ἑρμῆς, ὄντες ὑπηρέται καὶ ἀγγελιαφόροι τοῦ Διὸς. Ἐξῆς δὲ τοῦ Ἡφαίστου τὸ χαλκεῖον, ἀνάμεστον ἀπάσης τέχνης· μετὰ δὲ, αἱ τῶν θεῶν οἰκίαι, καὶ τοῦ Διὸς τὰ βασίλεια, ταῦτα πάντως περικαλλῇ τοῦ Ἡφαίστου κατασκευάσαντος. Οἱ δὲ θεοὶ παρὰ τῇ καθήμενοι εὐωχοῦνται, νέκταρ πίνοντες καὶ
 10 ἀμβροσίαν ἐσθίωντες. Πάλαί μὲν οὖν καὶ ἄνθρωποι συνειστιῶντο, καὶ συνέπινον αὐτοῖς, ὁ Ἴξιων καὶ ὁ Τάνταλος· ἐπεὶ δὲ ἦσαν ὑβρισταὶ καὶ λάλοι, ἐκείνοι μὲν ἔτι καὶ νῦν κολάζονται, ἄβατος δὲ τῷ θνητῶν γένει καὶ ἀπόρρητος ὁ οὐρανός.

καὶ πλείω χρόνον, &c. "and if one allow them (to remain) in the water a longer time than ordinary, they fall to pieces." καὶ is for καὶ ἰάν.—ἐάση. Sup. αὐτὰ εἶναι.—διαπίπτει. Sup. αὐτὰ in the nom. A neut. plur. with a singular verb.

1, 2. τὰ ἔξω, "without." Lit. "as to the parts that are without." Complete the clause as follows: κατὰ τὰ μέρη ὅττα ἔξω.—ὑπερβάντι δὲ καὶ ἐπὶ, &c. "to one, however, having passed over, and come upon its opposite side." Lit. "upon its back," i. e. upon the convex part, the concave portion facing us being regarded as the front. The literal reference in ὑπερβάντι is to a passing around the edge of this concave part, and thus entering heaven, or, in other words, ascending the convex portion of the sky. All this shows, of course, the rude notions of an early age.

4—8. εἰσίσιντι δὲ, &c. "moreover, for him, on entering, the Hours first have their habitations," i. e. immediately, on one's entrance into the skies, he meets with the dwelling-place of the Hours. The idea is borrowed from Homer (*Il.* 5, 749, and 8, 393). In the Homeric mythology, the Hours presided over the changes of time, seasons, days, years, &c.; and hence, with peculiar propriety, are called the keepers of the portals of heaven.—ἀπάσης τέχνης, "of every work of art," i. e. of works of art of all kinds.—μετὰ δὲ, "and after this."—πάντως περικαλλῇ, "altogether very beautiful (of their kind)."

8—15. οἱ δὲ θεοὶ, &c. The order is, οἱ δὲ θεοὶ εὐωχοῦνται, καθήμενοι παρὰ τῇ. These words are borrowed from Homer (*Il.* 4, 1), and hence we have the poetic form τῇ, instead of Διί.—ὑβρισταὶ καὶ λάλοι, "insolent and loquacious." The first of these terms applies to Ixion, the

2. Οἱ θεοὶ οὔτε σῆπον ἔδουσιν, οὔτε πίνουσιν οἶνον, ἀλλὰ τὴν ἀμβροσίαν παρατίθενται, καὶ τοῦ νέκταρος μεθύσκονται, μάλιστα 15 δὲ ἡδόνται σιτούμενοι τὸν ἐκ τῶν θυσιῶν καπνὸν αὐτῇ κνίσσῃ ἀνηνεγμένον, καὶ τὸ αἷμα τῶν ἱερείων, ὃ τοῖς βωμοῖς οἱ θύοντες περιχέουσι.—3. Θυσίας ἄλλοι ἄλλας τοῖς θεοῖς προσάγουσι βούν μὲν ὁ γεωργός, ἄρνα δὲ ὁ ποιμήν, καὶ αἶγα ὁ αἰπόλος· ὁ δὲ τις λιβανωτὸν ἢ πόπανον· ὁ δὲ πένης ἰλάσκειται τὸν θεὸν φιλήσας 20 μόνον τὴν αὐτοῦ δεξιάν.

4. Οἱ πλάσται τὸν μὲν Δία ἀναπλάττουσι γενειήτην καὶ σκῆπτρον ἔχοντα, Ποσειδῶνα κυανοχαίτην, τὴν Ἀθηνᾶν παρθέον καλὴν, γλαυκῶπιν, αἰγίδα ἀνεζωσμένην, κόρυν φέρουσαν, δόρυ ἔχουσαν, τὴν Ἥραν λευκώλεον, εὐῶπιν, εὐείμονα, βασιλικήν, 25 ἰδρυμένην ἐπὶ χρυσοῦ θρόνου, Ἀπόλλωνα μειράκιον γυμνὸν ἐν χλαμυδίῳ, τοξότην, διαβεβηκότα τοῖς ποσὶν ὥσπερ θέοντα.—Ἐκαστος τῶν θεῶν τέχνην τινὰ ἔχει ἢ θεοῖς ἢ ἀνθρώποις χρησίμην. Ὁ Ἀπόλλων μαντεύεται· ὁ Ἀσκληπιδὸς ἰᾶται· ὁ Ἑρμῆς παλαίειν διδάσκει· ἡ Ἀρτεμις μαιεύεται· οἱ Διόσκουροι τοὺς ἐν 30

second to Tantalus. Ixion was punished for forgetting the respect that was due to Juno ; and Tantalus for divulging to mortals the secrets of the gods.—ἀλλὰ τὴν ἀμβροσίαν παρατίθενται, “*but caused ambrosia to be served up before them.*” Lit. “*to be placed by their side,*” referring to the ancient mode of reclining at table, and having the food in this way by one’s side. Observe the use of the article with ἀμβροσίαν and νέκταρος, as implying renewed mention.—καὶ τοῦ νέκταρος μεθύσκονται, “*and inebriate themselves with nectar.*” The gen. is here employed as referring to a part.

16—20. αὐτῇ κνίσσῃ ἀνηνεγμένον, “*carried up along with the savour.*” The expression αὐτῇ κνίσσῃ is equivalent here to σὺν τῇ κνίσσῃ.—ἀνηνεγμένον, perf. part. pass. of ἀναφέρω.—θυσίας ἄλλοι ἄλλας, &c. “*some bring one kind of sacrifice, others another, unto the gods.*”—βούν, governed by προσάγει, understood.—ὁ δὲ τις, “*and some other.*” Equivalent to *alius quis*. (Dindorf ad Aristoph. Av. 1444.)—ἰλάσκειται, “*seeks to propitiate.*”—φιλήσας, &c. Hence the Latin verb *adoro*, “*to adore,*” applying the hand to the lips literally (*ad* and *os*). This appears to have been a very ancient form of showing respect to the Deity. Mention is made of it in Job xxxi. 27, with reference to the sun and moon. (Consult Böttiger, *Kunst-Mythol.* p. 52.)

22—31. οἱ πλάσται, “*artists.*”—αἰγίδα ἀνεζωσμένην, “*girt with a breastplate.*” αἰγίδα is the acc. of nearer definition: ἀνεζωσμένην is from ἀναζώνυμι.—βασιλικήν, “*of queen-like mien.*”—διαβεβηκότα τοῖς ποσὶν, “*stepping forth with his feet,*” i. e. with distended feet: perf. part. act. of διαβαίνω.—τέχνην τινὰ, “*some vocation.*”—ἄλλοι δὲ ἄλλα, &c. “*and others attend to other callings of a like nature.*”

θαλάσση χειμαζομένους ναύτας σώζουσιν, ἄλλοι δὲ ἄλλα τοιαῦτα ἐπιτηδεύουσιν.

5. Τοὺς Διὸς ἐκγόνους φασὶ γενέσθαι, θεὰς μὲν, Ἀφροδίτην καὶ Χάριτας, πρὸς δὲ ταύταις Εἰλείθυιαν, καὶ τὴν ταύτης συν-
 35 ἐργὸν Ἀρτεμιν, καὶ τὰς προσαγορευομένας Ὠρας, Εὐνομίαν τε καὶ Δίκην, ἔτι δ' Εἰρήνην· θεοὺς δὲ, Ἡφαιστον καὶ Ἄρεα καὶ Ἀπόλλωνα, πρὸς δὲ τούτοις Ἑρμῆν.—Τούτων δὲ ἐκάστῳ μυθολογοῦσι τὸν Δία τῶν εὐρεθέντων ὑπ' αὐτοῦ καὶ συντελουμένων ἔργων τὰς ἐπιστήμας καὶ τὰς τιμὰς τῆς εὐρέσεως ἀπονεῆμαι,
 40 βουλόμενον αἰώνιον αὐτοῖς περιποιῆσαι μνήμην παρὰ πᾶσιν ἀνθρώποις. Παραδοθῆναι δὲ τῇ μὲν Ἀφροδίτῃ τὴν τε τῶν παρθένων ἡλικίαν, ἐν οἷς χρόνοις δεῖ γαμεῖν αὐτάς, καὶ τὴν ἄλλην ἐπιμέλειαν, τὴν ἔτι καὶ νῦν ἐν τοῖς γάμοις γινομένην μετὰ θυσιῶν καὶ σπονδῶν, ἃς ποιοῦσιν ἄνθρωποι τῇ θεῷ ταύτῃ. Ταῖς δὲ
 45 Χάρισι δοθῆναι τὴν τῆς ὀψέως κόσμησιν, καὶ τὸ κατάρχειν εὐεργεσίας, καὶ πάλιν ἀμείβεσθαι ταῖς προσηκούσαις χάρισι τοὺς εὐποιήσαντας.

6. Εἰλείθυιαν δὲ λαβεῖν τὴν περὶ τὰς τικτούσας ἐπιμέλειαν, καὶ θεραπείαν τῶν ἐν τῷ τίκτειν κακοπαθουσῶν· διὸ καὶ τὰς ἐν
 50 τοῖς τοιοῦτοις κινδυνεύουσας γυναῖκας ἐπικαλεῖσθαι μάλιστα τὴν θεὸν ταύτην. Ἀρτεμιν δὲ φασιν εὐρεῖν τὴν τῶν νηπίων παιδίαν θεραπείαν, καὶ τροφὰς τινὰς ἀρμοζούσας τῇ φύσει τῶν βρεφῶν· ἀφ' ἧς αἰτίας καὶ Κουροτρόφον αὐτὴν ὀνομάζεσθαι. Τῶν δὲ ὀνομαζομένων Ὠρῶν ἐκάστη δοθῆναι τὴν ἐπ' αὐτῶν τάξιν τε καὶ

35—43. καὶ τὰς προσαγορευομένας Ὠρας, “and the so-called Hours.” Consult note on line 14, p. 124.—τῶν εὐρεθέντων ὑπ' αὐτοῦ, &c. “the full knowledge of the things invented and perfected by him, and the honours attendant upon the invention.” Observe the force of the plural in ἐπιστήμας.—καὶ τὴν ἄλλην ἐπιμέλειαν, &c. “and the other care that is still even at the present day exercised at marriages, in conjunction with the sacrifices,” &c. i. e. and all those other matters that are carefully attended to at marriages, in relation to the sacrifices, &c.

45—49. καὶ τὸ κατάρχειν εὐεργεσίας, “and to be the first to do an act of kindness.” Lit. “and the beginning an act of kindness.—ἀμείβεσθαι ταῖς προσηκούσαις χάρισι, “to requite with suitable thanks.”—Εἰλείθυιαν δὲ λαβεῖν. Sup. μυθολογοῦσι.—τὰς τικτούσας, agreeing with γυναῖκας understood.—κακοπαθουσῶν, agreeing with γυναικῶν understood.

49—54. διὸ καί. Sup. μυθολογοῦσιν.—ἐν τοῖς τοιούτοις, “in such cases.” τροφὰς τινὰς, “certain kinds of sustenance.”—τὴν ἐπ' αὐτῶν τάξιν, &c. “an

τοῦ βίου διακόσμησιν, ἐπὶ τῇ μεγίστῃ τῶν ἀνθρώπων ὠφελείᾳ· 55
μηδὲν γὰρ εἶναι μᾶλλον δυνάμενον εὐδαίμονα βίον παρασκευάσαι
τῆς Εὐνομίας, καὶ Δίκης, καὶ Εἰρήνης.

7. Ἀθηναῖ δὲ προσάπτουσι τὴν τε τῶν ἐλαιῶν ἡμέρωσιν καὶ
φυτείαν παραδοῦναι τοῖς ἀνθρώποις, καὶ τὴν τοῦ καρποῦ τούτου
κατεργασίαν· πρὸς δὲ τούτοις τὴν τῆς ἐσθῆτος κατασκευὴν, καὶ 60
τὴν τεκτονικὴν τέχνην, ἔτι δὲ πολλὰ τῶν ἐν ταῖς ἄλλαις ἐπιστή-
μαῖς εἰσηγήσασθαι τοῖς ἀνθρώποις· εὐρεῖν δὲ καὶ τὴν τῶν αὐλῶν
κατασκευὴν, καὶ τὴν διὰ τούτων συντελουμένην μουσικὴν, καὶ τὸ
σύνολον πολλὰ τῶν φιλοτέχνων ἔργων, ἀφ' ὧν Ἐργάνην αὐτὴν
προσαγορεύουσαι.

65

8. Ταῖς δὲ Μούσαις δοθῆναι παρὰ τοῦ πατρὸς τὴν τῶν γραμ-
μάτων εὐρεσιν, καὶ τὴν τῶν ἐπῶν σύνθεσιν, τὴν προσαγορευομένην
ποιητικὴν. Ἡφαιστον δὲ λέγουσιν εὐρετὴν γενέσθαι τῆς περὶ τὸν
σίδηρον ἐργασίας ἀπάσης, καὶ τῆς περὶ τὸν χαλκὸν καὶ χρυσὸν
καὶ ἄργυρον, καὶ τῶν ἄλλων ὅσα τὴν ἐκ τοῦ πυρὸς ἐργασίαν ἐπι- 70
δέχεται. Τὸν Ἄρην δὲ μυθολογοῦσι πρῶτον κατασκευάσαι παν-
οπλίαν, καὶ στρατιώτας καθοπλίσαι, καὶ τὴν ἐν ταῖς μάχαις
ἐκγώνιον ἐνέργειαν εἰσηγήσασθαι, φονεύοντα τοὺς ἀπειθοῦντας τοῖς
θεοῖς.

employment, as well as a regulation of life, corresponding to her name."
The names of the Hours, given immediately after, explain what is here
meant. These names are *Εὐνομία*, *Δίκη*, and *Εἰρήνη*, or *Wisdom of Legis-*
lation, Right, and Peace.

58—65. *τὴν τε τῶν ἐλαιῶν, &c.* "the having imparted unto men the
domesticating and planting of olives, and the mode of operating upon
this same fruit," i. e. and the manner of extracting oil from it.—*ἔτι δὲ*
πολλὰ τῶν, &c. "and, moreover, the having taught unto men many of
the things connected with the other branches of (human) knowledge."—*τὴν*
κατασκευὴν, "the forming."—*τὴν συντελουμένην μουσικὴν, "the melody*
that is produced."—*τῶν φιλοτέχνων ἔργων, "of the labours that favour*
the advancement of the arts."—*ἀφ' ὧν, "from all which."*—*προσαγορεύ-*
ουσαι, governed by μυθολογοῦσι understood.

66—72. *δοθῆναι, governed by μυθολογοῦσι understood.*—*τοῦ πατρὸς,*
referring to Jupiter.—*καὶ τὴν τῶν ἐπῶν σύνθεσιν, &c.* "and the arrange-
ment of words that is called poetry."—*περὶ, "relating to,"* i. e. accus-
tomed to be bestowed upon.—*καὶ τῶν ἄλλων ὅσα, &c.* "and of as many
other things as admit of being worked through the agency of fire." Lit.
"as receive their working through the fire." Sup. as follows: *καὶ*
ἐνεργῆτι γνέσθαι τόσων τῶν ἄλλων ὅσα, &c.—*τὴν ἐν ταῖς μάχαις, &c.* "the
energetic striving of battles."—Lit. "in battles."

- 75 9. Ἀπόλλωνα δὲ τῆς κιθάρας εὐρετὴν ἀναγορεύουσι, καὶ τῆς κατ' αὐτὴν μουσικῆς· ἔτι δὲ τὴν ἰατρικὴν ἐπιστήμην ἐξενεγκεῖν, διὰ τῆς μαντικῆς τέχνης γινομένην, δι' ἧς τὸ παλαιὸν συνέβαινε θεραπεΐας τυγχάνειν τοὺς ἀρρώστούοντας· εὐρετὴν δὲ καὶ τοῦ τόξου γενόμενον, διδάξαι τοὺς ἐγχωρίους τὰ περὶ τὴν τοξείαν.
- 80 Ἀπόλλωνος δὲ καὶ Κορωνίδος Ἀσκληπιὸν γεννηθέντα, καὶ πολλὰ παρὰ τοῦ πατρὸς τῶν εἰς ἰατρικὴν μαθόντα, προσεξευρεῖν τὴν τε χειρουργίαν, καὶ τὰς τῶν φαρμάκων σκευασίας, καὶ ῥιζῶν δυνάμεις, καὶ καθόλου προβιβάσαι τὴν τέχνην ἐπὶ τοσοῦτον, ὥστε ὡς ἀρχηγὸν αὐτῆς καὶ κρίστην τιμᾶσθαι.
- 85 10. Τῷ δ' Ἑρμῇ προσάπτουσι τὰς ἐν τοῖς πολέμοις γινομένας ἐπικηρυκαίας καὶ διαλλαγάς καὶ σπονδάς. Φασὶ δ' αὐτὸν καὶ μέτρα καὶ σταθμὰ, καὶ τὰ ἐκ τῆς ἐμπορίας κέρδη πρῶτον ἐπινοῆσαι, καὶ τὸ λάθρα τὰ τῶν ἄλλων σφετερίζεσθαι. Εἰσηγητὴν δ' αὐτὸν καὶ παλαιίστρας γενέσθαι, καὶ τὴν ἀπὸ τῆς χελώνης λύραν
- 90 ἐπινοῆσαι. Διόνυσον δὲ μυθολογοῦσιν εὐρετὴν γενέσθαι τῆς ἀμπέλου, καὶ τῆς περὶ ταύτην ἐργασίας, ἔτι δ' οἶνοποιίας, καὶ τοῦ πολλοὺς τῶν ἐκ τῆς ὑπώρας καρπῶν ἀποθησαυρίζειν.
11. Αἱ Μοῦσαι Διὸς καὶ Μνημοσύνης θυγατέρες εἶναι λέγονται. Ἡσίοδος τὰ ὀνόματα αὐτῶν ἀποφαίνεται οὕτως·

76—79. κατ' αὐτὴν, “*belonging to it.*”—διὰ τῆς μαντικῆς τέχνης γινομῆναι, “*that is exercised by means of divination.*” The reference is to those internal maladies, which were regarded as the effect of the anger of the gods, and the remedies for which could only be obtained, as was thought, by consulting the gods though the medium of oracles.—συνέβαινε θεραπεΐας, &c. “*it happened that the sick obtained a cure.*”—τὰ περὶ τὴν τοξείαν, “*the things that related to archery.*” A periphrasis for τὴν τοξείαν.

81—83. εἰς ἰατρικὴν, “*appertaining to the healing art.*” Sup. τέχνην.—προβιβάσαι τὴν τέχνην ἐπὶ τοσοῦτον, “*advanced the healing art to such a degree.*”

85—88. τὰς γινομένας, “*which take place.*”—ἐκ τῆς ἐμπορίας, “*arising from traffic.*”—καὶ τὸ λάθρα, &c. “*and the appropriating secretly to one's self the property of others.*” Mercury, besides his other varied attributes, was regarded as the god of theft.

89—92. καὶ τὴν ἀπὸ τῆς χελώνης, &c. “*and that he devised the lyre from the shell of the tortoise.*” Mercury is said to have caught the idea of, and to have formed, the first lyre from the shell of a tortoise. Hence the terms χέλυς and testudo denote both the shell of a tortoise and a lyre, a usage introduced also into English poetry.—καὶ τοῦ πολλοὺς, &c. “*and of the treasuring up many of the productions of autumn.*” πολλοὺς τῶν καρπῶν is here equivalent to πολλοὺς καρπούς.

Κλειώ τ', Εὐτέρπη τε, Θάλειά τε, Μελπομένη τε,
Τερψιχόρη τ', Ἑρατώ τε, Πολύμνια τ', Οὐρανὴ τε,
Καλλιόπη θ' ἢ σφῶν προφειριστάτη ἐστὶν ἀπασῶν.

* * * * *

12. Ὁ πολὺς ὄμιλος, οὗς ἰδιώτας οἱ σοφοὶ καλοῦσιν, Ὀμήρῳ 5
τε καὶ Ἡσιόδῳ πειδόμενοι, τόπον τινὰ ὑπὸ τῇ γῇ πάνυ βαθὺν
Ἄδην ὑπειλήφασιν, μέγαν τε καὶ πολύχωρον τοῦτον εἶναι, καὶ
ζοφερόν καὶ ἀνήλιον. Βασιλεύειν δὲ τοῦ χάσματος ἀδελφὸν τοῦ
Διὸς, Πλούτωνα κεκλημένον. Περιῤῥεῖσθαι δὲ τὴν χώραν αὐτοῦ
ποταμοῖς μεγάλοις τε καὶ φοβεροῖς, καὶ ἐκ μόνων τῶν ὀνομάτων 10
Κωκυτοὶ γάρ, καὶ Πυριφλεγέθοντες, καὶ τὰ τοιαῦτα κέκληνται. Τὸ
δὲ μέγιστον, ἢ Ἀχερουσία λίμνη πρόκειται, πρώτη δεχομένη τοὺς
ἀπαντῶντας, ἣν οὐκ ἐνὶ διαπλευσαι, ἢ παρελθεῖν, ἄνευ τοῦ πορθ-
μέως. Πρὸς δὲ αὐτῇ τῇ καθόδῳ καὶ πύλῃ, οὖση ἀδαμαντίνη,
ἀδελφιδοὺς τοῦ βασιλέως Αἰακὸς ἐστὶ, τὴν φρουρὰν ἐπιτετραμ- 15
μένος, καὶ παρ' αὐτῷ κύων τρικέφαλος. Περαιωθέντας δὲ τὴν
λίμνην λειμῶν ὑποδέχεται μέγας, καὶ ποτὸν, μνήμης πολέμιον.
Λήθης γοῦν διὰ τοῦτο ὠνόμασται. Ὁ μὲν οὖν Πλούτων καὶ ἡ

94—10. Ἡσιόδος. The quotation in the text is from Hesiod's Theogony, v. 77, seqq.—σφίων, poetic form for σφῶν, from σφίς, and equivalent here to αὐτῶν. In scanning this hexameter line, σφίων and ἀπασίων must be pronounced as if written σφῶν and ἀπασῶν.—ὁ πολὺς ὄμιλος, “the numerous throng.”—ἰδιώτας, “the unlearned.” Compare the scholium cited by Cognatus (*ad Lucian. de Luct.* 2): ἰδιώτης, ὁ ἀπολίτειςτος, καὶ ὁ ἀμαθής, ἢ ἀγράμματος,—τόπον τινὰ ὑπὸ τῇ γῇ, &c. “have imagined a kind of place beneath the earth, of very great depth, as Hades.”—ὑπειλήφασιν, from ὑπολαμβάνω.—καὶ ζοφερόν καὶ ἀνήλιον. This is, in fact, an explanation of the term Hades.—βασιλεύειν τοῦ χάσματος, “reigns over the wide-yawning abyss.” The verb βασιλεύω here governs the gen., because equivalent, in fact, to βασιλεύς εἰμι.—περιῤῥεῖσθαι δὲ, &c. “and that his territory is flowed around,” &c. i. e. his dominions in the lower world.—καὶ ἐκ μόνων τῶν ὀνομάτων, “even in their mere names.” Lit. “even from,” i. e. by reason of.

11—18. τὸ δὲ μέγιστον, “but above all.” Lit. “but what is greatest.” πρῶται, “lies stretched in front,” i. e. as you enter the lower world.—οὐκ ἐνὶ, “it is not possible.” ἐνὶ for ἐνέστι.—τοῦ πορθμέως. Charon.—ἀδελφιδούς. Æacus was the son of Jupiter, Pluto's brother.—τὴν φρουρὰν ἐπιτετραμμένος, “being entrusted with the guard of it.” Equivalent to ὃς ἡ φρουρὰ ἐπιτίτραπται, perf. pass. of ἐπιτρέπω.—κύων τρικέφαλος. Cerberus.—περαιωδίντας δὲ τὴν λίμνην, &c. “and then a spacious mead receives them after having been ferried across the lake, and a draught awaits them there, hostile to remembrance.” A Zeugma operates in

- Περσεφόνη δυναστεύουσιν, ὑπηρετοῦσι δ' αὐτοῖς Ἑριννύες, καὶ Φόβοι,
 20 καὶ Ἑρμῆς. Δικασταὶ δὲ κάθηνται δύο, Μίνως τε καὶ Ῥαδά-
 μανθς, Κρῆτες ὄντες, καὶ υἱοὶ τοῦ Διός. Οὗτοι δὲ τοὺς μὲν
 ἀγαθοὺς τῶν ἀνδρῶν καὶ δικαίους πέμπουσιν εἰς τὸ Ἥλύσιον
 πεδῖον, τῷ ἀρίστῳ βίῳ συνεσομένους· τοὺς δὲ πονηροὺς ταῖς Ἑριν-
 νύσι παραδόντες, εἰς τὸν τῆς κολάσεως χῶρον ἐκπέμπουσιν.
- 25 13. Ὁ Κέρβερος, ὁ τοῦ αἵδοῦ φρουρὸς, εἶχε τρεῖς μὲν κυνῶν
 κεφαλὰς, τὴν δὲ οὐρὰν δράκοντος, κατὰ δὲ τοῦ νώτου παντοίων
 ὄφειων κεφαλὰς.—14. Ὁ Τάρταρος τόπος ἐστὶν ἐρεβώδης ἐν αἵδου,
 τοσοῦτον ἀπὸ γῆς ἔχων διάστημα, ὅσον ἀπ' οὐρανοῦ γῆ.

MYTHOLOGICAL NARRATIONS.

1. APOLLO AND DIANA.

1. Δητῶ, ἡ τοῦ Κοίου θυγάτηρ, κατὰ τὴν γῆν ἅπασαν ὑφ'
 Ἥρας ἡλαύνετο, μέχρις εἰς Δῆλον ἐλθοῦσα, γενναῖα πρώτην Ἀρ-
 τεμιν ὑφ' ἧς μαιωθεῖσα, ὕστερον Ἀπόλλωνα ἐγέννησεν.—Ἀρτεμις
 μὲν οὖν, τὰ περὶ θῆραν ἀσκήσασα, παρθένος ἔμεινεν. Ἀπόλλων
 5 δὲ, τὴν μαντικὴν μαθὼν παρὰ τοῦ Πανός, ἦκεν εἰς Δελφοὺς, χρησ-
 μωδοῦσης τότε Θέμιδος. Ὡς δὲ ὁ φρουρῶν τὸ μαντεῖον Πύθων
 ὄφει ἐκώλυεν αὐτὸν παρελθεῖν ἐπὶ τὸ χάσμα, τοῦτον ἀνελὼν τὸ
 μαντεῖον παραλαμβάνει.

ὑποδίσχεται, the verb having one meaning in connexion with λειμών, and another with ποτὴν.—Λίδης. Sup. τὸ ποτὴν.

20—27. Ἑρμῆς. Mercury, as the conductor of departed spirits to the world below, is subject to the orders of Pluto and Proserpina.—τὸν τῆς κολάσεως χῶρον. Tartarus.—εἶχε. The past tense is here employed, as the passage forms part of a narrative respecting the labours of Hercules, where past tenses are used throughout.—κατὰ δὲ τοῦ νώτου, &c. The serpents on the animal's back were in place of hairs.—ἐν αἵδου, "in Hades." Sup. τῇ χώρᾳ, "the region," or something equivalent.

4—8. τὰ περὶ θῆραν ἀσκήσασα, "having pursued the chase and what ever pertains to it." Lit. "having pursued the things appertaining to the chase."—χρησμοδοῦσης, "delivering oracles there."—ἐκώλυεν αὐτὸν, &c. "tried to prevent him from approaching unto the (sacred) vent." Lit. "from passing by (the guard) and coming unto."—τὸ χάσμα. This was the sacred vent from which the gas or effluvia proceeded, that was regarded by the ancients as the breath of inspiration. Over this opening in the earth was placed the tripod on which the priestess sat.—παρα-

2. Ἀπόλλων Ἀδμήτῳ, τῷ βασιλεῖ τῶν Φερῶν ἐν Θεσσαλίᾳ, ἔθηκευσε, καὶ ᾗτήσατο παρὰ Μοιρῶν, ἵνα, ὅταν Ἀδμητος μέλλῃ 10 τελευτᾶν, ἀπολυθῇ τοῦ θανάτου, ἂν ἐκουσίως τις ὑπὲρ αὐτοῦ θήσκειν ἔλθῃ. Ὡς δὲ ἦλθεν ἡ τοῦ θνήσκειν ἡμέρα, μήτε τοῦ πατρὸς, μήτε τῆς μητρὸς ὑπὲρ αὐτοῦ θνήσκειν θελόντων, Ἀλκησ-
τις, ἡ αὐτοῦ ἄλοχος, ὑπεραπέθανε. Καὶ αὐτὴν πάλιν ἀνέπεμ-
ψεν ἡ Κόρη ὡς δὲ ἔνιοι λέγουσιν, Ἡρακλῆς μαχεσάμενος τῷ 15 θανάτῳ.

3. Ἀπόλλων καὶ Ποσειδῶν, τὴν Λαομέδοντος ὕβριν πειράσαι θέλοντες, εἰκασθέντες ἀνθρώποις, ὑπέσχοντο ἐπὶ μισθῷ τειχεῖν τὸ Πέργαμον τοῖς δὲ τειχίσασιν τὸν μισθὸν οὐκ ἀπέδιδου. Διὰ 20 τοῦτο Ἀπόλλων μὲν λοιμὸν ἔπεμψε. Ποσειδῶν δὲ κῆτος, ὃ τοὺς 20 ἐν τῷ πεδίῳ συνήραζεν ἀνθρώπους. Χρησμῶν δὲ λεγόντων, ἀπαλλαγὴν ἔσεσθαι τῶν συμφορῶν, ἐὰν προθῇ Λαομέδων Ἡσιόνην, τὴν θυγατέρα αὐτοῦ, βορὰν τῷ κῆτει, οὗτος προὔθηκε, ταῖς πλη-
σίον τῆς θαλάσσης πέτραις προσαρτήσας αὐτήν. Ταύτην ἰδὼν ἐκλειμένην Ἡρακλῆς, ὑπέσχετο σώσειν αὐτήν, εἰ τὰς ἵππους παρὰ 25 Λαομέδοντος λήψεται, ἃς ὁ Ζεὺς ποιήν τῆς Γανυμήδους ἀρπα-
γῆς ἔδωκεν αὐτῷ· δώσειν δὲ Λαομέδοντος εἰπόντος, κτείνας τὸ κῆτος Ἡσιόνην ἔσωσε. Μὴ βουλομένου δὲ τὸν μισθὸν ἀποδοῦναι, Ἡρακλῆς αὐτὸν ἀπέκτεινε, καὶ τὴν πόλιν εἴλεν.

λαμβάνει. The use of the present tense here imparts more animation to the narrative than *παρίλαβε* would have done.

10—15. *ἔθηκευσε*. Apollo had been banished for a season from the skies, and been compelled to serve with a mortal, as a punishment for having slain the Cyclopes.—*ᾗτήσατο*, “asked.” The middle voice here implies that the request was made in order to gratify his own friendly feelings towards Admetus.—*θελόντων*, referring to both *πατὴρ* and *μητὴρ*, and therefore put in the plural, although the disjunctive precedes.—*ἀνέπεμψε*, from *ἐπιπαραποθέσκειν*.—*πάλιν ἀνέπεμψε*, “sent back again (to life).”—*ἡ Κόρη*, “Proserpina.”

18, 19. *εἰκασθέντες*, “having likened themselves.” Pass. for the mid.—*ὑπέσχοντο*, 2d aor. mid. of *ὑπισχνίσθαι*.—*τειχεῖν τὸ Πέργαμον*, “that they will enclose the (citadel) Pergamus with a wall.” *τειχεῖν* is the Attic contracted fut. of the infin. for *τειχίσαι*, from *τειχίζω*. The citadel of Troy was called Pergamus.

23—28. *προὔθηκε*, contracted for *προέθηκε*.—*λήψεται*, from *λαμβάνω*.—*εὐπὴν τῆς Γανυμήδους ἀρπαγῆς*, “as a satisfaction for the carrying off of Ganymede.” Ganymede was carried off, in early youth, by an eagle, to officiate as cup-bearer in the skies.—*μὴ βουλομένου δέ*. Sup. αὐτοῦ.

30 4. Τάνταλος μὲν Διὸς ἦν παῖς, πλούτῳ δὲ καὶ δόξῃ διαφέρειν, κατῴκει τῆς Ἀσίας περὶ τὴν νῦν ὀνομαζομένην Παφλαγονίαν. Διὰ δὲ τὴν εὐγένειαν, ὥς φασι, φίλος ἐγένετο τῶν θεῶν ἐπὶ πλεῖον. Ὑστερον δὲ τὴν εὐτυχίαν οὐ φέρων, καὶ μετασχὼν κοινῆς τραπέζης καὶ πάσης παρρησίας, ἀπήγγελλε τοῖς ἀνθρώποις τὰ παρὰ
35 τοῖς ἀθανάτοις ἀπόρρητα. Δι' ἣν αἰτίαν καὶ ζῶν ἐκολάσθη, καὶ τελευτήσας αἰωνίου τιμωρίας ἡξιώθη, καταχθεὶς εἰς τοὺς ἀσεβεῖς. —Τούτου δ' ἐγένετο Πέλοψ υἱὸς καὶ Νιόβη θυγάτηρ. Αὕτη δ' ἐγέννησεν υἱοὺς ἑπτὰ, καὶ θυγατέρας τὰς ἑσας, εὐπρεπεῖα διαφερούσας. Ἐπὶ δὲ τῷ πλήθει τῶν τέκνων μέγα φρυαττομένη, 40 πλεονάκεις ἐκαυχᾶτο, καὶ τῆς Λητοῦς ἑαυτὴν εὐτεκνοτέρα ἀπεφαίνετο. Εἴθ' ἡ μὲν Λητώ, χολωσαμένη, προσέταξε τῷ μὲν Ἀπόλλωνι, κατατοξεῦσαι τοὺς υἱοὺς τῆς Νιόβης, τῇ δ' Ἀρτεμίδι, τὰς θυγατέρας. Τούτων δ' ὑπακουσάντων τῇ μητρὶ, καὶ κατὰ τὸν αὐτὸν καιρὸν κατατοξευσάντων τὰ τέκνα τῆς Νιόβης, συνέβη 45 αὐτὴν ὑφ' ἑνα καιρὸν ὀξέως ἅμα εὐτεκνον καὶ ἄτεκνον γενέσθαι.

5. Νιόβη δὲ Θήβας ἀπολιποῦσα, πρὸς τὸν πατέρα Τάνταλον ἦκεν εἰς Σίπυλον τῆς Ἀσίας· ἀκχεῖ Διτ' εὐξαμένη, τὴν μορφήν εἰς λίθον μετέβαλε, καὶ χεῖται δάκρυα νύκτωρ καὶ μεθ' ἡμέραν.

31—36. κατῴκει τῆς Ἀσίας, &c. “*he dwelt in that part of Asia which is now named Paphlagonia.*” The order is, κατῴκει περὶ τὴν νῦν ὀνομαζομένην Παφλαγονίαν τῆς Ἀσίας, “*he dwelt in what is now called Paphlagonia, (a province) of Asia.*” Observe the use of περὶ in this construction, as pointing out a country or place in merely general language. (*Matth. G. G.* § 589.)—ἐπὶ πλεῖον, “*to a greater degree (than other mortals).*”—οὐ φέρον, “*being unable to bear with moderation.*”—καὶ μετασχὼν κοινῆς τραπέζης, &c. “*and having shared a common table with them, and full liberty of speech,*” i. e. having banqueted along with the gods, and conversed as freely with them as if he had been one of their number.—τὰ παρὰ τοῖς ἀθανάτοις ἀπόρρητα, “*the secrets of the immortals.*” Lit. “*the things that were secret with the immortals.*”—καταχθεὶς εἰς τοὺς ἀσεβεῖς, “*having been led down unto the impious,*” i. e. having been driven down to Tartarus, the abode of the impious.

38—48. καὶ θυγατέρας τὰς ἑσας, “*and daughters that were equal to them in number,*” i. e. and seven daughters. The husband of Niobe was the Theban Amphion.—καὶ τῆς Λητοῦς, &c. “*and declared herself more favoured, in point of offspring, than Latona.*”—συνέβη αὐτὴν ὑφ' ἑνα καιρὸν, &c. “*it came to pass that she was at one and the same instant both favoured in, and deprived of, her offspring.*” Lit. “*it came to pass that she was quickly, at one and the same time,*” &c.—Σίπυλον. Sipylus was a mountain in Lydia near the northern confines.—χεῖται.

6. Ἀκταίων, Αὐτονόης καὶ Ἀρισταίου παῖς, τραφεῖς, παρὰ Χείρωνι, κυνηγὸς ἐδιδάχθη, καὶ ὕστερον καταβρώθη ἐν τῷ Κίθαι- 50
ρῶνι ὑπὸ τῶν ἰδίων κυνῶν. Καὶ τοῦτον ἐτελεύτησε τὸν τρόπον, ὅτι
τὴν Ἀρτεμιν λουομένην εἶδε. Καὶ φασί, τὴν θεὸν παραχρῆμα
αὐτοῦ τὴν μορφήν εἰς ἔλαφον ἀλλάξαι, καὶ τοῖς ἐπομένοις αὐτῷ
πειτήκοντα κυσὶν ἐμβαλεῖν λύσσαν, ὑφ' ᾧ κατὰ ἄγνοιαν ἐβρώθη
ἀπολομένου δὲ Ἀκταίωνος, οἱ κύνες ἐπιζητοῦντες τὸν δεσπότην, 55
κατωρύνοντο, καὶ ζήτησιν ποιούμενοι παρεγένοντο ἐπὶ τὸ τοῦ Χείρωνος
ἄντρον, ὃς εἶδωλον κατεσκεύασεν Ἀκταίωνος, ὃ καὶ τὴν λύπην
αὐτῶν ἔπαυσεν.

7. Ἀσκληπιδὸς Ἀπόλλωνος παῖς ἦν καὶ Κορωνίδος. Τοῦτον,
τῆς αὐτοῦ μητέρος ἀποθανούσης, ἔτι βρέφος ὄντα, πρὸς Χείρωνα 60
τὸν Κένταυρον ἤνεγκεν Ἀπόλλων, παρ' ᾧ καὶ τὴν ἰατρικὴν καὶ
τὴν κυνηγετικὴν τρεφόμενος ἐδιδάχθη. Καὶ γενόμενος χειρουργ-
γικός, καὶ τὴν τέχνην ἀσκήσας ἐπὶ πολὺ, οὐ μόνον ἐκώλυε τινὰς
ἀποθνήσκειν, ἀλλ' ἀνήγειρε καὶ τοὺς ἀποθανόντας. Ζεὺς δὲ
φοβηθεὶς, μὴ λαβόντες οἱ ἄνθρωποι θεραπείαν παρ' αὐτοῦ, βοηθῶ- 65
σιν ἀλλήλοις, ἐκεραύνωσεν αὐτόν καὶ διὰ τοῦτο ὀργισθεὶς Ἀπόλ-
λων κτείνει Κύκλωπας, τοὺς τὸν κεραυνὸν Διὶ κατασκευάσαντας.
Ζεὺς δὲ ἐμέλλησε ῥίπτειν αὐτὸν εἰς Τάρταρον δεηθείσης δὲ Λη-
τοῦς, ἐκέλευσεν αὐτὸν ἐνιαυτὸν ἀνδρὶ θετεῦσαι. Ὁ δὲ παρα-
γεόμενος εἰς Φεργὰς πρὸς Ἀδμητον, τὸν Φέρητος, τοῦτ' 70

λέγουσιν, &c. There is a beautiful allusion to this in the *Antigone* of Sophocles, v. 817, *seqq. ed. Herm.*

50—56. κυνηγὸς ἐδιδάχθη, “*was taught to be a hunter*,” i. e. was brought up a hunter. The plain Greek would have been, ἐδιδάχθη τὴν κυνηγετικὴν, “*was taught the art of hunting*.”—κατεβρώθη, from καταβιβρώσκω.—Κίθαιρῶνι. Cithæron was a mountain nearly midway between Thebes and Corinth.—λουομένην, “*bathing*.” Mid. voice.—εἰς ἔλαφον, “*into that of a stag*.” Equivalent to εἰς ἐλάφου μορφήν. Lit. “*into a stag*.”—κατωρύνοντο, “*kept howling*.” Observe the force of the imperfect.

60—69. τῆς αὐτοῦ μητέρος ἀποθανούσης. She was put to death by Apollo.—ἐπὶ πολὺ, “*very zealously*.”—τοὺς ἀποθανόντας. The last person whom he raised was Hippolytus, son of Theseus.—μὴ λαβόντες οἱ ἄνθρωποι, &c. “*lest the human race, having obtained from him the means of healing*,” i. e. the secrets of his art.—βοηθῶσιν ἀλλήλοις. Jove feared, lest mankind might aid one another, instead of applying for assistance to the gods, through the medium of prayers, oracles, and divination.—ἐμείλλετο ῥίπτειν αὐτόν, “*was about to hurl him*.”—ἐνιαυτὸν, “*for a year*.” Epitomeally rendered by some, “*yearly*.”

λατρεύων ἐποίμαине, καὶ τὰς Θηλείας Βόας πάσας διδυματόκους ἐποίησεν.

II. BACCHUS.

1. Λυκοῦργος, παῖς Δρύαντος, Ἡδωνῶν βασιλεύων, οἱ Στρυμόνα ποταμὸν παροικοῦσιν, ἐξέβαλε Διόνυσον σὺν ταῖς Βάκχαις
 75 εἰς Θρᾷκην ἐλθόντα. Καὶ Διόνυσος μὲν εἰς θάλασσαν πρὸς Θέτιν, τὴν Νηρέως, κατέφυγε, Βάκχαι δὲ ἐγένοντο αἰχμάλωτοι, καὶ τὸ αὐτῷ συνεπόμενον Σατύρων πλῆθος. Αἱ δὲ Βάκχαι ἐλύθησαν ἐξαίφνης, Λυκοῦργῳ δὲ μανίαν ἐνεποίησε Διόνυσος. Ὁ δὲ μεμηνὼς Δρύαντα τὸν παῖδα, ἀμπέλου νομίζων κλῆμα κόπτειν,
 80 πελέκει πλήξας ἀπέκτεινε, καὶ ἀκρωτηριάσας ἑαυτὸν ἐσωφρόνησε. Τῆς δὲ γῆς ἀκάρπου μενούσης, ἔχρησεν ὁ θεὸς, καρποφορήσειν αὐτήν, ἃν θανατωθῇ Λυκοῦργος. Ἡδωνοὶ δὲ ἀκούσαντες, εἰς τὸ Παγγαῖον αὐτὸν ἀπαγαγόντες ὄρος, ἔδωσαν· κακεῖ κατὰ Διόνυσου βούλησιν ὑφ' ἵππων διαφθαρεῖς ἀπέθανεν.

85 2. Διελθὼν δὲ Θρᾷκην, καὶ τὴν Ἰνδικὴν ἅπασαν, στήλας ἐκέῖ στήσας, ἦκεν εἰς Θήβας, καὶ τὰς γυναῖδας ἠνάγκασε καταλιπούσας τὰς οἰκίας βακχεύειν ἐν τῷ Κιθαιρῶνι. Πενθεὺς δὲ, Ἐχίονος υἱός, παρὰ Κάδμου εἰληφώς τὴν βασιλείαν, διεκώλυε ταῦτα γίνεσθαι, καὶ παραγενόμενος εἰς Κιθαιρῶνα, τῶν Βακχῶν
 90 κατὰσκοπος, ὑπὸ τῆς μητρὸς Ἀγαύης κατὰ μανίαν ἐμελεῖσθαι. Ἐνόμισε γὰρ αὐτὸν Θηρίον εἶναι.

3. Βουλόμενος δὲ ἀπὸ τῆς Ἰκαρίας εἰς Νάξον διακομισθῆναι, Τυρρηνῶν ληστρικὴν ἐμισθώσατο τριήρη· οἱ δὲ αὐτὸν ἐνθέμενοι,

79. μεμηνὼς, from μαίνομαι.—νομίζων κόπτειν, “*thinking that he was cutting.*”

80—83. ἑαυτὸν. Heyne reads αὐτὸν, as referring, not to the father, but to the son.—ὁ θεός. Apollo, at Delphi.—Παγγαῖον ὄρος. Mount Pangæum, apparently connected with the central chain of Rhodope and Hæmus, branched off in a south-easterly direction, and closed upon the coast of Thrace, at the defile of Acontisma. It was famed for its mines. The modern name is *Pundhar Dag*.

85—89. καὶ τὴν Ἰνδικήν, &c. From this to στήσας appears to be a later addition which has crept into the text of Apollodorus, after having been written by some on the margin of the MS. It is evidently out of place.—εἰληφώς, from λαμβάνω.—διεκώλυε ταῦτα γίνεσθαι, “*endeavoured to prevent these things from taking place.*”

93—7. Τυρρηνῶν ληστρικὴν, &c. “*he hired a pirate galley navigated*

Νάξον μὲν παρέπλεον, ἠπείγοντο δὲ εἰς τὴν Ἀσίαν ἀπεμπωλη-
σαστες. Ὁ δὲ τὸν μὲν ἰστὸν καὶ τὰς κώπας ἐποίησεν ὄφεις, τὸ δὲ δ
σκάφος ἔπλησε κισσοῦ καὶ βοῆς αὐλῶν· οἱ δὲ ἐμμανεῖς γενόμενοι,
κατὰ τῆς θαλάσσης ἔφυγον, καὶ ἐγένοντο δελφῖνες.

4. Ἰκάριος τὸν Διόνυσον, εἰς τὴν Ἀττικὴν ἐλθόντα, ὑπεδέξατο,
καὶ λαμβάνει παρ' αὐτοῦ κλῆμα ἀμπέλου. Καὶ τὰ περὶ τὴν
οἴνοποιαν μανθάνων, καὶ τὰς τοῦ Θεοῦ δωρήσασθαι δέλων χάριτας 10
ἀνθρώποις, ἀφικνεῖται πρὸς τινὰς ποιμένας, οἳ γευσάμενοι τοῦ
ποτοῦ, καὶ χωρὶς ὕδατος δι' ἡδονὴν ἀφειδῶς ἐλκυσαντες, πεφαρ-
μάχθαι νομίζοντες, ἀπέκτειναν αὐτόν. Μεθ' ἡμέραν δὲ νοήσαντες,
ἔθαψαν αὐτόν. Ἡριγόνῃ δὲ τῇ θυγατρὶ, τὸν πατέρα μασ-
τενύουσῃ, κύων συνήθης, ὄνομα Μαίρα, ἣ τῷ Ἰκαρίῳ συνείπετο, 15
τὸν νεκρὸν ἐμήνυσε· κἀκείνη ὁδυρομένη τὸν πατέρα, ἑαυτὴν ἀνῆρ-
τησεν.

III. MERCURY.

Ἐρμῆς, Μαΐας καὶ Διὸς υἱός, ἔτι ἐν σπαργάνοις ὦν, ἐκδύς,
ὡς Πιερίαν παραγίγνεται, καὶ κλέπτει βόας, ἃς ἔνεμεν Ἀπόλ-
λων. Ἴνα δὲ μὴ φωραθεῖν ὑπὸ τῶν ἰχνῶν, ὑποδήματα τοῖς ποσὶ 20

by Tyrrhenians." The Tyrrhenians of antiquity were notorious for
their piratical habits.—ἀπεμπωλήσαντες, "*intending to sell him there.*"
Sup. αὐτόν.—οἱ δὲ, "*while they,*" referring to the mariners.—κατὰ τῆς
θαλάσσης ἔφυγον, "*fled beneath the sea,*" i. e. plunged into the sea.

9—13. τὰ περὶ τὴν οἴνοποιαν, "*the making of wine, and all that per-
tained to it.*" Lit. "the things appertaining to the making of wine."—
τὰς τοῦ Θεοῦ χάριτας, "*the favours of the god,*" i. e. the gifts and benefits
received by him from Bacchus.—τοῦ ποτοῦ. The gen. as referring to
part. The draught of which they tasted was the newly-made wine.—
δι' ἡδονήν, "*through delight* (at its palatable taste).—πεφαρμάχθαι, from
φαρμάσσω.—μεθ' ἡμέραν δὲ νοήσαντες, "*the next day, however, having
become aware of what they had done.*" Lit. "but after a day," i. e.
after they had slept off the fumes of the liquor.—With νοήσαντες sup.
τὸ πεπραγμένον.

16—20. κἀκείνη, for καὶ ἐκείνη.—ἐκδύς, "*having got out* (of his cra-
dle)." In the text of Apollodorus, whence this extract is taken, the
words ἐπὶ τοῦ λίκνου κείμενος immediately precede ἐκδύς. These show at
once the reference in the latter term.—ὑπὸ τῶν ἰχνῶν, "*by their tracks.*"
Observe the use of ὑπὸ here, in place of διὰ.

20—27. τοῖς ποσὶ. Sup. τῶν βοῶν. Jacobs and Heyne are directly at
issue here, the latter making ποσὶ refer to the feet of Mercury, not to
those of the oxen. (Heyne, ad Apollod. 3, 10, 2.) He refers, in sup-

- περίεθηκε, καὶ κομίσας εἰς Πύλον, εἰς σπήλαιον ἀπέκρυψε. Καὶ ταχέως εἰς Κυλλήνην ᾤχετο, καὶ εὐρίσκει πρὸ τοῦ ἄντρου νεμομένην χελώνην. Ταύτην ἐκκαθάρας, εἰς τὸ κῦτος χορδὰς ἐντείνας, λύραν εὗρε καὶ πλῆκτρον.—'Απόλλων δὲ τὰς βόας ζητῶν, εἰς
 25 Πύλον ἀφικνεῖται, καὶ τοὺς κατοικοῦντας ἀνέκρινεν. Οἱ δὲ ἰδεῖν μὲν παῖδα ἐλαύνοντα ἔφασκον, οὐκ ἔχειν δὲ εἰπεῖν, ποῦ ποτε ἠλάβησαν, διὰ τὸ μὴ εὐρεῖν ἵχνος δύνασθαι. Μαθὼν δὲ ἐκ τῆς μαντικῆς τὸν κεκλοφότα, πρὸς Μαῖαν εἰς Κυλλήνην παραγίγνεται, καὶ τὸν Ἑρμῆν ῥητιᾶτο· ἡ δὲ ἀπέδειξεν αὐτὸν ἐν τοῖς σπαργάνοις.
 30 Ἄπόλλων δὲ αὐτὸν τὸν παῖδα πρὸς Δία κομίσας, τὰς βόας ἀπῆτει. Διὸς δὲ κελεύοντος ἀποδοῦναι, ἤρνεϊτο. Μὴ πείθων δὲ, ἄγει τὸν Ἄπόλλωνα εἰς Πύλον, καὶ τὰς βόας ἀποδίδωσιν.—'Ακούσας δὲ τῆς λύρας, ὁ Ἄπόλλων ἀντιδίδωσι τὰς βόας. Ἑρμῆς δὲ, ταύτας νέμων, σύριγγα πηξάμενος ἐσύριζεν. Ἄπόλ-
 35 λων δὲ, καὶ ταύτην βουλόμενος λαβεῖν, τὴν χρυσοῦν ῥάβδον ἐδίδου αὐτῷ, ἣν ἐκέκτητο βουκολῶν, καὶ τὴν μαντικὴν ἐδιδάξατο αὐτόν. Ζεὺς δὲ αὐτὸν κήρυκα ἑαυτοῦ καὶ θεῶν ὑποχθονίων τίθησιν.

port of his opinion, to the Homeric hymn to Mercury ; but Jacobs is undoubtedly right.—*χελώνην*. The reference, of course, is to a land-animal of the kind.—*ἐκκαθάρας*, from *ἐκκαθαίρω*—*εἰς τὸ κῦτος*, “*within the hollow of the shell*.”—*καὶ τοὺς κατοικοῦντας*, &c. “*and inquired of those who dwell there* (whether they had seen his cattle).” We may suppose the words *εἰ τοὺς βόας ἴδοιεν* to be here understood.—*οὐκ ἔχειν δὲ εἰπεῖν*, “*that they could not tell, however*.”—*ποῦ ποτε*, “*whither then*.” *ποτε* is here equivalent to the Latin *tandem*.—*ἠλάβησαν*, from *ἐλαίνω*.—*διὰ τὸ μὴ εὐρεῖν*, &c. The order is, *διὰ τὸ μὴ δύνασθαι εὐρεῖν ἵχνος*.

28—37. *τὸν κεκλοφότα*, “*the one who had stolen them*,” pluperf. part. act. of *κλέπτω*.—*Κυλλήνην*. Cyllene, the birthplace of Mercury, was a mountain in the northern part of Arcadia, near the borders of the country. It was the loftiest and most celebrated of the Arcadian mountains.—*καὶ τὸν Ἑρμῆν ῥητιᾶτο*, “*and complained of Mercury*,” imperf. of *αἰτιάμαι*.—*ἀπῆτει*, “*demanded back*,” from *ἀπαιτέω*.—*ἤρνεϊτο*, “*denied that he had them*.” Sup. *ἔχειν αὐτάς*.—*ἀντιδίδωσι τὰς βόας*, “*gives him the cattle in exchange for it*.”—*πηξάμενος*, from *πήγνυμι*.—*ἐσύριζεν*, “*began to play upon it*.”—*τὴν χρυσοῦν ῥάβδον*. Referring to the *caduceus*, called by some of the Latin poets *aurea virga*.—*ἣν ἐκέκτητο βουκολῶν*, “*which he possessed while tending his herd*,” i. e. which he had used while tending, &c. 3d sing. pluperf. indic. of *πάσχομαι*.—*καὶ τῶν θεῶν ὑποχθονίων*, “*and of the deities beneath the earth*.” Referring to Pluto and Proserpina.

IV. MINERVA.

1. Κίερονψ αὐτοχθῶν, συμφυῆς ἔχων σῶμα ἀνδρὸς καὶ θεά-
κοντος, τῆς Ἀττικῆς ἐβασίλευσε πρῶτος, καὶ τὴν γῆν, πρότερον 40
λεγομένην Ἀκτην, ἀφ' ἑαυτοῦ Κεκροπίαν ὠνόμασεν. Ἐπὶ τούτου,
φασὶν, ἔδοξε τοῖς θεοῖς πόλεις καταλαβεῖσθαι, ἐν αἷς ἔμελλον
ἔχειν τιμὰς ἰδίας ἕκαστος. Ἦκεν οὖν πρῶτος Ποσειδῶν ἐπὶ τὴν
Ἀττικὴν, καὶ πλήξας τῇ πριαίνῃ, κατὰ μέσσην τὴν ἀκρόπολιν
ἀνέφρηνε θάλασσαν, ᾧ νῦν Ἐρεχθίδαι καλοῦσι. Μετὰ δὲ τοῦτον 45
ἦκεν Ἀθηνᾶ, καὶ ἐφύτευσεν ἐλαίαν, ἣ νῦν ἐν τῷ Πανδρυσίῳ
δείκνυται. Γενομένης δὲ ἔριδος ἀμφοῖν περὶ τῆς χώρας, Ἀθηνᾶν
καὶ Ποσειδῶνα διαλύσας, Ζεὺς κριτὰς ἔδωκε θεοὺς τοὺς δῶδεκα.
Καὶ τούτων δικαζόντων, ἡ χώρα τῆς Ἀθηνᾶς ἐκρίθη, Κίεροπος
μαρτυρήσαντος, ὅτι πρῶτον τὴν ἐλαίαν ἐφύτευσεν. Ἀθηνᾶ μὲν 50
οὖν ἀφ' ἑαυτῆς τὴν πόλιν ἐκάλεσεν Ἀθήνας. Ποσειδῶν δέ,

39—45. Κίερονψ, a more accurate form than Κίερωψ. Compare the
analogous forms, Πέλοψ, Δόλοψ, Δρύοψ.—συμφυῆς σῶμα, “a blended
body.” Lit. “a body of, &c. growing together.”—ἐπὶ τούτου, “in the
reign of this monarch.”—καταλαβεῖσθαι, “to select.” Lit. “to take unto
themselves. Observe the force of the middle.—ἔμελλον ἔχειν, &c. “they
intended to enjoy each peculiar honours.”—κατὰ μέσσην τὴν ἀκρόπολιν, &c.
“he caused a sea to appear in the middle of the acropolis.” What is
here called a sea was in reality a salt spring, or well. It is sometimes
called the well of the Erechthæum. The popular belief was, that,
whenever the south wind blew, this well emitted a noise like the roaring
of waves. (Pausan. 1, 26.)—Ἐρεχθίδα, “Erechthæis,” i. e. the spring
or well of the Erechthæum.

46—49. ἐλαίαν. This was the sacred olive-tree, to which the Attic
writers so often refer. It is said to have been in existence as late as the
second century of our era.—Πανδρυσίῳ. The Pandrosium was a small
chapel on the acropolis, forming part of the double temple called
Erechtheum. The following account will serve to remove every diffi-
culty on this subject. “The *Erechtheum* was a double building, of
which the eastern division was consecrated to the worship of *Minerva*
Polias, the protectress of the city; and the western, including the
northern and southern porticoes, was called the *Pandrosium*, and was
sacred to *Pandrosos*, the deified daughter of Cecrops. On the same site
had formerly stood the temple of *Erechtheus*; and from this circum-
stance, as well as from the fact that his altar still remained, the entire
building retained the name of *Erechthæum*.” (Stuart and Revett’s
Athens, abridged, p. 37, seqq. Lond. 1837.)—Ἀθηνᾶν καὶ Ποσειδῶνα
διαλύσας. Evidently a mere interpolation; certainly not needed.—
ἡ χώρα τῆς Ἀθηνᾶς ἐκρίθη, “the country was adjudged to be *Minerva*’s.”
The gen. of possession, where we may sup. εἶναι.

Θυμῷ ὀργισθεῖς, τὸ Θριάσιον πεδῖον ἐπέκλυσε καὶ τὴν Ἀττικὴν ὕφαλον ἐποίησεν.

2. Ἦν παρὰ Θηβαίοις μάντις Τειρεσίας, Εὐήρους καὶ Χα-
 55 ρικλοῦς νύμφης, γενόμενος τυφλὸς τοὺς ὀφθαλμούς. Οὐ περὶ
 τῆς πηρώσεως καὶ μαντικῆς λόγοι λέγονται διάφοροι. Ἄλλοι
 μὲν γὰρ αὐτὸν ὑπὸ τῶν θεῶν φασὶ τυφλωθῆναι, ὅτι τοῖς ἀνθρώποις,
 ἃ κρύπτειν ἤθελον, ἐμήνυεν ἄλλοι δὲ, ὑπὸ Ἀθηνᾶς αὐτὸν τυφλω-
 60 τῆν θεὸν (ἣν δὲ προσφιλῆς τῇ Ἀθηνᾷ ἢ Χαρικλῶ) ἀποκατα-
 στῆσαι πάλιν τοὺς ὀφθαλμούς, μὴ δυναμένη τοῦτο ποιῆσαι, τὰς
 ἀκοὰς διακαθάρασα, πᾶσαν ὀρνίθων φωνὴν ἐποίησε συνιέναι, καὶ
 σκῆπτρον αὐτῷ ἔδωκ' ἵνα τοῖς ὁμοίως τοῖς βλέπουσιν
 ἐβάδιζεν.

V. HERCULES.

- 65 1. Πρῶτα μὲν ἐν Νεμέᾳ βριαρὸν κατέπεφνε λέοντα.
 Δεύτερον, ἐν Λέρνῃ πολυαύχενον ἔκτανεν ὕδραν.
 Τὸ τρίτον αὐτ' ἐπὶ τοῖς Ἐρυμάνθιον ἔκτανε κάπρον.

52. Θυμῷ ὀργισθεῖς, "*incensed in soul*."—Θριάσιον πεδῖον. The Thri-
 asian plain, in Attica, took its name from the borough of Thria. It
 was famed for its fertility, which Aristotle (*Prob.* 26, 17) ascribed to
 the effect of the south wind that blew from the sea. The inundation
 referred to in the text is mentioned also by Varro, as cited by St. Augus-
 tine (*Civ. Dei*, 18, 9).

55—58. τυφλὸς τοὺς ὀφθαλμούς, "*blind as to his eyes*." The acc. of
 nearer definition.—ἤθελον. Sup. οἱ θεοί.

60—63. ἀποκαταστῆσαι. Sup. αὐτῷ.—τὰς ἀκοὰς, referring to Tiresias,
 where we may sup. τοῦ Τειρεσίου.—πᾶσαν ὀρνίθων φωνήν, "*every note of*
birds," i. e. the notes of all kinds of birds.—σκῆπτρον, "*a staff*."—ὁμοίως
 τοῖς βλέπουσιν, "*equally as well as those who see*." Lit. "equally with
 those that see."

65, 66. πρῶτα μὲν, &c. The first labour of Hercules was the slaying
 of the Nemean lion, which ravaged the country around Nemea in
 Argolis. The hero choked it to death, and wore the skin as a trophy.
 —Δεύτερον ἐν Λέρνῃ, &c. The second labour was the destroying of an
 immense hydra or water-snake, in the marshes of Lerna, in Argolis.
 Alcæus, the ancient poet, gave it nine heads; and Apollodorus the
 same number as Alcæus, making eight of them to have been mortal,
 and the middle one immortal. Others assign it a hundred heads, &c.
 (*Heyne, ad Apollod.* 2, 5, 2.)

67—69. τὸ τρίτον αὐτ' ἐπὶ τοῖς, "*thirdly, again, in addition to these*
labours." τοῖς is by poetic usage for τούτοις.—Ἐρυμάνθιον κάπρον.

Χρυσόκερων ἔλαφον μετὰ ταῦτ' ἤγρευσε τέταρτον.

Πέμπτον δ', ὄρνιθας Στυμφαλίδας ἐξεδίωξεν.

Ἔκτον, Ἀμαζονίδος κόμισε ζωστήρα φαεινόν.

70

Ἐβδομον, Αὐγείου πολλὴν κόπρον ἐξεκάθηρεν.

Ὀγδοον, ἐκ Κρήτηθε πυρίπνοον ἤλασε ταῦρον.

Εἵνατον, ἐκ Θερήκης Διομήδεος ἤγαγεν ἵππους.

Γηρύονου, δέκατον, βόας ἤλασεν ἐξ Ἐρυθείης.

Ἐνδέκατον, κύνα Κέρβερον ἤγαγεν ἐξ Ἀΐδαο.

75

Δωδέκατον δ', ἤνεγκεν ἐς Ἑλλάδα χρύσεια μῆλα.

The Erymanthian boar, rushing forth from the mountain and forest of Erymanthus, in Arcadia, ravaged the country around Psophis.—*χρυσόκερων ἔλαφον*, &c. This was the stag, with golden horns, that frequented Mount Cerynæa, on the confines of Arcadia and Achaia. (*Pausan.* 7, 25.)—*πέμπτον δ'*, "*fifthly thereupon*."—*ὄρνιθας Στυμφαλίδας*, "*the Stympthalian birds*," so called from their infesting the woods around the Lake Stympthalis, in the north-eastern angle of Arcadia.—*ἐξεδίωξεν*, "*he chased away*." Hercules drove away the birds by the noise of a brazen rattle (*χάλκισα κρόταλα*) which he had received from Minerva.

70—72. *Ἀμαζονίδος*. This was the Amazonian Hippolyte. The seat of her rule was the country around the river Thermodon, in Pontus.—*ζωστήρα φαεινόν*, "*the bright girdle*." The *ζωστήρ* of the Amazons, as delineated in ancient sculpture, passed around the hips, exactly like the one worn by the Homeric heroes. It was not, as some suppose, immediately below the bosom. (*Winckelmann, Gesch. der Kunst des Alt.* vol. iii. p. 23.)—*Αὐγείου πολλὴν κόπρον ἐξεκάθηρεν*, "*he cleansed away the abundant dung of Augēas*," i. e. of the stables of Augēas. Hercules cleansed the stables of Augeas, king of Elis, by causing the collected waters of the Alphēus and Elian Penēus to pass through them. These stables, containing immense herds of cattle, had never before been cleansed.—*ἐκ Κρήτηθε*, an old poetic form of expression, tinged with pleonasm, for the later *ἐκ Κρήτης*. The ordinary termination is *-θεν*, but here the final *ν* is omitted in order to keep the preceding vowel short, which would otherwise be long by position. This is very frequently done.—*ἤλασε*, from *ἐλαύνω*.—*ταῦρον*. According to the ancient mythologists, this bull, after having been brought to Eurystheus by Hercules, was set at liberty, and, passing over the intermediate country to the Marathonian plain, became known as the Marathonian bull, subdued by Theseus. (*Apollod.* 2, 5, 7.)

73—76. *Διομήδεος ἵππους*. The horses of Diomedes, king of the Bistōnes in Thrace. They were fabled to have fed on human flesh.—*ἤγαγεν*, "*he brought* (to Mycenæ)."—*Γηρύονου*. According to Apollodorus (2, 5, 10), Geryon had a triple body, appearing as one down to the stomach, but branching off into three from the flanks and thighs.—*Ἐρυθείας*. Erythea, according to Apollodorus, was an island on the coast of Spain, and identical with Gadeira (Gades, or *Cádiz*). This, however, is all fable.—*Ἀΐδαο*, an old poetic form for *ᾠδου*.—*ἤνεγκεν*, from *φέρειν*.—*χρύσεια μῆλα*, "*the golden apples* (of the Hesperides)."

2. Ἡρακλέα μυθολογοῦσιν ἐκ Διὸς γενέσθαι. Οὗτος, ῥώμῃ σώματος πολὺ τῶν ἀπάντων διενέγκας, ἐπῆλθε τὴν οἰκουμένην, κολάζων μὲν τοὺς ἀδίκους, ἀναιρῶν δὲ τὰ τὴν χώραν ἀοίκητον
30 ποιοῦντα θηρία· πᾶσι δ' ἀνθρώποις τὴν ἐλευθερίαν περιποιήσας, ἀήττητος μὲν ἐγένετο καὶ ἄτρωτος, διὰ δὲ τὰς εὐεργεσίας ἀθανάτου τιμῆς ἔτυχε παρ' ἀνθρώποις.

3. Ἡρακλῆος παῖδός ὄντος ὀκταμηνιαίου, δύο δράκοντας ὑπερμεγέθεις Ἡρᾷ ἐπὶ τὴν αὐτοῦ εὐνὴν ἔπεμψε, διαφθαρῆναι τὸ βρέφος
85 θέλουσα. Ἐπιβοωμένης δὲ Ἀλκμήνης Ἀμφιτρυῶνα, Ἡρακλῆς διαναστὰς ἄγχων ἑκατέραις ταῖς χερσὶν αὐτοὺς διέφθειρεν.—4. Εὐρυσθεὺς ἐπέταξε τῷ Ἡρακλεῖ τοῦ Νεμέου λέοντος τὴν δορὰν κομίζειν. Τοῦτο δὲ ζῶον ἦν ἄτρωτον, ἐκ Τυφῶνος γεγεννημένον. Πορευόμενος οὖν ἐπὶ τὸν λέοντα, καὶ εἰς τὴν Νεμέαν ἀφικόμενος,
90 τὸν λέοντα ἐτόξευσε πρῶτον. Ὡς δὲ ἔμαθεν ἄτρωτον ὄντα, τῷ ῥοπάλῳ ἐδίωκε. Φυγόντος δὲ τοῦ λέοντος εἰς ἀμφίστομον σπήλαιον αὐτοῦ, Ἡρακλῆς τὴν ἐτέραν ἀπωκοδόμησεν εἴσοδον, διὰ δὲ τῆς ἐτέρας ἐπεισῆλθε τῷ θηρίῳ, καὶ περιθείς τὴν χεῖρα τῷ τραχήλῳ κατέσχευεν ἄγχων, ἕως ἐπνίξε, καὶ θέμενος ἐπὶ τῶν ὤμων,
95 ἐκόμιζεν εἰς Μυκῆνας.—5. Ἐκτον ἐπέταξεν ἄθλον αὐτῷ τὰς Στυμφαλίδας ὄρνιθας ἐκδιῶξαι. Ἦν δὲ ἐν Στυμφάλῳ, πῶλει τῆς Ἀρκαδίας, Στυμφαλὶς λεγομένη λίμνη, πολλῇ συνηρεφῆς ὕλη. Εἰς ταύτην ὄρνεις συνέφυγον ἄπλετοι. Ἀμνηχανοῦντος οὖν Ἡρακλῆος, πῶς ἐκ τῆς ὕλης τὰς ὄρνιθας ἐκβάλλῃ, χάλκεα κρέατα
100 δίδωσιν αὐτῷ Ἀθηνᾶ, παρ' Ἡφαίστου λαβοῦσα. Ταῦτα κρούων ἐπὶ τινος ὄρους τῇ λιμνῇ παρακειμένου, τὰς ὄρνιθας ἐφόβει. Αἱ

78. διενέγκας, from διαφέρω.—τὴν οἰκουμένην, “the habitable world.” Sup. γῆν.

85. Ἀλκμήνης. Alcmena, the mother of Hercules.—Ἀμφιτρυῶνα. Amphitryon, the reputed father of the hero.

90—94. ὡς δὲ ἔμαθεν ἄτρωτον ὄντα, “but when he perceived that he was invulnerable.” He observed that the arrows did not penetrate.—τὴν ἐτέραν εἴσοδον, “the one entrance:” ἕτερος, like *alter* in Latin, refers to one of two.—κατέσχευεν ἄγχων, “he kept squeezing it.” Lit. “he held on, squeezing it.”

95—103. ἐπέταξεν. Sup. Εὐρυσθεὺς.—ὄρνεις. Pausanias (8, 22) calls them ἀνδροφάγοι. According to some of the poets, they had iron wings, and shot forth their plumes from them like so many arrows.—χάλκεα κρέατα, “a brazen rattle.” Apollonius Rhodius (2, 1055) calls the

δὲ τὸν δοῦπον οὐχ ὑπομένουσai, μετὰ δέους ἀνίπταντο, καὶ τοῦτον τὸν τρόπον Ἑρακλῆς ἐτόξευσεν αὐτάς.

6. Λιβύης ἐβασίλευε παῖς Ποσειδῶνος, Ἀνταῖος, ὃς τοὺς ξένους ἀναγκάζων παλαίειν ἀνήρει. Τούτῳ δὲ παλαίειν ἀναγκαζόμενος, ⁵ Ἑρακλῆς, ἀράμενος ἄμμοσι μετέωρον, ἀπέκτεινε· ψαύοντα γὰρ γῆς ἰσχυρότατον συνέβη γίγνεσθαι. Διὸ καὶ Γῆς τινες ἔφασαν τοῦτον εἶναι παῖδα.—7. Μετὰ Λιβύην Ἑρακλῆς Αἴγυπτον δι-
 ἐξῆει. Ταύτης ἐβασίλευε Βούσιρις, Ποσειδῶνος παῖς. Οὗτος
 τοὺς ξένους ἔθυσεν ἐπὶ βωμῷ Διὸς, κατὰ τι λόγιον. Ἐννέα γὰρ ¹⁰
 ἔτη ἀφορία τὴν Αἴγυπτον κατέλαβε. Θράσιος δὲ ἐλθὼν ἐκ
 Κύπρου, μάντις τὴν ἐπιστήμην, ἔφη, τὴν ἀφορίαν παύσεσθαι, εἰὰν
 ξένον ἄνδρα τῷ Διὶ σφάζωσι κατ' ἔτος. Βούσιρις δὲ, ἐκείνον
 πρῶτον σφάζας τὸν μάντιν, πάντας τοὺς κατιόντας ξένους ἔσφαζε.
 Συλληφθεῖς οὖν καὶ Ἑρακλῆς τοῖς βωμοῖς προσεφέρετο· τὰ δὲ ¹⁵
 δεσμὰ διαρρήξας, τὸν τε Βούσιριν καὶ τὸν ἐκείνου παῖδα Ἀμφι-
 δάμαντα ἀπέκτεινεν.

8. Μεταστάντος δὲ Ἑρακλέους εἰς Θεοὺς, οἱ παῖδες αὐτοῦ,
 φυγόντες Εὐρυσθέα, ἦλθον εἰς Ἀθήνας, καὶ καθεσθέντες ἐπὶ τὸν
 Ἑλέου βωμόν, ἤξιον βοηθεῖσθαι. Εὐρυσθέως δὲ ἐκείνους ἐκδιδόναι ²⁰
 λέγοντος, καὶ πόλεμον ἀπειλοῦντες, οἱ Ἀθηναῖοι οὐκ ἐκδιδόντες
 αὐτοὺς πόλεμον πρὸς αὐτὸν ὑπέστησαν. Καὶ τοὺς μὲν παῖδας
 αὐτοῦ ἀπέκτειναν· αὐτὸν δὲ Εὐρυσθέα φεύγοντα ἐφ' ἄρματος κτείνει
 διώξας Ὑλλος, καὶ τὴν μὲν κεφαλὴν ἀποτεμὼν, Ἀλκμήνῃ δίδωσιν
 ἣ δὲ κερκίσι τοὺς ὀφθαλμοὺς ἐξώρυξεν αὐτοῦ. 25

instrument in question, χαλκίην πλατάνην.—ἐτόξευσεν αὐτάς. According to others, he merely drove them away. Compare the poetic extract just given.

6—12. ψαύοντα γὰρ γῆς, &c. "for it happened that he became very strong, whenever he touched the earth." Lit. "when touching."—διεξῆμ, from διέξιμι.—ἔθυσεν, "used to sacrifice."—τὴν ἐπιστήμην, "in his knowledge." Acc. of nearer definition.

15—25. προσεφέρετο, "was in the act of being brought near."—καθεσθέντες, from καθέζω, and used in a middle sense.—τὸν Ἑλέου βωμόν. The altar of Mercy stood in the middle of the ἀγορὰ or forum. (Pausan. 1, 17.)—λέγοντος, "bidding them," put for μελίσστος.—οἱ Ἀθηναῖοι, &c. instead of οἱ Ἀθηναῖοι οὐκ ἐξίδσαν, ἀλλὰ πόλεμον ὑπέστησαν.—Ὑλλος, one of the sons of Hercules.—κερκίσι. Heyne prefers κερκίδι in the singular.

VI. EXPEDITION OF THE ARGONAUTS.

1. Φρίξον, τὸν Ἀθάμαντος, μυθολογοῦσι, διὰ τὰς ἀπὸ τῆς μητρὸς ἐπιβουλὰς ἀναλαβόντα τὴν ἀδελφὴν Ἑλλην, φυγεῖν ἐκ τῆς Ἑλλάδος. Περαιουμένων δὲ αὐτῶν κατὰ τινὰ θεῶν πρόνοιαν ἐκ τῆς Εὐρώπης εἰς τὴν Ἀσίαν ἐπὶ κριοῦ χρυσομάλλου, τὴν μὲν 30 παρθένον ἀποπείσῃ εἰς τὴν Θάλασσαν, ἣν ἀπ' ἐκείνης Ἑλλήσποντον ὀνομασθῆναι· τὸν δὲ Φρίξον εἰς τὸν Πόντον πορευθέντα κατενεχθῆναι μὲν πρὸς τὴν Κολχίδα, κατὰ τέ τι λόγιον θύσαντα τὸν κριὸν, ἀναθεῖναι τὸ δέρας εἰς τὸ τοῦ Ἄρεος ἱερὸν. Μετὰ δὲ ταῦτα βασιλεύοντι τῆς Κολχίδος Αἰήτῃ χρησμὸν ἐκπέσειν, ὅτι τότε 35 καταστρέψει τὸν βίον, ὅταν ξένοι καταπλεύσαντες τὸ χρυσόμαλλον δέρας ἀπενέγκωσι. Διὰ δὲ ταύτας τὰς αἰτίας, καὶ διὰ τὴν ἰδίαν ὁμύτητα καταδείξαι θύειν τοὺς ξένους, ἵνα διαδοθείσης τῆς φήμης εἰς ἅπαντα τόπον περὶ τῆς Χόλχων ἀγριότητος, μηδεὶς τῶν ξένων ἐπιβῆναι τολμήσαι τῆς χώρας.
- 40 2. Τῷ Περίφ, τῆς Ἰώλκοῦ ἐν Θεσσαλίᾳ βασιλεῖ, ἐθέσπισεν ὁ θεὸς, τὸν μονοσάνδαλον φυλάσσειν. Τὸ μὲν οὖν πρῶτον ἡγνῶει τὸν χρησμὸν ὕστερον δὲ αὐτὸν ἔγνω. Τελῶν γὰρ ἐπὶ τῇ θαλάσσῃ Ποσειδῶνι θύσαν, ἄλλους τε πολλοὺς ἐπὶ ταύτῃ, καὶ τὸν Ἰάσονα

26—32. διὰ τὰς ἀπὸ τῆς, “in consequence of the plots of their mother-in-law,” i. e. of Juno. Lit. “in consequence of the plots proceeding from their mother-in-law.” The prep. ἀπὸ imparts additional strength to the meaning, as is apparent from the literal translation.—αὐτῶν, referring to Phryxus and Helle.—κατὰ τινὰ θεῶν πρόνοιαν, “in accordance with a certain providential admonition on the part of the gods.”—ἀποπείσῃ, from ἀποπίπτω.—ἣν, for καὶ ταύτην. The plainer Greek for the whole clause would be, ἥ ἀπ' ἐκείνης Ἑλλήσποντος ὀνομασθῆναι λέγεται.—κατενεχθῆναι, from καταφέρω.

34—39. ἐκπέσειν, depending on μυθολογοῦσι understood.—ἀπενέγκωσι, from ἀποφέρω.—καταδείξαι, θύειν τοὺς ξένους, “he introduced the custom of sacrificing strangers.” More lit. “he pointed out, or indicated, the sacrificing of strangers.”—τολμήσαι, optative mood, and the final syllable being long, the acute accent stands, of course, on the penult. On the other hand, in τολμᾶν of the infinitive, the final syllable is considered short in accentuation, and hence the circumflex accent is placed on the penult, the first aorist infin. act. being always accented on the penultimate syllable.

41, 42. φυλάσσειν, “to beware of.” Lit. “to guard himself against.” Observe the force of the middle.—ἡγνῶει, “he understood not.”—ἔγνω, “he discovered its meaning.”

μετεπέμψατο. Ὁ δὲ πόθῳ γεωργίας ἐν τοῖς χωρίοις διατελῶν, ἔσπευσεν ἐπὶ τὴν Δυσίαν. Διαβαίνων δὲ ποταμὸν Ἀναυρον, ἐξ- 45 ἦλθε μονοσάνδαλος, τὸ ἕτερον ἀπολέσας ἐν τῷ ῥεῖθρῳ πέδιλον. Θεασάμενος δὲ Πελίας αὐτὸν, καὶ τὸν χρησμὸν συμβαλὼν, ἡρώτα προσελθὼν, τί ἂν ἐποίησεν, ἐξουσίαν ἔχων, εἰ λόγιον ἦν αὐτῷ πρὸς τίνος φρονεuthήσεσθαι τῶν πολιτῶν; Ὁ δὲ ἔφη, τὸ χρυσόμαλλον δέρας προσέταττον ἂν φέρειν αὐτῷ. Τοῦτο Πελίας ἀκούσας, 50 εὐθύς ἐπὶ τὸ δέρας ἔλθειν ἐκέλευσεν αὐτόν. Τοῦτο δὲ ἐν Κόλχοις ἦν, ἐν Ἀρεος ἄλσει κρεμáμενον ἐκ δρυὸς, ἐφρουρεῖτο δὲ ὑπὸ δράκοντος αὐπνου.—Ἐπὶ τοῦτο πεμπόμενος Ἰάσων, Ἄργον παρεκάλεσε τὸν Φρίξου· κάκεινος, Ἀθηνᾶς ὑποθεμένης, πεντηκόντορον ναῦν κατεσκεύασε, τὴν προσαγορευθεῖσαν ἀπὸ τοῦ κατασκευά- 55 σαντος Ἀργῷ· κατὰ δὲ τὴν πῶρραν ἐνήρμωσεν Ἀθηνᾶ φωνῇεν ρηγοῦ τῆς Δωδωνίδος ξύλον ὥς δὲ ἡ ναῦς κατεσκευάσθη, χρώμένῳ ὁ θεὸς πλεῖν ἐπέτρεψε, συναθροίσαντι τοὺς ἀρίστους τῆς Ἑλλάδος.

3. Οὗτοι ναυαρχοῦντος Ἰάσονος ἀναχθέντες καταπλῶσιν εἰς 60 τὴν τῆς Θράκης Σαλμυδησὸν, ἐνθα ᾤκει Φινεὺς μάντις, τὰς ὕψεις πεπηρωμένος. Τοῦτον οἱ μὲν Ἀγήνορος εἶναι λέγουσιν, οἱ δὲ Ποσειδῶνος υἱόν· καὶ πηρωθῆναι φασὶν αὐτόν, οἱ μὲν ὑπὸ θεῶν, ὅτι προῦλεγε τοῖς ἀνθρώποις τὰ μέλλοντα, οἱ δὲ, ὑπὸ Βορέου καὶ τῶν Ἀργοναυτῶν, ὅτι, πεισθεὶς μητρυιᾷ, τοὺς ἰδίους ἐτύφλωσε παῖδας. 65

44—50. ἐν τοῖς χωρίοις, "*in the country.*" More lit. "*in the fields.*" καὶ τὸν χρησμὸν συμβαλὼν, "*and having compared the oracle,*" i. e. with the condition in which he saw Jason; namely, *μονοσάνδαλος*.—τί ἂν ἐποίησεν, "*what he would do.*"—ἐξουσίαν ἔχων, "*in case he had the power.*" ἐξουσίαν ἔχων is here equivalent to εἰ ἐξουσίαν ἔχοι.—πρὸς τίνος τῶν πολιτῶν, "*by one of his own countrymen.*" More lit. "*by one of the citizens.*"—προσίταττον ἂν αὐτῷ, "*I would order him.*"

54—58. Ἀθηνᾶς ὑποθεμένης, "*Minerva having suggested the idea,*" i. e. at the suggestion of Minerva.—φωνῇεν ξύλον, "*a vocal beam.*" Lit. "*a speaking piece of timber.*"—χρώμένῳ ὁ θεὸς, &c. "*the god directed Jason, on his consulting the oracle.*" Sup. Ἰάσωνι after χρώμένῳ.—ὁ θεὸς, referring to the deity, whose oracle was consulted, probably Apollo at Delphi.—συναθροίσαντι, "*after he had collected together.*"

60—69. ἀναχθέντες, "*having weighed anchor.*" Pass. for the mid.—προῦλεγε, for προέλεγε.—τὰ μέλλοντα, "*the future.*" Lit. "*the things about to happen.*" Sup. γίνεσθαι.—μητρυιᾷ. Idæa. (*Apollod.* 3, 15, 3.)—τοὺς ἰδίους παῖδας, referring to his two sons, Plexippus and Pandion, whom he had by his previous wife Cleopatra. (*Apollod.* l. c.)

Ἔπεμψαν δὲ αὐτῷ καὶ τὰς Ἀρπυίας οἱ θεοί. Πτερωταὶ δὲ ἦσαν αὗται, καὶ ἐπειδὴ τῷ Φινεῖ παρετίθετο τράπεζα, ἐξ οὐρανοῦ καθιπτάμεναι, τὰ μὲν πλείονα ἀνῆρπαζον, ὀλίγα δὲ ὅσα ὁσμῆς ἀνάπλεα κατέλειπον, ὥστε μὴ δυνάσθαι προσενέγκασθαι. Βουλο-
 μένοις δὲ τοῖς Ἀργοναύταις τὰ περὶ τοῦ πλοῦ μαθεῖν, ὑποδή-
 70 σεσθαι τὸν πλοῦν ἔφη, τῶν Ἀρπυιῶν αὐτὸν ἐὰν ἀπαλλάξωσιν. Οἱ δὲ παρέβησαν αὐτῷ τράπεζαν ἰδεσμάτων. Ἀρπυιαὶ δὲ ἐξαίφνης σὺν βοῇ καταπτᾶσαι τὴν τροφὴν ἤρπαζον. Θεασάμενοι δὲ οἱ Βορέου παῖδες, Ζήτης καὶ Κάλαις, ὄντες πτερωτοί, σπασάμενοι τὰ ξίφη, δι' ἄερος ἐδίωκον. Ἦν δὲ ταῖς Ἀρπυίας χρεῶν τεθνάναι
 75 ὑπὸ τῶν βορέου παίδων· τοῖς δὲ Βορέου παισὶ, τότε τελευτήσιν, ὅτε ἂν διώκοντες μὴ καταλάβωσι. Διωκομένων δὲ τῶν Ἀρπυιῶν, ἡ μὲν εἰς ποταμὸν τινα ἐμπίπτει, ἡ δὲ ἑτέρα μέχρις Ἐχινάδων ἦλθε νήσων, αἷ νῦν ἀπ' ἐκείνης Στροφάδες καλοῦνται· ἐστράφη γὰρ, ὡς ἦλθεν ἐπὶ ταύτας, καὶ γενομένη κατὰ τὴν ἡϊόνα ὑπὸ
 80 καμάτου πίπτει σὺν τῷ διώκοντι. Ἀπολλώνιος δὲ ἕως Στροφάδων νήσων φησὶν αὐτὰς διωχθῆναι, καὶ μηδὲν παθεῖν, δούσας ὄρκον, τὸν Φινέα μηκέτι ἀδικήσιν.

4. Ἀπαλλαγεῖς δὲ τῶν Ἀρπυιῶν, Φινεὺς ἐμήνυσεν τὸν πλοῦν τοῖς Ἀργοναύταις, καὶ περὶ τῶν Συμπληγάδων ὑπέθετο πετρῶν
 85 τῶν κατὰ τὴν τοῦ Πόντου εἴσοδον. Ἦσαν δὲ ὑπερμεγέθεις αὗται,

—ἐπέμψαν δὲ αὐτῷ οἱ θεοί, "*thereupon the gods sent against him.*"—ὀλίγα ὅσα, "*only a few.*"—προσενέγκασθαι, "*to carry them to his lips,*" from προσφέρω. Observe the force of the middle.

70—75. τὰ περὶ τοῦ πλοῦ, "*the things relating to their voyage.*"—τράπεζαν ἰδεσμάτων. Sup. ἀνάπλεων, as agreeing with τράπεζαν.—καταπτᾶσαι, from καθίπτομαι.—ἦν δὲ χρεῶν, "*now it was fated.*"

77, 78. ὅτε ἂν, equivalent to ὅταν.—μὴ καταλάβωσι. Sup. τὸ διωκόμενον.—Ἐχινάδων. Apollodorus makes a singular error in geography. The islands called Echinades were at the mouth of the river Achelous, which separated Acarnania from Aetolia, whereas the Strophades were far to the south, off the coast of the lower part of Elis. It cannot be said, in his defence, that the earlier name of the Strophades was probably Echinades, and that there were thus two clusters of the same name; for the first name of the Strophades was Πλωταί, the Plotæ. (Heyne, *ad loc.*)

80—82. γενομένη κατὰ τὴν ἡϊόνα, "*having reached the shore.*"—πίπτει, "*she falls and dies.*"—Ἀπολλώνιος. Apollonius, the author of a poem on the Argonautic expedition.—δούσας, acc. plur. fem. 2d aor. part. act. of δίδωμι.

86, 87. τῶν κατὰ τὴν, &c. "*that are at the entrance of the Eurine.*"

συγκρουόμεναι δὲ ἀλλήλαις, ὑπὸ τῆς τῶν πνευμάτων βίας, τὸν διὰ Θαλάσσης πόρον ἀπέκλειον. Ἐφέρετο δὲ πολλή μὲν ἀπ' αὐτῶν ὁμίχλη, πολὺς δὲ πάταγος ἦν δὲ ἀδύνατον καὶ τοῖς πετεινοῖς δι' αὐτῶν ἐλθεῖν. Εἶπεν οὖν αὐτοῖς ἀφεῖναι πελειάδα διὰ τῶν πετρῶν, καὶ ταύτην εἰάν μὲν ἴδωσι πωθεῖσαν, διαπλεῖν καταφρονούντας· εἰάν δὲ ἀπολομένην, μὴ πλεῖν βιάζεσθαι. Ταῦτα ἀνήγοντο ἀκούσαντες, καὶ, ὥς πλησίον ἦσαν τῶν πετρῶν, ἀφίᾳσιν ἐκ τῆς πρῶρας πελειάδα· τῆς δὲ ἰπταμένης, τὰ ἄκρα τῆς οὐρᾶς ἢ σύμπτωσις τῶν πετρῶν ἀπέθέρισεν. Ἀναχωρούσας οὖν ἱπιτηρήσαν- 90
τες τὰς πέτρας, μετ' εἰρεσίας ἐντόνου, συλλαβομένης Ἥρας, διῆλθον, τὰ ἄκρα τῶν ἀφλάστων τῆς νηὸς περικοπίσης. Αἱ μὲν οὖν Συμπληγάδες ἔκτοτε ἔστησαν χρεῶν γὰρ ἦν αὐταῖς, νηὸς περαιωθείσης, στῆναι παντελῶς.

5. Οἱ δὲ Ἀργοναῦται, παραπλεύσαντες Θερμῳδοντα καὶ 100
Καύκασον, ἐπὶ Φᾶσιν ποταμὸν ἦλθον. Οὗτος τῆς Κολχικῆς ἐστὶ γῆς. Καθορμισθείσης δὲ τῆς νηὸς, ἤκε πρὸς Αἰήτην Ἰάσων, καὶ τὰ ἐπιταγέντα ὑπὸ Πελίου λέγων, παρεκάλει δοῦναι τὸ δέρας αὐτῷ· ὁ δὲ δώσειν ὑπέσχετο, εἰάν τοις χαλκόποδας ταύρους μόνος καταζεύξῃ· ἦσαν δὲ ἄγριοι παρ' αὐτῷ οὗτοι ταῦροι δύο, 105
μεγέθει διαφέροντες, δῶρον Ἡφαίστου, οἳ χαλκοῦς μὲν εἶχον πόδας, πῦρ δὲ ἐκ στομάτων ἐφύσων. Τούτους αὐτῷ ζεύξαντι ἐπιτάσσεται

The Symplegades were at the upper extremity of the Thracian Bosphorus, where it opened into the Euxine Sea.—*συγκρουόμεναι δὲ ἀλλήλαις.* Hence their name, from *σιν*, “together,” and *πλήσσω*, “to strike,” or “dash.” They were also called *Cyanææ* (Κυανίαι), from their dark colour.

91—99. *καταφρονούντας*, “despising them,” i. e. caring nothing for their threatening movements.—*εἰάν δὲ ἀπολομένην.* Sup. ἴδωσιν αὐτήν.—*μὴ πλεῖν βιάζεσθαι*, “not to force a passage.” Lit. “not to force a sailing (through).”—*ἢ σύμπτωσις*, “the collision.”—*συλλαβομένης Ἥρας*, “Juno having aided.”—*τὰ ἄκρα τῶν ἀφλάστων*, &c. “the ship having the extremity of her stern ornaments shorn away.”—*ἔστησαν*, “stood still.”—*στῆναι παντελῶς*, “to stop completely.”

100—107. *Θερμῳδοντα καὶ Καύκασον.* The Thermēdon was a river of Pontus. Of course a considerable intervening space of coast must be imagined between this and what the writer calls Caucasus.—*ἐπιταγέντα*, from *ἐπιτάσσω*.—*ὑπέσχετο*, from *ὑπισχίνομαι*.—*ἐφύσων*, from *φυσάω*.—*τούτους*, &c. The order is, *ἐπιτάσσεται αὐτῷ ζεύξαντι τούτους*, *σπείρειν ἰδίῃτα δράκοντος*.—*ζεύξαντι*, “after he had yoked.”

108—109. *εἶχε γὰρ, λαβὼν*, &c. “for he had in his possession, having

σπείρειν δράκοντος ὀδόντας· εἶχε γὰρ λαβὼν παρ' Ἀθηνᾶς τοὺς ἡμίσεις ὧν Κάδμος ἔσπειρεν ἐν Θήβαις.

6. Ἀποροῦντος δὲ τοῦ Ἰάσονος, πῶς ἂν δύναιτο τοὺς ταύρους καταζεύξαι, Μήδεια αὐτοῦ ἔρωτα ἴσχει ἣν δὲ αὕτη θυγάτηρ Αἰήτου καὶ Ἰδυίας τῆς Ὠκεανοῦ, φαρμακίς. Δεδοικυῖα δὲ, μὴ πρὸς τῶν ταύρων διαφθαρεῖν, κρύφα τοῦ πατρὸς συνεργήσκειν αὐτῷ
5 πρὸς τὴν κατάζευξιν τῶν ταύρων ἐπηγγείλατο, καὶ τὸ δέρας ἐγχειρίειν, ἐὰν ὁμόσῃ αὐτὴν ἔξκειν γυναῖκα, καὶ εἰς Ἑλλάδα σύμπλουν ἀγάγῃται. Ὁμόσαντος δὲ Ἰάσονος, φάρμακον δίδωσιν, ᾧ καταζευγνύναι μέλλοντα τοὺς ταύρους ἐκέλευσε χεῖσαι τὴν τε ἄσπίδα, καὶ τὸ δόρυ, καὶ τὸ σῶμα· τούτῳ γὰρ χρισθέντα, ἔφη,
10 πρὸς μίαν ἡμέραν μῆτε ὑπὸ πυρὸς ἀδικηθήσεσθαι, μῆτε ὑπὸ σιδήρου. Ἐδήλωσε δὲ αὐτῷ, σπειρομένων τῶν ὀδόντων, ἐκ γῆς ἄνδρας μέλλειν ἀναδύεσθαι ἐπ' αὐτὸν καθωπλισμένους, οὓς ἐπειδὴν ἀθρόους θεάσεται, ἐκέλευσε βάλλειν εἰς μέσον λίθους ἄποθεν· ὅταν δὲ ὑπὲρ τούτου μάχωνται πρὸς ἀλλήλους, τότε κτείνειν αὐτούς.

15 7. Ἰάσων δὲ τοῦτο ἀκούσας, καὶ χρισάμενος τῷ φαρμάκῳ, παραγενόμενος εἰς τὸ τοῦ νεῷ ἄλσος, ἐμάστευσε τοὺς ταύρους, καὶ σὺν πολλῷ πυρὶ ὀρμήσαντας αὐτοὺς κατέζευξε. Σπείροντος δὲ αὐτοῦ τοὺς ὀδόντας, ἀνέτελλον ἐκ τῆς γῆς ἄνδρες ἑνοπλοὶ· ὁ δὲ,

received them from Minerva, the one-half of those which Cadmus had sown at Thebes." The expression εἶχε λαβὼν is more definite than εἰλόφει would have been, and is analogous, moreover, to the Latin *habebat acceptos*.—ὧν, by attraction for οὓς. The full clause would be τοὺς ἡμίσεις τούτων ὀδόντων οὓς, &c.—ἔσπειρειν, the aorist.

2—6. αὐτοῦ ἔρωτα ἴσχει, "*conceives a passion for him.*"—τῆς Ὠκεανοῦ, "*the daughter of Oceanus,*" i. e. one of the Oceanides.—ἐγχειρίειν, Attic contracted fut. for ἐγχειρίσειν, from ἐγχειρίζω.—ὁμόσῃ, from ὁμνυμι.

7—9. φάρμακον, "*an unguent,*" i. e. a magic preparation.—καταζευγνύναι μέλλοντα, "*when about to yoke.*" The whole clause, being arranged at the same time in the order of construction, is equivalent to καὶ ἐκέλευσεν αὐτὸν, μέλλοντα καταζευγνύναι τοὺς ταύρους, χεῖσαι τούτῳ τὴν τε ἄσπίδα, &c.

11—14. ἐδήλωσε δὲ αὐτῷ, "*she pointed out to him, moreover,*" i. e. she warned him.—μέλλειν ἀναδύεσθαι, "*will arise.*" More lit. "are going to arise."—καθωπλισμένους, "*in full armour.*"—οὓς ἐπειδὴν, &c. equivalent to καὶ ἐπειδὴν θεάσεται αὐτοὺς ἀθρόους.—ὑπὲρ τούτου, "*by reason of this,*" i. e. by reason of the stones being cast among them.

15—20. χρισάμενος, "*having anointed himself,*" i. e. his person and his arms. Observe the force of the mid.—ὀρμήσαντας, "*having rushed upon him.*"—ἀνέτελλον. The imperf. here is very graphic. The armed

ἔπου πλείονας ἰώρα, βάλλων ἐξ ἀφανοῦς λίθους πρὸς αὐτοὺς, μαχομένους πρὸς ἀλλήλους προσιῶν, ἀνήρει. Κατεζευγμένων 20 δὲ τῶν ταύρων, οὐκ εἰδίδου τὸ δέρας Αἰήτης· ἐβούλετο δὲ τὴν τε Ἀργῶ καταφλέξαι, καὶ κτεῖναι τοὺς ἐμπλέοντας. Φθάσασα δὲ Μῆδεια, τὸν Ἰάσονα νυκτὸς ἐπὶ τὸ δέρας ἤγαγε, καὶ τὸν φυλάσσοντα δράκοντα κατακοιμίσασα τοῖς φαρμάκοις, μετὰ Ἰασονος ἔχουσα τὸ δέρας ἐπὶ τὴν Ἀργῶ παρεγένετο. Συνείπετο δὲ αὐτῇ 25 καὶ ὁ ἀδελφὸς Ἀψυρτος, Οἱ δὲ νυκτὸς μετὰ τούτων ἀνήχθησαν.

8. Πελίας δὲ, ἀπογνοὺς τὴν ὑποστροφὴν τῶν Ἀργοναυτῶν, Αἴσονα, τὸν Ἰάσονος πατέρα, κτεῖναι ἤθελεν· ὁ δὲ, αἰτησάμενος ἑαυτὸν ἀνελεῖν, θυσίαν ἐπιτελῶν, ἀδεῶς ταύρου αἷμα σπασάμενος 30 ἀπέθανεν. Ἡ δὲ Ἰάσονος μήτηρ, ἐπαρασασμένη Πελίᾳ, νήπιον ἀπολιποῦσα παῖδα Πρύμαχον, ἑαυτὴν ἀνήρτησε. Πελίας δὲ καὶ τὸν καταλειφθέντα παῖδα ἀπέκτεινεν αὐτῆς. Ὁ δὲ Ἰάσων κατελθὼν, τὸ μὲν δέρας ἔδωκε· περὶ ᾧ δὲ ἡδίκηθη μετελθεῖν ἐθέλων, παίρδν ἐξεδέχετο. Καὶ τότε μὲν ἐς Ἰσθμὸν μετὰ τῶν ἀριστέων 35 πλεύσας, ἀνέθηκε τὴν ναῦν Ποσειδῶνι· αὐτῷ δὲ Μῆδειαν παρακαλεῖ ζητεῖν, ὅπως Πελίας αὐτῷ δίκας ὑποσχῇ. Ἡ δὲ εἰς τὰ βασίλεια τοῦ Πελίου παρελθοῦσα πείθει τὰς θυγατέρας αὐτοῦ, τὸν

men kept rising from the ground as fast as he sowed the teeth.—ἔπου πλείονας ἰώρα, "where he saw a number (collected together)." Lit. "more (than one or two)." The imperf. ἰώρα shows that the reference here is to detached parties.—μαχομένους πρὸς ἀλλήλους. They fell into a dispute with one another about the stones, imagining that some one of their own number had thrown them.

23—30. νυκτὸς, "by night." Part of time is put in the gen.—φυλάσσοντα. Sup. αὐτό.—τοῖς φαρμάκοις, "by her magic preparations," i. e. by throwing it something to eat, which lulled it to sleep.—ἀπογνοὺς, "having given up all idea of," from ἀπογινώσκω.—ταύρου αἷμα σπασάμενος, "having drunk bull's blood," which, according to Pliny, xi. 38, is mortal, because it coagulates or thickens in an instant. This was a very common mode of self-destruction among the ancients. Themistocles is said to have ended his days by the same means. (*Plutarch, Vit. Them.*)

34—37. περὶ ᾧ ἡδίκηθη, "for the things in which he had been wronged," i. e. for the injuries he had received at the hands of Pelias: ᾧ is by attraction for αὐτό, and the clause is equivalent to περὶ τῶν ἀδικημάτων αὐτοῦ ἡδίκηθη ὑπὸ τοῦ Πελίου.—καιρὸν ἐξεδέχετο, "he waited for an opportunity."—αὐτῷ δίκας ὑποσχῇ, "may render him full atonement." ὑποσχῇ from ὑπέρχω. Observe the force of the plural in δίκας.

πατέρα κρεουργῆσαι καὶ καθεψῆσαι, διὰ φαρμάκων αὐτὸν ἐπαγ-
 40 γελλομένη ποιήσῃν νέον καὶ, τοῦ πιστεῦσαι χάριν, κρῖον μελίσσασα
 καὶ καθεψῆσασα, ἐποίησεν ἄρνα. Αἱ δὲ πιστεύσασαι, τὸν πατέρα
 κρεουργοῦσι καὶ καθεψοῦσιν. Ἀκαστος δὲ μετὰ τῶν τὴν Ἰωλκὸν
 οἰκούντων τὸν πατέρα θάπτει, τὸν δὲ Ἰάσονα μετὰ τῆς Μηδείας
 τῆς Ἰωλκοῦ ἐκβάλλει.

VII. MISCELLANEOUS FABLES.

45 1. Ὀρφεὺς, Καλλιόπης Μούσης καὶ Οἰάγρου υἱὸς, ἄδων ἐκίνε
 λίθους τε καὶ δένδρα. Ἀποθανούσης δὲ Εὐρυδίκης, τῆς γυναικὸς
 αὐτοῦ, δηχθείσης ὑπὸ ὄφews, κατῆλθεν εἰς Ἅδου, καὶ Πλούτωνα
 ἔπεισεν ἀναπέμψαι αὐτήν. Ὁ δὲ ὑπέσχετο τοῦτο ποιήσῃν, ἂν
 μὴ πορευόμενος Ὀρφεὺς ἐπιστραφῇ, πρὶν εἰς τὴν οἰκίαν αὐτοῦ
 50 παραγενέσθαι. Ὁ δὲ ἀπιστῶν ἐπιστραφεὶς ἐθεάσατο τὴν γυναῖκα
 ἣ δὲ πάλιν ὑπέστρεψεν.

2. Πολλοὶ τῶν ποιητῶν φασί, Φαέθοντα τὸν Ἥλιου μὲν υἱόν,
 παῖδα δὲ τὴν ἡλικίαν ὄντα, πείσαι τὸν πατέρα, μίαν ἡμέραν παρα-
 χωρῆσαι τοῦ τεθρίππου. Συγχωρηθέντος δὲ αὐτῷ τούτου, τὸν μὲν
 55 Φαέθοντα ἐλαύνοντα τὸ τέθριππον, μὴ δυνάσθαι κρατεῖν τῶν ἡνῶν,
 τοὺς δὲ ἵππους, καταφρονήσαντας τοῦ παιδὸς, ἐξενεχθῆναι τοῦ
 συνθήους δρόμου καὶ τὸ μὲν πρῶτον κατὰ τὸν οὐρανὸν πλανωμένους
 ἐκπυρῶσαι τοῦτον, καὶ ποιῆσαι τὸν νῦν γαλαξίαν καλούμενον
 κύκλον μετὰ δὲ ταῦτα, πολλὴν τῆς οἰκουμένης κατακαίειν χώ-

39—41. διὰ φαρμάκων, "*by means of drugs.*"—νέον, "*young again.*"—
 τοῦ πιστεῦσαι χάριν, "*for the sake of inspiring them with confidence.*"
 Lit. "*for the sake of their trusting (in her).*"—πιστεύσασαι, "*having*
confided."

45—50. ἄδων, "*by singing,*" i. e. by the power of song.—δηχθείσης,
 from δάκνω.—εἰς Ἅδου, "*to hades.*" Sup. δῶμα or οἶκον.—ὑπέσχετο, from
 ὑπισχνέομαι.—πορευόμενος, "*as he goes along,*" i. e. on his way back to
 the upper world.—ἀπιστῶν, "*disobeying,*" equivalent here to ἀπειθῶν.

53—60. τὴν ἡλικίαν, "*in years.*" Acc. of nearer definition.—παρα-
 χωρῆσαι τοῦ τεθρίππου, "*to yield up to him his four-horse car.*" Lit. "*to*
retire from his four-horse car (for him)."—κρατεῖν τῶν ἡνῶν, "*to manage*
the reins." Lit. "*to control the reins.*" The verb κρατεῖν here governs
 the gen. as being equivalent, in fact, to κράτος ἔχειν.—ἐξενεχθῆναι, from
 ἐκφέρω.—πλανωμένους, "*wandering.*" Mid. voice.—καὶ ποιῆσαι τὸν νῦν,
 &c. "*and formed the circular path which is now called the milky way,*"

ραν. Διὸ καὶ τὸν Δία, ἀγανακτήσαντα ἐπὶ τοῖς γεγενημένοις, 60
 περαυνῶσαι μὲν τὸν Φαέθοντα, ἀποκαταστῆσαι δὲ τὸν Ἥλιον ἐπὶ
 τὴν συνήθη πορείαν. Τοῦ δὲ Φαέθοντος πεσόντος πρὸς τὰς ἐκβολὰς
 τοῦ νῦν Πάδου καλουμένου ποταμοῦ, τὸ δὲ παλαιὸν Ἑριδανοῦ
 προσαγορευομένου, θρηῆσαι μὲν τὰς ἀδελφὰς αὐτοῦ τὴν τελευτήν,
 διὰ δὲ τὴν ὑπερβολὴν τῆς λύπης μετασχηματισθῆναι τὴν φύσιν, 65
 γινομένης αἰγείρους. Ταῦτας δὲ κατ' ἐνιαυτὸν κατὰ τὴν αὐτὴν
 ὥραν δάκρυον ἀφίεναι, καὶ τοῦτο πηγνύμενοι ἀποτελεῖν τὸ καλού-
 μενον ἤλεκτρον.

3. Προμηθεὺς, Ἰαπετοῦ καὶ Ἀσίας υἱός, ἐξ ὕδατος καὶ γῆς
 ἀνθρώπους πλάσας, ἔδωκεν αὐτοῖς καὶ πῦρ, λάθρα Διὸς, ἐν νάρ- 70
 θῃ κρύψας. Ὡς δὲ ᾔσθετο Ζεὺς, ἐπέταξεν Ἡφαιστῳ τῷ
 Καυκάσῳ ὄρει τὸ σῶμα αὐτοῦ προσηλωσαι. Τοῦτο δὲ Σκυθικὸν
 ὄρος ἐστίν. Ἐν δὲ τούτῳ προσηλωθεὶς Προμηθεὺς πολλῶν ἐτῶν
 ἀριθμὸν διετέλεσε. Καθ' ἑκάστην δὲ ἡμέραν ἀετὸς ἐφιπτάμενος,
 τὸ ἥπαρ αὐτοῦ ἐνέμετο, αὐξάνόμενον διὰ νυκτός. Καὶ Προμη- 75
 θεὺς μὲν πυρὸς κλαπέντος δίκην ἔτινε ταύτην, μέχρις Ἡρακλῆς
 αὐτὸν ἔλυσεν.

4. Προμηθεὺς δὲ παῖς Δευκαλίων ἐγένετο. Οὗτος βασιλεύων
 τῶν περὶ τὴν Φθίαν τόπων, γαμεῖ Πύρρην, τὴν Ἐπιμηθέως καὶ
 Πανδώρας, ἣν ἔπλασαν οἱ θεοὶ πρώτην γυναῖκα. Ἐπεὶ δὲ 80
 ἀφανίσαι Ζεὺς τὸ χαλκοῦν γένος ἠθέλησεν, ὑποθεμένου Προμη-

i. e. the arched or curved path.—ἐπὶ τοῖς γεγενημένοις, “at what had taken place.”

62—67. τὰς ἐκβολὰς. The ancients gave the Po seven mouths.—τοῦ νῦν καλουμένου, “of what is now called.”—τὸ δὲ παλαιὸν προσαγορευομένου, “but was anciently styled.”—κατ' ἐνιαυτὸν, “yearly.”—ἀποτελεῖν, “makes.”

70—76. καὶ πῦρ, “fire also.”—ἐν νάρθηκι, “in a stalk of the ferula.” The νάρθηξ of the Greeks is our *ferula*, or *giant fennel*. It is a large plant, growing to the height of six or eight feet. The stalk is thick, and full of a fungous pith, fit for tinder, and used for that purpose even at the present day in Sicily. Hence the fable, that Prometheus stole the celestial fire, and brought it to earth in a stalk of the ferula. (Consult Martyn, ad Virgil. Eclog. 10, 25.)—ᾔσθετο, from αἰσθάνομαι.—προσηλωθεὶς, following διετέλεσε in construction.—ἀριθμὸν, “for a period.” Lit. “for a number.”—αὐξάνόμενον, “which grew again.” Lit. “increasing.”—κλαπέντος, 2d aor. part. pass. of κλέπτω.

78—83. βασιλεύων, governing the gen. as being equivalent to βασιλεὺς ὢν.—πρώτην γυναῖκα, “as the first female.”—τὸ χαλκοῦν γένος, “the brazen race,” i. e. the race of the brazen age.—ὑποθεμένου, “having suggested

Δέως, Δευκαλίων τεκτηνόμενος λάρνακα, καὶ τὰ ἐπιτήδεια ἐν-
 Δέμενος, εἰς ταύτην μετὰ Πύρρᾳ εἰσέβη. Ζεὺς δὲ πολὺν ὑπερὺν
 ἀπ' οὐρανοῦ χέας, τὰ πλεῖστα μέρη τῆς Ἑλλάδος κατέκλυσεν
 85 ὥστε διαφθαρῆναι πάντας ἀνθρώπους, ὀλίγων χωρὶς, οἳ συνέφυγον
 εἰς τὰ πλησίον ὑψηλὰ ὄρη. Δευκαλίων δὲ, ἐν τῇ λάρνακι διὰ
 τῆς θαλάσσης φερόμενος ἐφ' ἡμέρας ἑνέα καὶ νύκτας ἴσας, τῷ
 Παρνασσῷ προσίσχει, καὶ κεῖ, τῶν ὄμβρων παῦλαν λαβόντων,
 ἐκβάς ἔθυσε Διὶ Φυξίῳ. Ζεὺς δὲ, πέμψας Ἑρμῆν πρὸς αὐτὸν,
 90 ἐπέτρεψεν αἰτεῖσθαι ὃ τι βούλεται· ὁ δὲ αἰρεῖται ἀνθρώπους αὐτῷ
 γενέσθαι. Καὶ, Διὸς ἐπὶόντος, ὑπὲρ κεφαλῆς αἵρων ἔβαλε λί-
 θους, καὶ οὓς μὲν ἔβαλε Δευκαλίων, ἄνδρες ἐγένοντο· οὓς δὲ
 Πύρρα, γυναῖκες. Ὅθεν καὶ λαοὶ μεταφορικῶς ὀνομάσθησαν
 ἀπὸ τοῦ λίθου.
 95 5. Σαλμωνεὺς διὰ τὴν ἀσέβειαν ἐκολάσθη. Ἐλεγε γὰρ ἑαυ-
 τὸν εἶναι Δία, καὶ, τὰς ἐκείνου ἀφελόμενος θυσίας, ἑαυτῷ προσ-
 ἔτασσε θύειν· καὶ, βύρσας μὲν ἐξηραμμένας ἐξ ἄρματος μετὰ
 λεβήτων χαλκῶν σύρων, ἔλεγε βροντᾶν· βάλλων δὲ εἰς οὐρανὸν
 αἰθομένας λαμπάδας, ἔλεγεν ἀστράπτειν. Ζεὺς δὲ, αὐτὸν κεραυ-
 100 νώσας, τὴν κτισθεῖσαν ὑπ' αὐτοῦ πόλιν καὶ τοὺς οἰκήτορας ἠφάνισε
 πάντα.

6. Βῆλος, ὁ Αἰγύπτου βασιλεὺς, παῖδας εἶχε διδύμους, Αἴ-

the idea.—ἐνθίμους. Observe the force of the middle, as implying that this was done for his own benefit.

86—93. εἰς τὰ πλησίον, &c. “to the lofty mountains that were near.” Sup. ὅτα after πλησίον.—νύκτας ἴσας, “an equal number of nights.”—καὶ κεῖ, for καὶ ἐκεῖ.—Διὶ Φυξίῳ, “to Jove, the god of escape,” i. e. who affords the means of escape, or who facilitates escape.—οὓς μὲν, &c. “as many as,” &c. Lit. “what ones.”—ὅθεν καὶ λαοὶ, &c. “whence also they, who were thus produced, were figuratively called λαοὶ from the word λίθας, ‘a stone.’” With ὀνομάσθησαν sup. οἱ οὕτως γεγεννημένοι. The etymology given in the text is, of course, good for nothing.

95—98. ἑαυτὸν εἶναι Δία, “that he himself was Jove.” As emphasis is here required, the pronoun is not only expressed, but also put in the acc.—ἐκείνου, “from that deity.”—ἐξηραμμένας, from ξηραίνω—λεβήτων χαλκῶν. The dried hides would produce a rattling, the brazen caldrons a hollow, rumbling sound. Salverte sees, in the legend of Salmonius, an account of one who understood, even in that distant age, the art of drawing down the electric fluid from the clouds, and producing, in this way, the most fearful explosions. (*Des Sciences Occultes*, vol. ii. p. 160.)

γυπτον καὶ Δαναόν. Αἰγύπτῳ μὲν ἐγένοντο παῖδες πεντήκοντα, 5
 θυγατέρες δὲ Δαναῷ πεντήκοντα. Στασιασάντων δὲ αὐτῶν πρὸς
 ἀλλήλους περὶ τῆς ἀρχῆς ὕστερον, Δαναὸς, τοὺς Αἰγύπτου 5
 παῖδας δεδοικῶς, ὑποθεμένης Ἀθηᾶς αὐτῷ, ναῦν κατεσκεύασε
 πεντηκόντορον, καὶ τὰς θυγατέρας ἐνέμενος, ἔφυγεν εἰς Ἄργος.
 Οἱ δὲ Αἰγύπτου παῖδες, καὶ αὐτοὶ εἰς Ἄργος ἐλθόντες, παρεκά-
 λουν τὸν Δαναόν, τῆς τε ἔχθρας παύσασθαι, καὶ τὰς θυγατέρας
 αὐτοῦ γαμῆν ἡξίου. Δαναὸς δὲ, ἅμα μὲν ἀπιστῶν αὐτῶν τοῖς 10
 ἐπαγγέλμασιν, ἅμα δὲ καὶ μνησικακῶν περὶ τῆς φυγῆς, ὡμολό-
 γει τοὺς γάμους, καὶ διεκλήρου τὰς κόρας. Ὡς δὲ ἐκληρώσαντο
 τοὺς γάμους, ἐστιάσας ἐγχειρίδια δίδωσι ταῖς θυγατράσιν· αἱ δὲ
 κοιμωμένους τοὺς νυμφίους ἀπέκτειναν, πλὴν Ὑπερμήστρας.
 Αὕτη δὲ Λυγχεῖα διέσωσε· διὸ καθεύξας αὐτὴν Δαναὸς ἐφρουρεῖ. 15
 Αἱ δὲ ἄλλαι τῶν Δαναοῦ θυγατέρων τὰς μὲν κεφαλὰς τῶν νυμ-
 φίων ἐν τῇ Λέρνῃ κατῴρυζαν, τὰ δὲ σώματα πρὸ τῆς πόλεως
 ἐκήδευσαν. Καὶ αὐτὰς ἐκάθηραν Ἀθηᾶ τε καὶ Ἐρμῆς, Διὸς
 κελεύσαντος. Δαναὸς δὲ ὕστερον Ὑπερμήστραν Λυγχεῖ συν-
 ῳκίσε· τὰς δὲ λοιπὰς θυγατέρας εἰς γυμνικὸν ἀγῶνα τοῖς νικῶσιν 20
 ἔδωκεν.

7. Μίνως θαλασσοκρατῶν ἐπολέμησε στὸλῳ τὰς Ἀθῆνας, καὶ
 Μέγαρα εἴλε, Νίσου βασιλεύοντος, τοῦ Πανδίοιος. Ἀπέθανε δὲ
 ὁ Νῆσος διὰ θυγατρὸς προδοσίαν. Ἐχοντι γὰρ αὐτῷ πορφυρέαν

8—13. καὶ αὐτοὶ, “*themselves also*,” i. e. in like manner.—παύ-
 σασθαι, “*to cease from*.” Lit. “*to cause himself to cease from*.”—ἅμα
 μὲν, “*both*.”—ἅμα δὲ καὶ, “*and at the same time also*.”—μνησικακῶν,
 “*entertaining secret resentment against them*.” More plainly and lit.
 “*harbouring a grudge against them*.”—ὡμολόγη, “*agreed to*.”—ὡς δὲ
 ἐκληρώσαντο τοὺς γάμους, “*and when they had arranged by lot their
 respective nuptials*,” i. e. had drawn lots for their respective brides.

17—21. ἐν τῇ Λέρνῃ, “*in the marsh of Lerna*.” Sup. λίμνη.—ἐκά-
 θησαν. They are said to have been purified with the water of the Ler-
 nean marsh or lake, a circumstance that gave rise subsequently to
 certain mystic rites called Lernæa.—εἰς γυμνικὸν ἀγῶνα τοῖς νικῶσιν ἔδωκεν,
 “*he gave as prizes, in a gymnastic contest, to those who conquered*.”
 More lit. “*he gave, for a gymnastic contest, to those who conquered*.”
 Danaus appointed games, in which his daughters were assigned as prizes
 to the victors.

24—28. ἔχοντι γὰρ αὐτῷ, “*for he having*.”—To be rendered as if it
 were the dat. abs. In strictness, however, the dative αὐτῷ is connected
 in construction with κοιμωμίνῳ. Hence the literal translation will be,

25 ἐν μέσῃ τῇ κεφαλῇ τρίχας (ἧς ἀφαιρεθείσης αὐτὸν μοῖρα ἦν τελευτᾶν), ἣ θυγάτηρ αὐτοῦ Σκύλλα, ἐρασθεῖσα Μίνως, ἐξέτλε τὴν τρίχα κοιμωμένῳ. Μίνως δὲ, Μεγάρων κρατήσας, ἀπέπλευσε, καὶ τὴν Σκύλλαν, τῆς πρύμνης τῶν ποδῶν ἐκδήσας, ὑποβρύχιον ἐποίησεν.

30 8. Σφίγγα μυθολογοῦσι, Θηρίον δίμορφον, παραγενομένην εἰς τὰς Θήβας, αἰνιγμα προτιθέναι τῷ δυναμένῳ λύσαι, καὶ πολλοὺς ὑπ' αὐτῆς δι' ἀπορίαν ἀναιρεῖσθαι. Ἦν δὲ τὸ προτεθέν ὑπὸ τῆς Σφιγγός· Τί ἐστὶ τὸ αὐτὸ δίπουν, τρίπουν, καὶ τετράπουν

ἀλλ' ὁπότεν βαίνει πλείστοισι πόδεσσι,

35 "Ἐνθα μένος γυίοισιν ἀφαιρέτατον πέλει αὐτοῦ.

Ἀπορουμένων δὲ τῶν ἄλλων, ὁ Οἰδίπους ἀπεφάνητο, ἄνθρωπον εἶναι τὸ προβληθέν· νήπιον μὲν γὰρ αὐτὸν ὑπάρχοντα, τετράπουν εἶναι αὐξήσαντα δὲ δίπουν· γηράσαντα δὲ, τρίπουν· βακτηρίᾳ χρώμενον διὰ τὴν ἀσθένειαν. Ἐνταῦθα τὴν μὲν Σφίγγα ἑαυτὴν
40 κατακρημνίσαι, τὸν δὲ Οἰδίπουν γῆμαι τὴν ἀγνοουμένην ὑφ' ἑαυτοῦ μητέρα, τῷ λύσαντι ἔπαθλον προτιθεμένην.

9. Ἐλένη, Λήδας καὶ Τυνδάρειω θυγάτηρ, ὡς δὲ ἄλλοι λέγουσι, Διὸς, κάλλει ἦν διαπρεπής. Παρεγένοντο δὲ εἰς Σπάρτην ἐπὶ τὸν αὐτῆς γάμον πολλοὶ τῶν βασιλευόντων Ἑλλάδος. Τού-

"for unto him having," or "since for him having."—κοιμωμένῳ, "as he slept."

31—35. τῷ δυναμένῳ λύσαι, "to him that was able to solve it," i. e. to whomsoever was able, &c.—δι' ἀπορίαν, "through an utter inability (to explain it)."—ἦν δὲ τὸ προτιθέν, &c. "now what was proposed by the sphinx was this."—τί ἐστὶ τὸ αὐτὸ, &c. "what animal is at the same time a biped," &c. Lit. "what same animal is a biped," &c.—ἀλλ' ὁπότεν, &c. This and the succeeding line are not in the text of Diodorus Siculus, from whom the remainder of the extract is taken, but are part of a poetical version of the enigma of the sphinx.—πλείστοισι πόδεσσι poetic forms for πλείστοις ποσὶ.—ἔνθα, equivalent here to τότε. The order of construction is, ἔνθα μένος πέλει (i. e. ἐστὶν) ἀφαιρέτατον γυίοισιν (for γυίῳ) αὐτοῦ.

36—41. ἀπορουμένων, "being completely at a loss."—ἀπεφάνητο, "explained it." Lit. "showed forth (its meaning for himself)," i. e. from his own resources of mind.—ἄνθρωπον εἶναι τὸ προβληθέν, "that the thing proposed for consideration was man." προβληθέν, from προβάλλω.—τὴν μητέρα, "his mother," referring to Jocasta.—τῷ λύσαντι, &c. "who was proposed as a prize to him that solved the enigma," i. e. to whomsoever should solve it.

44—47. ἐπὶ τὸν αὐτῆς γάμον, "in quest of her hand." More lit. "on

των ὄρων τὸ πλῆθος Τυνδάρεως, ἐδεδοίκει μὴ, κριθέντος ἐνός, στα- 45
σάσωσιν οἱ λοιποὶ, ἐξορκίζει τοὺς μνηστῆρας βοηθήσειν, ἐὰν ὁ προ-
κριθεὶς νυμφίος ὑπὸ ἄλλου τινὸς ἀδικῇται περὶ τὸν γάμον, καὶ
αἰρεῖται τὸν Μενέλαον νυμφίον, καὶ τὴν βασιλείαν τῆς Σπάρτης
αὐτῷ παραδίδωσιν.

10. Ἡ Θέτις ἐκ Πηλέως βρέφος ἐγέννησε, τὸν Ἀχιλλέα. 50
Ἀθάνατον δὲ θέλουσα ποιῆσαι τοῦτο, κρύφα Πηλέως εἰς τὸ πῦρ
ἐγκυβούσα τῆς νυκτός, ἔφθειρεν ὃ ἦν αὐτῷ Διητὸν πατρῷον μεθ'
ἡμέραν δὲ ἔχρειεν ἀμβροσίᾳ. Πηλεὺς δὲ ἐπιτηρέσας, καὶ ἀσπαί-
ροντα τὸν παῖδα ἰδὼν ἐπὶ τοῦ πυρός, ἐβόησε· καὶ Θέτις, κωλυθεῖσα
τὴν προαίρεσιν τελειῶσαι, νήπιον τὸν παῖδα ἀπολιποῦσα, πρὸς 55
Νηρείδας ὥχεται. Κομίζει δὲ τὸν παῖδα πρὸς Χείρωνα Πηλεὺς.
Ὁ δὲ λαβὼν αὐτὸν ἔτρεφε σπλάγχχοις λεόντων καὶ συῶν ἀγρίων
καὶ ἄρκτων μυελοῖς.

11. Αἰακός, ὁ Διὸς ἔκγονος, τοσοῦτον διήνεγκεν, ὥστε γενομέ-
νων αὐχμῶν ἐν τοῖς Ἑλλήσι, καὶ πολλῶν ἀνθρώπων διαφθαρέντων, 60
ἐπειδὴ τὸ μέγεθος τῆς συμφορᾶς ὑπερέβαλεν, ἦλθον οἱ προεστῶτες
τῶν πόλεων ἰκετεύοντες αὐτὸν, νομίζοντες, διὰ τῆς εὐγενείας καὶ
τῆς εὐσεβείας τῆς ἐκείνου, τάχιστ' ἂν εὐρεῖσθαι, παρὰ τῶν θεῶν,
τῶν παρόντων κακῶν ἀπαλλαγὴν. Σωθέντες δὲ καὶ τυχόντες
ἀπάντων ὧν ἐδέχθησαν, ἱερὸν ἐν Αἰγίνῃ κατεστήσαντο κοινὸν τῶν 65
Ἑλλήνων, ὃς περ ἐκεῖνος ἐποίησατο τὴν εὐχὴν. Καὶ κατ' ἐκεῖνον
μὲν τὸν χρόνον ἕως ἦν μετ' ἀνθρώπων, μετὰ καλλίστης δόξης ὧν

account of a union with her," or "for her marriage."—ἐδεδοίκει, "was afraid." As δέδοικα has the force of a present ("I am afraid"), so the pluperf. here is to be rendered as an imperf.—κριθέντος, "having been selected."—προκριθεὶς, "selected in preference to the rest." Observe the force of πρό.

50—61. Ἡ Θέτις, "the goddess Thetis." Observe the force of the art.—ἐγκυβούσα, 2d aor. part. act. of ἐγκυβύτω.—ὃ ἦν αὐτῷ, &c. "what was mortal in him being derived from his father."—μεθ' ἡμέραν, "by day." Lit. "after day (was come)."—ἐπιτηρέσας, "having watched her."—πρὸς Νηρείδας. She was one of the Nereids, or sea-nymphs.—ὑπερέβαλεν, "surpassed (all human efforts)." More freely, "was excessive." We may supply πᾶσαν ἀνθρωπίνην δύναμιν, or something equivalent.

61—69. οἱ προεστῶτες τῶν πόλεων, "the rulers of the (different) cities." More lit. "they who stood at the head of," &c.—τάχιστ' ἂν εὐρεῖσθαι, "that they would very speedily find." Observe the force of the mid. lit. "that they would find for themselves."—τυχόντες, "having obtained." Lit. "having met with."—τῶν Ἑλλήνων, "in behalf of all the Greeks."

- διετέλεσεν ἔπειδὴ δὲ μετήλλαξε τὸν βίον, λέγεται παρὰ Πλούτωνι καὶ Κόρῃ τιμὰς μεγίστας ἔχων παρεδρεῦειν ἐκείνοις.—
- 70 Τούτου δὲ παῖδες ἦσαν Τελαμῶν καὶ Πηλεὺς. Ὡν ὁ μὲν ἕτερο, μεθ' Ἡρακλέους ἐπὶ Λαομέδοντα στρατευσάμενος, τῶν ἀριστείων ἔτυχε Πηλεὺς δὲ ἐν τῇ μάχῃ τῇ πρὸς Κενταύρους ἀριστεύσας, καὶ κατὰ πολλοὺς ἄλλους κινδύνους εὐδοκιμήσας, Θέτιδι, τῇ Νηρέως, Διητὸς ὦν ἀθανάτῳ, συνώκησε καὶ μόνου τούτου φασὶ
- 75 τῶν προγεγεννημένων ὑπὸ Θεῶν ἐν τοῖς γάμοις ὑμέναιον ᾤσθῃναι. Τούτοις δ' ἑκατέροις, Τελαμῶνος μὲν Αἴας καὶ Τεῦκρος ἐγεννήθη, Πηλεὺς δ' Ἀχιλλεύς. Οἱ μέγιστον καὶ σαφέστατον ἔλεγχον ἔδοσαν τῆς αὐτῶν ἀρετῆς. Οὐ γὰρ ἐν ταῖς αὐτῶν πόλεσιν ἐπρώτευσαν μόνον, οὐδὲ ἐν τοῖς τόποις, ἐν οἷς κατῴκουν ἀλλὰ στρα-
- 80 τείας τοῖς Ἑλλησιν ἐπὶ τοὺς βαρβάρους γενομένης, καὶ πολλῶν μὲν ἑκατέρωθεν ἀθροισθέντων, οὐδενὸς δὲ τῶν ὀνομαστῶν ἀπολειφθέντος, ἐν τούτοις τοῖς κινδύνοις Ἀχιλλεύς μὲν ἀπάντων διήνεγκεν, Αἴας δὲ μετ' ἐκείνον ἠρίστευσε. Τεῦκρος δὲ τῆς τε τούτων συγγενείας ἄξιός, καὶ τῶν ἄλλων οὐδενὸς χεῖρων γενόμενος, ἔπειδὴ
- 85 Τροίαν συνεξείλεν, ἀφικόμενος εἰς Κύπρον Σαλαμίνα κατῴκισεν.

12. Θησεύς, ὁ Αἰγέως, Λαπίθαις σύμμαχος γενόμενος, κα

Lit. "a common altar of the Greeks."—ὦν διετέλεσεν, "he continued to live."—Κόρη, *Proserpina*.—παραδρεῦειν ἐκείνοις, "to sit as a judge with those deities," i. e. to be an associate judge (or what the Romans called an *assessor*, who sat by the side of the *prætor*, and aided him with his counsel in deciding). In the same way *Æacus* became a *πάρειρος* to *Pluto* and *Proserpina*.

71—75. τῶν ἀριστείων. The "prize of valour," on this occasion, was *Hesione*, daughter of *Laomedon*.—Θέτιδι τῇ Νηρέως, &c. "united himself with *Thetis*, the daughter of *Nereus*, a mortal with an immortal."—καὶ μόνου τούτου, &c. "and they say, that, at the nuptials of this individual alone, of all that ever existed, was a marriage song sung by the gods."—τῶν προγεγεννημένων. Lit. "of those that had previously been."

77—85. Οἱ, equivalent here, as standing at the head of a clause, to καὶ οὗτοι. A similar usage occurs in the case of *qui*, in Latin.—ἐπὶ τοῖς βαρβάρους. The allusion here is to the Trojan war.—ἐκατέρωθεν, "on either side," i. e. on the side of the Greeks and that of the Trojans.—ἀπολειφθέντος, "having been left behind." More lit. "having been left out."—τῶν ἄλλων οὐδενός, "to no one of the other (Grecian) warriors."—ἔπειδὴ Τροίαν συνεξείλεν, "when he had aided in taking Troy." συνεξείλεν, from συνεξαίρω. Observe the force of σὺν in composition.—ἀφικόμενος εἰς Κύπρον. He was banished from *Salamis* by his father, for not having avenged the death of his brother *Ajax*.

στρατευσάμενος ἐπὶ Κενταύρους τοὺς διφυεῖς, οἳ καὶ τάχει καὶ
ῥώμῃ καὶ τόλμῃ διέφερον, τούτους μάχῃ νικήσας, εὐθὺς μὲν τὴν
ὑβριν αὐτῶν ἔπαυσεν, οὐ πολλῶ δ' ὕστερον τὸ γένος ἐξ ἀνθρώπων
ἠφάνισεν.—Κατὰ δὲ τοὺς αὐτοὺς χρόνους οἱ Ἀθηναῖοι τῷ Μινω- 90
ταύρῳ, τῷ ἐν Κρήτῃ τραφέντι, δασμὸν ἀπέστειλαν δις ἑπτὰ
παῖδας, οὓς ἰδὼν ἀγομένους, οὕτως ἠγανάκτησεν, "ὅς" ἠγήσατο
κρεῖττον εἶναι τεθνάναι, ἢ ζῆν αἰσχυρῶς, ἄρχων τῆς πόλεως τῆς
οὕτως οἰκτρὸν τοῖς ἐχθροῖς φόρον ὑποτελεῖν ἠναγκασμένης. Σύμ-
πλους δὲ γενόμενος, καὶ κρατήσας τῆς φύσεως ἐξ ἀνδρός καὶ 95
ταύρου μεμιγμένης, τοὺς μὲν παῖδας τοῖς γονεῦσιν ἀπέδωκε, τὴν
δὲ πατρίδα οὕτως δεινοῦ προστάγματος ἡλευθέρωσεν.

MYTHOLOGICAL DIALOGUES.

I. JUPITER AND MERCURY.

Ζεύς. Τὴν τοῦ Ἰνάχου παῖδα οἶσθα, τὴν καλὴν, ᾧ Ἑρμῇ;

Ἑρμ. Ναί, τὴν Ἰὼ λέγεις.

Ζ. Οὐκέτι παῖς ἐκείνη ἐστίν, ἀλλὰ δάμαλις.

Ἑ. Τεράστιον τοῦτο· τῷ τρόπῳ δ' ἐνηλλάγη;

Ζ. Ζηλοτυπήσασα ἢ Ἥρα μετέβαλεν αὐτήν· ἀλλὰ καὶ ἄλλο 5
τι δεινὸν ἐπιμεμηχάνηται τῇ κακοδαίμονι· βουκόλον τινὰ πο-

87—92. τοὺς διφυεῖς, "*the race of twofold nature*," i. e. man and horse.—ἔπαυσεν, "*quelled*." Lit. "caused to cease."—τὸ γένος, "*the entire race*," referring to the Centaurs.—δασμὸν, "*as a tribute*."—οὓς ἰδὼν, "*having seen whom*." More freely, "and when he saw these." Equivalent to καὶ ὡς εἶδε τούτους.

95—97. τῆς φύσεως, "*the creature*."—τοὺς μὲν παῖδας, "*the youths and maidens*." Analogous here to our common English expression, "the young people."—οὕτως δεινοῦ προστάγματος, "*from so dreadful a tribute imposed upon it*."

1—4. οἶσθα, "*dost thou know*?" by syncope for οἶδασθα, and this, with what grammarians call the Æolic paragoge, for οἶδας.—τὴν καλὴν, "*that beautiful girl*." Sup. παῖδα.—τὴν Ἰὼ λέγεις, "*thou meanest Io*." The article here becomes very graphic in a literal translation: "thou art talking of the Io," i. e. the far-famed Io.—ἐκείνη, "*that Io*."—τῷ τρόπῳ δ' ἐνηλλάγη; "*but in what was she changed*?" τῷ is here the Attic form for the interrogative τίτι.—ἐνηλλάγη, from ἐναλλάσσω.

5—8. ἀλλὰ καὶ, &c. "*nor this alone, but she has also contrived*," &c. The particles ἀλλὰ καὶ are here elliptical. Sup. as follows: οὐ μόνον δὲ τούτῳ ἐποίησε ἀλλὰ καὶ, &c.—τῇ κακοδαίμονι, "*against the unhappy girl*."

λυόμεματον Ἄργον τοῦνομα ἐπέστησεν, ὅς νέμει τὴν δάμαλιν, αὖπνος ὤν.

Ἐ. Τί οὖν ἡμᾶς χρεὶ ποιεῖν;

- 10 Ζ. Καταπτάμενος ἐς τὴν Νεμέαν (ἐκεῖ δὲ που ὁ Ἄργος βουκολεῖ) ἐκεῖνον μὲν ἀπόκτεινον, τὴν δὲ Ἰὼ διὰ τοῦ πελάγους ἐς τὴν Αἴγυπτον ἀπαγαγὼν, Ἰσιν ποιήσων. Καὶ τὸ λοιπὸν ἔστω θεὸς τοῖς ἐκεῖ, καὶ τὸν Νεῖλον ἀναγέτω, καὶ τοὺς ἀνέμους ἐπιπεμπέτω, καὶ σωζέτω τοὺς πλείοντας.

II. VULCAN AND JUPITER.

- 15 Ἦφ. Τί με, ὦ Ζεῦ, δεῖ ποιεῖν; ἦκω γὰρ, ὡς ἐκέλευσας, ἔχων τὸν πέλεκυν ὀξύτατον, εἰ καὶ λίθους θεοὶ μιᾷ πληγῇ διατεμεῖν.
Ζ. Εὖγε, ὦ Ἥφαιστε. Ἀλλὰ διέλε μου τὴν κεφαλὴν, ἐς δύο κατενεγκών.

Sup. παῖδι.—Ἄργον τοῦνομα, "*Argus, by name.*" Lit. "as to his name." τοῦνομα for τὸ ὄνομα.—ἐπέστησεν, "*she has placed over her,*" from ἐπίστημι.—αὖπνος ὤν, "*being sleepless himself.*"

10—14. καταπτάμενος, "*having flown down,*" from καταπίτομαι.—ἐκεῖ που, "*somewhere there.*"—Ἰσιν ποιήσων, "*make her Isis.*" Isis was a celebrated Egyptian deity, and both she and Io were, in fact, types of agriculture and fertility. Hence the identity here alluded to.—τὸ λοιπὸν, "*for the time to come.*" Neut. acc. of the adj. taken as an adverb. It is, in fact, however, an elliptical expression, and the same as τὸ λοιπὸν μέρους τοῦ χρόνου.—τοῖς ἐκεῖ, "*to those who are there,*" i. e. to the Egyptians. Sup. for a literal translation, τοῖς ἀνθρώποις οὖσιν ἐκεῖ.—καὶ τὸν Νεῖλον ἀναγέτω, "*and let her raise the Nile,*" i. e. let her preside over the inundations of the Nile. As the fertility of Egypt depended on the overflowings of the Nile, Isis, the great type of fertility, would, of course, be supposed to preside over and regulate these.—ἀνέμους. Isis, as the great parent of fertility, sends genial winds.—σωζέτω τοὺς πλείοντας. Isis, as the sender of mild and genial winds, would also be invoked by mariners in tempests. Hence the custom of dedicating votive tablets to this goddess after escapes from shipwreck. (*Schol. ad Juv. Sat. 12, 17.*)

15—19. ἦκω γὰρ, "*for I am come.*"—ἔχων τὸν πέλεκυν ὀξύτατον, "*having here my sharpest axe.*" Jacobs thinks that the article might better be away. It appears to us, however, purposely introduced to indicate something of gesture. Vulcan holds out the axe before Jupiter, while he describes its good qualities.—εἰ καὶ, &c. "*sharp enough, even if it should be necessary,*" &c. The clause begins elliptically, and we must sup. ἄλις ἔξυν ὄντα, as implied in ὀξύτατον, that goes before.—ἀλλὰ διαλε, "*divide, then.*" The particle ἀλλὰ is here elliptical. We may supply as follows, giving ἀλλὰ, at the same time, its literal meaning, "Make no delay, therefore, *but* divide." διέλε from διαίρειν.—κατενεγκών,

Ἡφ. Πειρᾶ μου, εἰ μέμνηνα ; Πρόσταττε δ' οὖν τάλῃθις, ὅπερ
 θέλεις σοι γενέσθαι. 20

Z. Διαιρεθῆναί μοι τὸ κρανίον εἰ δὲ ἀπειθήσεις, οὐ νῦν πρῶτον
 ἐργιζομένου πειράσει μου· ἀλλὰ χρὴ καθικνεῖσθαι παντὶ τῷ
 θυμῷ, μηδὲ μέλλειν· ἀπόλλυμαι γὰρ ὑπὸ τῶν ὠδίνων, αἱ μοι
 τὸν ἐγκέφαλον ἀναστρέφουσιν.

Ἡφ. Ὅρα, ὦ Ζεῦ, μὴ κακὸν τι ποιήσωμεν· ὅξυς γὰρ ὁ πέ- 25
 λεύς ἐστι.

Z. Κατένεγκε μόνον, ὦ Ἡφαιστε, θάρρῶν οἶδα γὰρ ἐγὼ τὸ
 συμφέρον.

Ἡφ. Ἀκων μὲν, κατοίσω δέ· τί γὰρ χρὴ ποιεῖν, σου κελεύον-
 τος;—Τί τοῦτο ; κῶρη ἔνοπλος;—μέγα, ὦ Ζεῦ, κακὸν εἴχες ἐν 30

"having brought it down." Sup. αὐτὸν, i. e. τὸν πίλεκον.—πειρᾶ μου, εἰ
 μίμνα; "art thou making trial of me, if I be mad?" i. e. art thou
 trying whether I am mad or not? πειρᾶ, from πειράομαι, the mid. voice
 implying that Jove does it from some motive best known to himself.—
 μίμνα, from μαινομαι.—πρόσταττε δ' οὖν τάλῃθις, "command, then, in
 real earnest." The particle οὖν implies here some such train of thought
 as this on Vulcan's part: "This surely cannot be thy intention, com-
 mand then," &c.—τάλῃθις, for τὸ ἀληθές, the neut. acc. of the adj. taken
 adverbially.

21—24. διαιρεθῆναι, sup. θέλω, or else προστάτω from the previous
 sentence.—οὐ νῦν πρῶτον, &c. Jupiter alludes to Vulcan's unceremonious
 expulsion from the skies, on a previous occasion, when he alighted, after
 his fall, on the island of Lemnos.—ἀλλὰ χρὴ καθικνεῖσθαι, &c. "thou
 must come down, then, with thy whole soul, and not delay," i. e. must
 come down with thy axe; must fetch a blow.—αἱ μοι τὸν ἐγκέφαλον
 ἐκστρέφουσιν, "which confuse my brain." Lit. "which turn my brain
 topsyturvy."

25—28. ἔρα, "take care." More lit. "look out."—θάρρῶν, "being of
 good courage." More freely, "and be not afraid of the consequences."
 —τὸ συμφέρον, "what is good for me."

29, 30. κατοίσω, from καταφέρω. Sup. αὐτόν.—τί γὰρ χρὴ ποιεῖν, &c.
 "for what is one to do when thou orderest?" i. e. what else can one do
 when thou orderest, but obey thy orders? On the absence of the nega-
 tive from the expression τί χρὴ ποιεῖν, where one at first view might
 think it ought to be inserted, consult the remarks of *Hemsterhuis, ad*
Luc. D. D. 8.)—Some editions have, immediately after this, in the text,
 the words Ἡφαιστος διατέμνει τοῦ Διὸς κρανίον, enclosed in brackets. These,
 however, form no part of the dialogue, and are merely a gloss that has
 crept into the text.

30—33. τί τοῦτο; After the words σοῦ κελεύοντος, Vulcan is supposed
 to bring down his axe upon Jupiter's head, when Minerva immediately
 springs forth in full armour, and Vulcan, starting back in surprise, ex-

τῇ κεφαλῇ· εἰκότως γοῦν ὀξύθυμος ἦσθα, τηλικαύτην ὑπὸ τῇ
 μήνιγγι παρβένον ζωογονῶν, καὶ ταῦτα ἔνοπλον ἢ που στρα-
 τώπεδον, οὐ κεφαλὴν, ἐλελήθεις ἔχων ἢ δὲ πηδᾶ, καὶ πυρρῆχιζεις,
 καὶ τὴν ἀσπίδα τινάσσει, καὶ τὸ δόρυ πάλλει, καὶ ἐνθουσιᾷ· καὶ
 35 τὸ μέγιστον, καλὴ πάνυ καὶ ἀκμαία γεγένηται ἤδη ἐν βραχέϊ
 γλαυκῶπις μὲν· ἀλλὰ κοσμεῖ καὶ τοῦτο ἡ κόρυς.

III. JUPITER, ÆSCULAPIUS, HERCULES.

Z. Παύσασθε, ὦ Ἀσκληπιεὶ καὶ Ἡράκλεις, ἐρίζοντες πρὸς
 ἀλλήλους ὥσπερ ἄνθρωποι. Ἀπρεπῇ γὰρ ταῦτα, καὶ ἀλλότριά
 τοῦ συμποσίου τῶν θεῶν.

Ἡρ. Ἀλλὰ ἐθέλεις, ὦ Ζεῦ, τουτονὶ τὸν φαρμακία προκατα-
 5 κλίνεσθαί μου;

claims, "*What's this?*"—εἰκότως γοῦν, "*with good reason then.*"—τηλι-
 καύτην ὑπὸ τῇ μήνιγγι, &c. "*nourishing alive beneath the membrane of
 thy brain a virgin of such a size, and that, too, in full armour.*"—ἢ που
 στρατώπεδον, &c. "*thou hadst indeed, it would seem, without knowing it,
 a camp, not a head, (upon thy shoulders).*" The particle ἢ is affirmative
 and που conjectural, and hence, when combined, they denote something
 as very probable, though not demonstrable. They may be rendered,
 therefore, by "*it would seem indeed,*" "*doubtless,*" "*in all probability,*"
 &c.—ἐλελήθεις ἔχων, lit. "*thou wast escaping thy own observation in
 having,*" the pluperf. being rendered as an imperf.: ἐλελήθεις, from
 λανθάνω.

33—36. πυρρῆχιζεις, "*dances the Pyrrhic dance.*" This was danced
 in full armour, and was accompanied with a brandishing and clashing of
 arms on the part of the performer.—καὶ ἐνθουσιᾷ, "*and is full of martial
 fury.*"—καὶ τὸ μέγιστον, "*and above all.*" Lit. "*and what is greatest.*"
 —γλαυκῶπις μὲν, "*she has, to be sure, eyes of a bluish-green.*"—κοσμεῖ,
 "*sets off to advantage.*" The meaning of the whole sentence is this:
 Minerva's eyes are, like those of the lion, &c. of a bluish-green; and
 have, therefore, a kind of threatening and fear-inspiring expression; the
 polished helm, however, serves to remedy this defect, and makes, in
 fact, the peculiar expression of her eye suit very well with her warlike
 attire.

In this dialogue, as in so many others, Lucian seeks to ridicule the
 popular mythology of Greece. The true meaning, however, of the
 legend which he here derides, is extremely beautiful. Minerva typifies
 the thought of Jove, and this thought springs forth from the head of the
 deity, pure, fully-formed, and resistless.

2—9. ὥσπερ ἄνθρωποι, "*like mere mortals.*"—ἀλλὰ ἐθέλεις, &c.
 "*why? dost thou wish, O Jupiter, that this drug-dealer here re-
 cline above me?*" i. e. have a higher seat than myself at table. The
 reference is to a higher place on the same couch: τουτονί, Attic for

Ἄσκ. Νῆ Δία, καὶ ἀμείνων γάρ εἰμι.

Ἡρ. Κατὰ τί, ὦ ἐμβρόντητι; ἢ διότι σε ὁ Ζεὺς ἐκεραύνωσεν, ἃ μὴ Δέμις ποιοῦντα, νῦν δὲ κατ' ἔλεον αὖθις ἀθανασίας μετείληφας;

Ἄσκ. Ἐπιλέλῃσαι γὰρ καὶ σὺ, ὦ Ἡρακλῆς, ἐν τῇ Οἴτῃ 10 καταφλεγείς, ὅτι μοι ὀνειδίζεις τὸ πῦρ;

Ἡρ. Οὐκ οὖν ἴσα καὶ ὅμοια βεβίωται ἡμῖν ὃς Διὸς μὲν υἱὸς εἰμι, τοσαῦτα δὲ πεπόνηκα, ἐκκαθαίρων τὸν βίον, θηρία καταγωνιζόμενος, καὶ ἀνθρώπους ὑβριστὰς τιμωρούμενος. Σὺ δὲ ῥιζοτόμος εἶ, καὶ ἀγῶνι τοῦ νοσοῦσι μὲν ἴσως ἀνθρώποις χρήσιμος ἐπι- 15 θήσεις τῶν φαρμάκων, ἀνδρῶδες δὲ οὐδὲν ἐπιδεδειγμένος.

Ἄσκ. Εὖ λέγεις, ὅτι σου τὰ ἐγκαύματα ἰασάμην, ὅτε πρῶην ἀνῆλθες ἡμίφλεκτος, ὑπ' ἀμφοῖν διεφθαρμένος τὸ σῶμα, τοῦ

τοῦτον, denotes contempt here, and is indicative of gesture.—καὶ γάρ εἰμι, “for I am even.”—ὦ ἐμβρόντητι, “thou thunder-stricken wretch!” The term ἐμβρόντης carries with it a double meaning, and implies injury done not only to the physical, but also to the mental, powers, producing stupidity, partial or total idiocy, &c.; and this combined idea must be kept in view in the present passage. Compare the Latin *attonitus*.—ἢ διότι, “is it because.”—ἃ μὴ Δέμις ποιοῦντα, “for doing things which are not lawful.” He was struck with lightning for restoring mortals to life. The last one so restored was Hippolytus, son of Theseus.—μετείληφας, from μεταλαμβάνω, Attic for μεταίληφας.

10—13. ἐπιλέλῃσαι γὰρ καὶ σὺ, &c. “what? hast thou, O Hercules, on thy part, forgotten that thou wast burned on Mount Ceta, in that,” &c. Observe the force of καὶ, lit. “also.” The particle γάρ refers here to something understood, and hence we may supply, and translate more lit. as follows: “(why talk in this way?) for hast thou, O Hercules,” &c.—Οἴτῃ, the funeral pile of Hercules was erected on Mount Ceta, in the lower part of Thessaly, near the sea.—οὐκ οὖν ἴσα καὶ ὅμοια, &c. “we have by no means lived on an equal footing, and in the same way,” i. e. thou and I have by no means, &c. The student will distinguish between οὐκ οὖν with the acute accent, as here, and οὐκοῦν with the circumflex on the last syllable. This last has the meaning of “therefore,” whereas the former is a negative particle. The adj. ἴσα and ὅμοια are used as adverbs here, and βεβίωται is taken impersonally.—ὅς εἰμι, “I who am.”—τοσαῦτα δὲ πεπόνηκα, “and have gone through so great labours.”

16. τῶν φαρμάκων, “some of your drugs.” The gen. here refers to a part, and is also expressive of great contempt.—ἐπιδεδειγμένος, from ἐπιδείκνυμι.

17—19. εὖ λέγεις, “thou sayest well,” i. e. thou art right in what thou sayest about my being useful to the sick.—ὅτι, “seeing that.”—ὑπ' ἀμφοῖν διεφθαρμένος τὸ σῶμα, “having thy body all marred by both causes.” More lit. “spoilt as to thy body.”—τοῦ χιτῶνος. The words

χιτῶνος, καὶ, μετὰ τοῦτο, τοῦ πυρός. Ἐγὼ δὲ, εἰ καὶ μηδὲν
 20 ἄλλο, οὔτε ἰδοῦλευσα ὥσπερ σὺ, οὔτε ἔξαινον ἔρια ἐν Λυδία,
 πορφυρίδα ἐνδεδυκώς, καὶ παιόμενος ὑπὸ τῆς Ὀμφάλης χρυσῶ
 σανδάλῳ, ἀλλ' οὐδὲ μελαγχολήσας ἀπέκτεινα τὰ τέκνα, καὶ
 τὴν γυναῖκα.

Ἡρ. Εἰ μὴ παύσῃ λοιδορούμενός μοι, αὐτίκα μάλα εἴσει, ὥς
 25 οὐ πολὺ σε ὀνήσει ἡ ἀθανασία, ἐπεὶ, ἀράμενός σε, ῥίψω ἐπὶ κεφα-
 λὴν ἐκ τοῦ οὐρανοῦ, ὥστε μὴδὲ τὸν Παιήονα ἰάσασθαί σε, τὸ
 κρανίον συντριβέτω.

Ζ. Παύσασθε, φημί, καὶ μὴ ἐπιταράττετε ἡμῶν τὴν συνουσίαν,
 ἢ ἀμφοτέρους ἀποπέμψομαι ὑμᾶς τοῦ συμποσίου. Καίτοι εὖ-
 30 γνωνμον, ὧ Ἡρακλῆς, προκατακλίνεσθαί σου τὸν Ἀσκληπιόν, ἄτε
 καὶ πρότερον ἀποθανόντα.

IV. JUNO AND LATONA.

Ἡρ. Καλὰ μὲν γὰρ, ὦ Λητοῦ, καὶ τὰ τέκνα ἔτεκες τῷ Διὶ.

χιτῶνος and πυρός are put in apposition with ἀμφοῖν. The reference in χιτῶνος is to the garment sent by Deianira to Hercules, and which had been poisoned with the venom of the Lernean hydra. The term πυρός, on the other hand, alludes to the funeral pile on Mount Ceta.

19—22. εἰ καὶ μηδὲν ἄλλο, "*even if I did nothing else.*" Sup. ἰποίησα.—οὔτε ἰδοῦλευσα. Hercules served Omphale, queen of Lydia, for three years.—οὔτε ἔξαινον ἔρια, "*nor did I card wool.*" Hercules carded wool among the female attendants of the Lydian queen, while she arrayed herself in his lion-skin, and bore his club.—πορφυρίδα ἐνδεδυκώς, "*having put on a purple garment.*"—παιόμενος ὑπὸ τῆς Ὀμφάλης, "*chastised by that Omphale.*" The article here denotes contempt.—ἀλλ' οὐδὲ μελαγχολήσας, &c. "*no, nor did I, in a fit of madness, slay,*" &c. Lit. supplying at the same time the initial ellipsis, "*I not only did not do this, but I neither, having become insane,*" &c. The allusion here is to the murder of his wife Megara, and her children.

24—31. εἰ μὴ παύσῃ, &c. "*if thou cease not reviling me.*" The reference to instantaneous action, here implied by the aorist, is rendered still more apparent by αὐτίκα μάλα that follows after.—αὐτίκα μάλα, "*this very instant.*"—εἴσει, 2d sing. fut. mid. of εἶδω, with the Attic termination.—ὥστε μὴδὲ τὸν Παιήονα, &c. "*so that not even Pæon shall heal thee, all fractured as to thy skull.*" Pæon, the god of medicine, different here from Apollo. (Compare Heyne, *ad Il.* 5, 401.)—ἄτε καὶ ἀποθανόντα, "*inasmuch as he even died.*"

1, 2. καλὰ μὲν γὰρ, &c. An elliptical sentence, where we must understand, before γὰρ, in construction, the words εὐλόγως ὑπερήφανος εἶ or something equivalent. "*With good reason art thou proud, Latona, for the children also are handsome, whom thou didst bear unto Jove,*"

Δητ. Οὐ πᾶσαι, ὦ "Ηρα, τοιούτους τίκτειν δυνάμεθα, οἷος ὁ "Ηφαιστός ἐστιν.

"Ηρ. Ἀλλ' οὗτος μὲν ὁ χῶλός, ὅμως χρήσιμός γε ἐστὶ, τεχνίτης ὢν ἄριστος, καὶ κατακεκύσμηκεν ἡμῖν τὸν οὐρανόν· οἱ δὲ 5 σοὶ παῖδες, ἡ μὲν αὐτῶν ἀρρениκή πέρα τοῦ μέτρου, καὶ ὄρειος, καὶ, τὸ τελευταῖον, ἐς τὴν Σκυθίαν ἀπελθοῦσα, πάντες ἴσασιν οἷα ἐσθίει, ξενοκτονοῦσα, καὶ μιμουμένη τοὺς Σκύθας αὐτοὺς, ἀνθρωποφάγους ὄντας. "Ο δ' Ἀπόλλων προσποιεῖται μὲν πάντα εἰδέναι, καὶ τοξεύειν, καὶ κιθαρίζειν, καὶ ἰατρὸς εἶναι, καὶ μαντεύεσθαι, 10 καὶ καταστησάμενος ἐργαστήρια τῆς μαντικῆς, τὸ μὲν ἐν Δελφοῖς, τὸ δ' ἐν Κλάργῳ, καὶ ἐν Διδύμοις, ἐξαπατᾷ τοὺς χρωμένους αὐτῷ, λοξὰ ἀποκρινόμενος, ὥς ἀκίνδυνον εἶναι τὸ σφάλμα. Καὶ

i. e. for not only thou thyself art handsome, but the children are so likewise, whom, &c. The expression τὰ τέκνα ἱταίς is equivalent here to τὰ τέκνα ἂ ἱταίς. The whole remark is bitterly ironical, and the dialogue opens as a continuation of some previous conversation.—οὐ πᾶσαι, &c. "*we goddesses are not all able to bear such children, Juno, as that Vulcan of thine is.*" A remark still more ironical than the observation of Juno. Equivalent to, "yes, my two children are handsome, to be sure, but thy Vulcan is far handsomer." Observe the force of the art. with "Ηφαιστός.

4—6. ἀλλ' οὗτος μὲν ὁ χῶλός, &c. "*and yet this same cripple is nevertheless useful for his part.*"—οἱ δὲ σοὶ παῖδες, &c. "*whereas those children of thine, the female one of them is,*" &c. The nom. abs. often stands thus before clauses marking distribution, where we would expect to find the gen. Thus the plain Greek would be, τῶν δὲ σῶν παιδῶν, ἡ μὲν ἀρρениκή πέρα, &c. We must imagine, in such cases, a slight pause after the nom., indicative of feelings of some kind or other, which pause has the effect of interrupting the continuity of the sentence, and therefore a new clause begins immediately after it. Juno pauses here with a bitter feeling, as she contrasts in thought the deformity of Vulcan with the symmetry of Apollo and Diana.

7, 8. πάντες ἴσασιν οἷα ἐσθίει, "*all know what she eats.*" The allusion is to the Tauric Diana, or Diana worshipped in the Tauric Chersonese, the modern *Crimea*. Human sacrifices were offered to her, and sacrifices were regarded as the food of the gods. Juno purposely avoids, with well-feigned horror, to use the words ἐσθίει κρέα ἀνθρώπων, but employs a species of circumlocution.—ξενοκτονοῦσα. All strangers that came to the Tauric Chersonese, in earlier times, were sacrificed to Diana.

11—16. ἐργαστήρια τῆς μαντικῆς, "*oracle-factories.*" Ironical. Lit. workshops of divination.—τοὺς χρωμένους αὐτῷ, "*those who consult him.*"—λοξὰ. Hence the epithet of Λοξίας, "the Loxian god," applied to Apollo, on account of the studied ambiguity of his answers.—ὥς ἀκίνδυνον εἶναι τὸ σφάλμα, "*in order that a failure may be attended with no risk*

πλουτεῖ μὲν ἀπὸ τοῦ τοιούτου· πολλοὶ γὰρ οἱ ἀνήτοι καὶ παρ-
 15 ἔχοντες αὐτοὺς καταγοητεύεσθαι· πλὴν οὐκ ἀγνοεῖται γέ ὑπὸ τῶν
 συνεωτέρων τὰ πολλὰ τερατευόμενος· αὐτὸς γοῦν ὁ μάντις ἠγνόει,
 ὅτι φονεύσει μὲν τὸν ἐρώμενον τῷ δίσκῳ, οὐ προεμαντεύσατο δὲ, ὥς
 φεύξεται αὐτὸν ἡ Δάφνη, καὶ ταῦτα οὕτω καλὸν καὶ κομήτην
 ὄντα. "Ὡστε οὐχ ὀρῶ καθότι καλλιτεκνοτέρα τῆς Νιόβης ἔδοξας.

20 Λητ. Ταῦτα μέντοι τὰ τέκνα, ἡ ξινοκτόνος, καὶ ὁ Ψευδόμαντις,
 οἶδα ὅπως λυπεῖ σε, ὀρώμενα ἐν τοῖς θεοῖς, καὶ μάλιστα, ὅταν ἡ
 μὲν ἐπαινῇται ἐς τὸ κάλλος, ὁ δὲ κιδαρίζει ἐν τῷ συμποσίῳ θαν-
 μαζόμενος ὑφ' ἀπάντων.

"Ἡρ. Ἐγέλασα, ὦ Λητοῦ· ἐκεῖνος θαμαστός, ὃν ὁ Μαρσύας, εἰ
 25 τὰ δίκαια αἱ Μοῦσαι δικάσαι ἤθελον, ἀπέδειρεν ἄν, αὐτὸς κρα-
 τήσας τῇ μουσικῇ; νῦν δὲ κατασοφισθεὶς ἄθλιος ἀπόλωλεν, ἀδί-
 κως ἀλούς· ἡ δὲ καλὴ σου παρθένος οὕτω καλὴ ἐστίν, ὥστε ἐπεὶ
 ἔμαθεν ὀφθεῖσα ὑπὸ τοῦ Ἀκταίωνα, φοβηθεῖσα μὴ ὁ νεανίσκος
 ἐξαγορεύσῃ τὸ αἷσχος αὐτῆς, ἐπαφῆκεν αὐτῷ τοὺς κύνας.

(to his credit)." Lit. "so as for the failure to be unattended by risk." Observe the peculiar construction here of ὥς with the acc. and infin., and consult the remarks of *Matthiæ, G. G.* § 545.—ἀπὸ τοιούτου, "from such a line of business as this."—πολλοὶ γάρ. Sup. εἰσι.—πλὴν οὐκ ἀγνοεῖται, &c. "the more intelligent, however, are not ignorant, that he is for the most part a mere wonder-worker," i. e. a mere juggler. Lit. "he is not, however, unknown to the more intelligent, as for the most part working wonders."—αὐτὸς γοῦν ὁ μάντις, &c. "accordingly, he himself, the god of prophecy, did not know," &c.

17—20. τὸν ἐρώμενον. Hyacinthus.—οὐ προεμαντεύσατο δὲ, "he foretold not, moreover, unto himself."—καὶ ταῦτα, "although." Lit. "and that too."—τῆς Νιόβης, "than that poor Niobe," i. e. whose offspring your children so cruelly and unjustly slew. Observe the force of the article.—μέντα, "and yet."—ἡ ξινοκτόνος, "she that kills strangers."

24—27. ἐγέλασα, "I have to laugh." The aor. here refers to a rapid action, commenced but a moment before in past time, but the effect of which, and the idea connected with it, run on into the present. Several examples of this peculiar usage are given by *Bernhardy, Wiss. Synt.* &c. p. 381.—ἀπέδειρεν ἄν, "would have flayed." Marsyas contended with Apollo respecting skill in music, and was defeated and flayed alive. Juno asserts, that, had the Muses decided this contest fairly, they would have given the victory to Marsyas, and Apollo would have been the sufferer.—ἄθλιος, taken here as an adverb, ἀθλίως.—ἀλούς, "having been conquered." Equivalent here to νικηθεῖς. See note under ἀλίσκομαι.

28—34. ἐπεὶ ἔμαθεν ὀφθεῖσα, "when she perceived that she was seen."—ἐξαγορεύσῃ, from ἐξαγορεύω.—ἐπαφῆκεν, from ἐπαφήμι.—τοὺς κύνας. The

Λητ. Μέγα, ὦ Ἥρα, φρονεῖς, ὅτι ξύνει τῷ Διὶ, καὶ συμβασι- 30
λεύεις αὐτῷ, καὶ διὰ τοῦτο ὑβρίζεις ἀδεῶς· πλὴν ἀλλ' ὄψομαι
σε μετ' ὀλίγον αὐθις δακρύουσαν, ὁπότεν σὲ καταλιπὼν ἐς τὴν γῆν
κατήϊ, ταῦρος ἢ κύκνος γενόμενος.

V. JUNO AND JUPITER.

Ἥρ. Ἐγὼ μὲν ἡσυχνύομην ἄν, ὦ Ζεῦ, εἴ μοι τοιοῦτος ᾗ υἱός,
Θῆλος οὕτω καὶ διεφθαρμένος ὑπὸ τῆς μέθης· μίτρα μὲν ἀνα-
δεδαιμένος τὴν κόμην, τὰ πολλὰ δὲ μαινομέναις γυναιξὶ συνών,
ἀβρότερος αὐτῶν ἐκείνων, ὑπὸ τυμπάνοις καὶ αὐλοῖς καὶ κυμβά-
λῃς χορεύων· καὶ ὅλως παντὶ μᾶλλον εἰκῶς, ἢ σοὶ τῷ πατρί. 5

Ζ. Καὶ μὴν οὗτός γε ὁ Θηλυμίτρης, ὁ ἀβρότερος τῶν γυναικῶν,
ὡ μόνον, ὦ Ἥρα, τὴν Λυδίαν ἐχειρῶσατο, καὶ τοὺς κατοικοῦντας
τὸν Τμῶλον ἔλαβε, καὶ τοὺς Θρᾷκας ὑπηγάγετο, ἀλλὰ καὶ ἐπ'
Ἴνδους ἐλάσας τῷ γυναικείῳ τούτῳ στρατιωτικῷ, τοὺς τε ἐλέ-
φαντας εἴλε, καὶ τῆς χώρας ἐκράτησε, καὶ τὸν βασιλέα, πρὸς 10
ὀλίγον ἀντιστῆναι τολμήσαντα, αἰχμάλωτον ἀπήγαγε· καὶ
ταῦτα ἅπαντα ἔπραξεν, δεχόμενος ἅμα, καὶ χορεύων, θύροισι
χρῶμενος κιττίνοις, μεθύων, ὡς φῆς, καὶ ἐνθεάζων. Εἰ δέ τις
ἐπεχείρησε λοιδορήσασθαι αὐτῷ, ὑβρίσας ἐς τὴν τελετὴν, καὶ
τοῦτον ἐτιμωρήσατο, ἢ καταδήσας τοῖς κλήμασιν, ἢ διασπασθῆναι 15

story of Actæon is given at page 133 of this volume.—ταῦρος ἢ κύκνος.
Alluding to the fables of Europa and Leda.

1—5. ἐγὼ μὲν, &c. "*I for my part would feel ashamed.*" This
implies, of course, that Jupiter, on the other hand, feels no shame.—
διεφθαρμένος ὑπὸ τῆς μέθης, "*quite spoiled by his habits of intoxication.*"
Observe the force of the article.—μίτρα, "*with a head-band.*" The
μίτρα was only worn among the Greeks by women, and was deemed
effeminate for men. Bacchus is frequently represented with one in an-
cient sculpture, passing round the brow and confining the locks. Some-
times there are lappets hanging down at the side.—μαινομέναις γυναιξί,
referring to the Bacchantes.—παντὶ, "*every thing else.*"

6—13. καὶ μὴν, "*and yet.*"—Θηλυμίτρης, "*effeminate wearer of the
head-band.*"—τῶν γυναικῶν, "*than the women in his train.*"—ὑπηγάγετο,
"*subjected.*" Lit. "*brought under his power.*" Observe the force of
the mid.—τῶς ἐλέφαντας, "*their elephants.*"—πρὸς ὀλίγον, "*only in a
small degree.*" Equivalent to the Latin *paullulum*.—δεχόμενος καὶ
χορεύων, "*dancing and leading choruses.*"—ἐνθεάζων, "*raving.*"

14—19. ὑβρίσας ἐς τὴν τελετὴν, "*having treated his rites with con-
tumely.*"—κλήμασιν, alluding to the story of Lycurgus, king of Thrace.

ποιήσας ὑπὸ τῆς μητρὸς ὥσπερ νεβρόν. Ὁρᾷς ὡς ἀνδρεῖα ταῦτα, καὶ οὐκ ἀνάζια τοῦ πατρὸς; εἰ δὲ παιδιὰ καὶ τρυφή πρόσεστιν αὐτοῖς, οὐδεὶς φθόνος· καὶ μάλιστα εἰ λογίσαιτό τις, οἷος ἂν νήφων οὗτος ἦν, ὅπου ταῦτα μεθύων ποιεῖ.

VI. MERCURY AND MAIA.

Ἑρμ. Ἔστι γάρ τις, ὦ μῆτερ, ἐν οὐρανῷ θεὸς ἀθλιώτερος ἐμοῦ;

Μαῖ. Μὴ λέγε, ὦ Ἑρμῆ, τοιοῦτον μὴδέν.

Ἑρμ. Τί μὴ λέγω, ὅς τοσαῦτα πρᾶγματα ἔχω, μόνος κάμνων, καὶ πρὸς τοσαύτας ὑπηρεσίας διασπώμενος; ἔωθεν μὲν γὰρ ἐξαναστάντα σάειν τὸ συμπόσιον δεῖ· καὶ, διαστρώσαντα τὴν κλισίαν, εἴτα εὐθετήσαντα ἕκαστα, παρεστάναι τῷ Διὶ, καὶ διαφέρειν τὰς ἀγγελίας τὰς παρ' αὐτοῦ, ἄνω καὶ κάτω ἡμεροδρομοῦντα· καὶ ἐπαενθόντα ἔτι κεκοιμημένον παρατίθεναι τὴν ἀμβροσίαν.

10 Πρὶν δὲ τὸν νεώνητον τοῦτον οἶνοχόον ἤκειν, καὶ τὸ νέκταρ ἐγὼ ἐν-

τῆς μητρὸς, alluding to the story of Pentheus, king of Thebes.—*παιδιὰ*, "sportive trifling."—*οὐδεὶς φθόνος*, "this must not be grudged him." Sup. ἔστω. Lit. "let there be no grudging (on this account)."—*οἷος ἂν νήφων οὗτος ἦν*, "what kind of a person this one would be when sober," i. e. how brave and manly.

1—11. *ἔστι γάρ*. The particle γάρ here refers to a part of the conversation that had immediately preceded, and to some remark made by Maia, which calls forth the following reply from her son. "Why talk in this way? *for is there . . .*" Maia probably had been recommending obedience and resignation to her son.—*μὴ λέγε, ὦ Ἑρμῆ*, &c. "my dear Mercury, don't say any such thing."—*τί μὴ λέγω*, "why am I not to say it?" *λέγω* is here the subj.—*ὅς τοσαῦτα πρᾶγματα ἔχω*, "who have duties so burdensome to attend to."—*καὶ πρὸς τοσαύτας ὑπηρεσίας*, &c. "and being distracted by so many offices."—*διαστρώσαντα τὴν κλισίαν*, "having smoothed down each couch." Lit. "the couch." *διαστρώσαντα* from *διαστρώνωμι*. Hemsterhuis and others read *ἐκκλησίαν* for *κλισίαν*, as referring to the "place of assembly." The meaning will then be, "having arranged the place of assembly." This lection, however, though sanctioned by great names, appears to us to make an awkward pleonasm with *εὐθετήσαντα ἕκαστα*.—*καὶ διαφέρειν τὰς ἀγγελίας*, &c. "and to carry about the messages which I may receive from him, running up and down the whole day." Mercury means by this, that he is no better off than a mere *ἡμεροδρόμος*, or day-runner.—*ἔτι κεκοιμημένον*, "while yet covered with dust," i. e. before I have had time to brush the dust off: perf. part. pass. of *κοῖω*.—*πρὶν δὲ τὸν νεώνητον*, &c. "before too, this newly purchased cup-bearer came, I also used to pour out nectar." The allusion is to Ganymede, who was carried off from earth by the eagle of

ἔχεον. Τὸ δὲ πάντων δεινύτατον, ὅτι μηδὲ νυκτὸς καθεύδω μόνος τῶν ἄλλων, ἀλλὰ δεῖ με καὶ τότε τῷ Πλούτῳ ψυχαγωγεῖν, καὶ νεκροπομπὸν εἶναι, καὶ παρεστάναι τῷ δικαστηρίῳ. Οὐ γὰρ ἱκανά μοι τὰ τῆς ἡμέρας ἔργα, ἐν παλαίστραις εἶναι, καὶ ταῖς ἐκκλησίαις κηρύττειν, καὶ ῥήτορας ἐκδιδάσκειν, ἀλλ' ἔτι καὶ 15 νεκρικὰ συνδιαπράττειν μεμερισμένον. Καίτοι τὰ μὲν τῆς Λήδας τέκνα παρ' ἡμέραν ἐκάτερος ἐν οὐρανῷ ἢ ἐν ᾄδου εἰσὶν ἔμοι δὲ καθ' ἐκάστην ἡμέραν καὶ ταῦτα κἀκεῖνα ποιεῖν ἀναγκαῖον. Καὶ οἱ μὲν Ἀλκμήνης καὶ Σεμέλης, ἐκ γυναικῶν δυστήνων γενόμενοι, εὐωχῶνται ἀφρόντιδες· ὁ δὲ Μαίας τῆς Ἀτλαντίδος, διακονοῦμαι 20 αὐτοῖς. Καὶ νῦν ἄρτι ἔκοντά με ἀπὸ Σιδῶνος παρὰ τῆς Ἀγῆ

Jove, for the purpose of officiating as cup-bearer in the skies. The term πάντων appears to have reference to the legend of Jupiter's having given the famous steeds to Laomedon, as a recompense for the loss of his son.—*ἔνέχεον*, from *ἐγχέω*, and referring literally to the *pouring* of the nectar into the cups of the gods.

11—18. δεινύτατον. Sup. ἐστὶ.—μόνος τῶν ἄλλων, “*I alone of all.*”—τῷ δικαστηρίῳ. Referring to the tribunal in the lower world.—ἐν παλαίστραις εἶναι. Mercury presided over all the exercises of the palestra.—καὶ ἐκκλησίαις κηρύττειν, “*and to make proclamation in public assemblies,*” i. e. and to officiate as crier in public assemblies upon earth. Mercury was regarded also as the god of criers, heralds, &c.—καὶ ῥήτορας ἐκδιδάσκειν. As the inventor of language, Mercury became the god of oratory.—ἀλλ' ἔτι νεκρικὰ, &c. “*but I must, distracted as I am, take part, beside this, in the affairs of the dead:*” μεμερισμένον is from μερίζω.—καίτοι τὰ μὲν τῆς Λήδας, &c. “*although the (two) sons of Leda are each (in turn) every other day in heaven or in hades.*” The reference is to Castor and Pollux. According to the old legend, Castor having been slain in an encounter (he being the mortal one of the two brothers), Pollux was inconsolable for his loss. Jove thereupon gave the latter his choice, of being taken up himself to Olympus and enjoying the honours of immortality, or of dividing them with his brother, and for the two to live day and day about in heaven and in the shades. Pollux chose the latter, and divided his immortality with Castor.—καὶ ταῦτα κἀκεῖνα, “*both these things as well as those:*” ταῦτα applies to his duties in heaven, and ἐκεῖνα (lit. “*those things yonder*”) to his offices on earth and in the shades.

18—23. καὶ οἱ μὲν Ἀλκμήνης καὶ Σεμέλης, “*the sons of Alcmena and Semele also,*” i. e. Hercules and Bacchus. Hercules was the son of Jupiter and Alcmena; Bacchus the son of Jupiter and Semele, the daughter of Cadmus. Sup. *νιό.*—γενόμενοι, “*although produced.*”—ὁ δὲ Μαίας, &c. “*whereas I, the son of Maia, (who is) the daughter of Atlas.*” The full clause would be, ἐγὼ δὲ, ὦν ὁ υἱὸς Μαίας. Mercury here prides himself on his descent, his mother being a goddess, and the daughter, too, of one of the earliest deities, whereas Hercules and Bacchus are the sons of mortal women.—ἄρτι ἔκοντα, “*having just come.*”—Ἀγένορος

νορος Δυγατρός, ἐφ' ἣν πέπομφέ με ὁψόμενον ὃ τι πράττει ἡ παῖς, μηδὲ ἀναπνεύσαντα, πέπομφεν αὖθις ἐς τὸ Ἄργος ἐπισκεψόμενον τὴν Δανάην· εἴτ' ἐκείθεν ἐς Βοιωτίαν, φησὶν, ἐλθὼν, ἐν παρόδῳ
 25 τὴν Ἀντιόπην ἰδέ. Καὶ ὅλως ἀπηγόρευκα ἤδη. Εἰ γοῦν μοι δυνατὸν ἦν, ἡδέως ἂν ἡξίωσα πεπεῖσθαι, ὥσπερ οἱ ἐν γῇ κακῶς δουλεύοντες.

Ματ. Ἐὰ ταῦτα, ὦ τέκνον· χρὴ γὰρ πάντα ὑπηρετεῖν τῷ πατρὶ, νεανίαν ὄντα· καὶ νῦν, ὥσπερ ἐπέμφοθης, σόβει ἐς Ἄργος,
 30 εἴτα ἐς τὴν Βοιωτίαν, μὴ καὶ πληγὰς βραδύνων λάβῃς· ὀξύχολοι γὰρ οἱ ἐρῶντες.

VII. ZEPHYR AND NOTUS.

Ζέφ. Οὐ πρόποτε πομπὴν ἐγὼ μεγαλοπρεπεστέραν εἶδον ἐν τῇ θαλάσῃ, ἀφ' οὗ γε εἰμι, καὶ πνέω. Σὺ δὲ οὐκ εἶδες, ὦ Νότε;

Νότ. Τίνα ταύτην λέγεις, ὦ Ζέφυρε, τὴν πομπήν; ἢ τίνες οἱ πέμποντες ἦσαν;

Δυγατρός. Alluding to Europa.—πέπομφε. The perf. appears to be used here for the aorist ἐπεμψε. Compare *Matthiæ, G. G.* § 502.—ὁψόμενον, “to see.” Lit. “for the purpose of seeing.”—ἐπισκεψόμενον, “to take a look at,” i. e. to look, and see if all be well.

25—29. ἰδέ, “give a glance at.”—ὅλως ἀπηγόρευκα, “I am completely tired out.”—ἂν ἡξίωσα πεπεῖσθαι, “I would this very instant claim the privilege of being sold.” Observe the force of the aorist, as indicating instantaneous action: πεπεῖσθαι, perf. infin. pass. of πιπράσκω. Observe the continuance of action here indicated by the perfect. Mercury does not wish to be sold merely for a season, but, as we would express it in common parlance, for good and all.—ὥσπερ οἱ ἐν γῇ κακῶς δουλεύοντες, “as those (slaves) on earth do, who lead too burdensome a servitude.” The allusion here is to one of the Athenian laws, by which any slave, who was treated in too harsh and burdensome a manner, might claim the right of being sold to some gentler master.—ἔα ταῦτα ὦ τέκνον, “don't mind these things, my child.” Lit. “let these things (be so).” In this usage of ἰδῶ some understand a verb in the infin. such as ἐκπίπτειν, or εἶναι.—πάντα, “in all things.”—ὄντα, “since thou art.”—σόβει, “hie.”

2—4. ἀφ' οὗ γε, &c. “from the time that I for my part exist and blow.” In a literal translation the particle γε, which we have here applied to the person, imparts emphasis to ἀφ' οὗ. With οὗ sup. χρένου. The whole clause, with the ellipsis supplied, will be, ἀπὸ τούτου τοῦ χρένου ἀφ' οὗ γε χρένου.—τίνα ταύτην λέγεις, &c. “what is this procession of which thou art speaking, Zephyrus?” Lit. “what this procession art thou speaking of?” i. e. of what procession art thou making mention in this? Observe the peculiar idiom, which appears to have a species of attraction for its basis. The plain Greek would be, τίς ἐστὶν αὕτη ἡ

Ζέφ. 'Ηδίστου θεάματος ἀπελείφθης, ὅσον οὐκ ἂν ἄλλο ἴδοις ἔτι. 5

Νότ. Παρὰ τὴν Ἐρυθρὰν γὰρ θάλασσαν εἰργαζόμεν' ἐπέπνευσα
δέ τι καὶ μέρος τῆς Ἰνδικῆς, ὅσα παράλια τῆς χώρας· οὐδὲν οὖν
οἶδα ὧν λέγεις.

Ζέφ. Ἀλλὰ τὸν Σιδώνιον Ἀγήνορα οἶδας ;

Νότ. Ναί· τὸν τῆς Εὐρώπης πατέρα· τί μὴν ; 10

Ζέφ. Περὶ αὐτῆς ἐκείνης διηγῆσομαί σοι.

Νότ. Μὲν ὅτι ὁ Ζεὺς ἐραστὴς ἐκ πολλοῦ τῆς παιδός ; τοῦτο
γὰρ καὶ πάλαι ἠπιστάμην.

Ζέφ. Οὐκοῦν τὸν μὲν ἔρωτα οἶσθα· τὰ μετὰ ταῦτα δὲ ἤδη ἄκουσον.
'Ἡ μὲν Εὐρώπη κατεληλύθει ἐπὶ τὴν ἡϊόνα παίζουσα, τὰς ἡλικί- 15
ώτιδας παραλαβοῦσα· ὁ Ζεὺς δὲ, ταύρῳ εἰκάσας ἑαυτὸν, συν-
ἐπαιζεν αὐταῖς, κάλλιστος φαινόμενος· λευκός τε γὰρ ἦν ἀκριβῶς,
καὶ τὰ κέρατα εὐκαμπῆς, καὶ τὸ βλέμμα ἡμερος. Ἐσκίετα
οὖν καὶ αὐτὸς ἐπὶ τῆς ἡϊόνος, καὶ ἐμυκάτο ἡδίστον, ὥστε τὴν

πομπή, ἣν λέγεις ; οἱ, περὶ τίνος πομπῆς λέγεις ;—ἡ τίνες αἱ πέμποντες ἦσαν ;
“or *who were they that made it?*” Lit. “that sent it on its way.”

5—8. ἀπελείφθης, “*thou wast away from.*” More lit. “*thou wast left behind by.*”—ὅσον οὐκ ἂν ἄλλο, &c. “*such a one as thou, in all likelihood, will never hereafter see.*” Observe the force of ἂν with the opt. as denoting uncertainty. The literal meaning of the clause is, “*such a one as thou, in all likelihood, wilt never hereafter see another (to be).*”—γάρ. The particle is here elliptical, and we may supply some such phrase as οὐκ ἰδυνάμην ἰδεῖν αὐτὸ, “*I couldn't help it, for,*” &c.—ἐπέπνευσα δέ τι, &c. “*I had just blown, too, on the part of the Indian Ocean, as much as lies along the shores of that land.*” Observe the peculiar reference to time indicated by the aorist. The full clause, from ἔσα παράλια, &c. is as follows : ὅσα μέρη αὐτῆς ἐστὶ παράλια μέρη ἐκείνης τῆς χώρας. With Ἰνδικῆς sup. Θαλάσσης.—ὧν, by attraction for ἄ.

9—13. ἀλλὰ, “*well then.*”—τί μὴν, “*why don't I?*” i. e. I know him very well. The particles τί μὴν are here equivalent to the Latin *quidni?* and the more literal meaning of the clause, supplying at the same time the ellipsis, will be, “*what indeed prevents my knowing him?*” or, as Hoogeveen expresses it, “*quid impedit, quo minus hoc sit ita?*”—περὶ αὐτῆς ἐκείνης, &c. “*I am going to tell thee about that same Europa.*”—μᾶν, ὅτι ὁ Ζεὺς, &c. “*what? that Jupiter has been for a long time,*” &c. Lit. “*whether is it that Jupiter,*” &c. With πολλοῦ sup. χρόνου.—γάρ. The particle is again elliptical. Supply as follows : “*thou hast no need to tell me this, for,*” &c.

14—24. οὐκᾶν τὸν μὲν, &c. “*thou knowest, then, about his attachment for her.*”—τὴν ἡϊόνα, the shore near Sidon.—τὰ κέρατα εὐκαμπῆς, “*having his horns gracefully curved.*”—ἐσκίετα οὖν καὶ αὐτὸς, &c. “*he, of his own accord, thereupon, both began to leap about sportively on the*

20 Εὐρώπην τολμῆσαι καὶ ἀναβῆναι αὐτόν. Ὡς δὲ τοῦτ' ἐγένετο, δρομαῖος μὲν ὁ Ζεὺς ὤρμησεν ἐπὶ τὴν θάλασσαν, φέρων αὐτήν, καὶ ἐνήχετο ἐμπεσὼν ἢ δὲ πᾶν ἐκπλαγεῖσα τῷ πράγματι, τῇ λαιᾷ μὲν εἶχετο τοῦ κέρατος, ὡς μὴ ἀπολισθάνοι· τῇ ἐτέρᾳ δὲ ἡνεμωμένον τὸν πέπλον συνεῖχεν.

25 Νότ. Ἡδὺ τοῦτο θάμα, ὦ Ζέφυρε, εἶδες.

Ζέφ. Καὶ μὴν τὰ μετὰ ταῦτα ἡδῶ παραπολὺ, ὦ Νότε· ἢ γὰρ θάλασσα εὐθὺς ἀκύμων ἐγένετο, ἡμεῖς δὲ πάντες ἡσυχίαν ἄγοντες παρηκαλουδοῦμεν. Ἐρωτες δὲ παραπετώμενοι μικρὸν ὑπὲρ τὴν θάλασσαν, ὡς ἐνίστε ἄκροις τοῖς ποσὶ ἐπιψαύειν τοῦ ὕδατος, ἡμ-
30 μένας τὰς δᾶδας φέροντες, ἥδον ἅμα τὸν ὑμέναιον. Αἱ Νηρηίδες δὲ ἀναδῦσαι παρίππευον ἐπὶ τῶν δελφίνων, ἐπικροτοῦσαι, ἡμίγυμνοι αἱ πολλαί· τό τε τῶν Τριτώνων γένος, καὶ εἴ τι ἄλλο μὴ φοβερὸν ἰδεῖν τῶν θαλασσίων, ἅπαντα περιεχόρευε τὴν παῖδα· ὁ μὲν γὰρ Ποσειδῶν ἐπιβεβηκὼς ἄρματος, παροχουμένην τε καὶ τὴν Ἀμφι-
35 τρίτην ἔχων, προῆγε γεγηθῶς, προοδοιοπορῶν νηχομένῳ τῷ ἀδελφῷ. Ἐπὶ πᾶσι δὲ τὴν Ἀφροδίτην δύο Τρίτωνες ἔφερον, ἐπὶ κόγχης κατακειμένην, ἄνθη παντοῖα ἐπιπάττουσαν τῇ νύμφῃ. Ταῦτα ἐκ Φοινίκης ἄχρη τῆς Κρήτης ἐγένετο. Ἐπεὶ δὲ ἐπέβη τῇ νήσῳ, ὁ

shore."—δρομαῖος, "on a run," i. e. at full speed.—ἐμπεσὼν, "having rushed in."—ἐκπλαγεῖσα, from ἐκπλήσσω.—εἶχετο τοῦ κέρατος, "kept clinging to his horn." Lit. "to the horn (nearest her)." The gen. is here employed, as referring to a part.—ἡνεμωμένον τὸν πέπλον συνεῖχεν, "she kept holding in her outer robe swelled forth by the wind." The πέπλος was an outer robe, or mantle, passing over the left shoulder and under the right arm, leaving the right shoulder and arm uncovered and free. According to Eustathius (*ad Il.* 5, 599), it was secured in front by a clasp. (Compare Winckelmann, *Gesch. der Kunst des Alt.* vol. iii. p. 26.)

25—30. ἡδὺ τοῦτο θάμα, &c. "thou didst see in this, O Zephyrus, a pleasing sight." Lit. "thou didst see this as a pleasing sight."—καὶ μὴν, "yes, indeed, and."—ἡδῶ, syncopated and contracted from ἡδίστα.—ἀκύμων, "without a wave."—Ἐρωτες δὲ παραπετώμενοι, &c. In this, and what follows, Lucian appears to be describing, in fact, some ancient painting of the story of Europa.—ἡμένας, from ἄπτω.

32—40. καὶ εἴ τι ἄλλο, &c. "and if there was any other (race) of marine creatures, not fearful to behold," i. e. and whatever other marine creatures there were, not fearful to gaze upon. With ἄλλο sup. γένος.—παροχουμένην, "riding by his side." Lit. "conveyed along by his side." τὴν Ἀμφιτρίτην, "his Amphitrite," i. e. his spouse Amphitrite.—τῷ ἀδελφῷ. Jupiter, under the guise of the bull.—τὴν Ἀφροδίτην, "the god-

μὲν ταῦρος οὐκέτι φαίνεται· ἡμεῖς δὲ, ἐμπесόντες, ἄλλος ἄλλο τοῦ πελάγους μέρος διεκυμαίνομεν. 40

Νότ. ὦ μακάριε Ζέφυρε τῆς Θέας! Ἐγὼ δὲ γρύπας, καὶ ἐλέφαντας, καὶ μέλανας ἀνθρώπους ἐώρων.

VIII. THE CYCLOPS POLYPHEMUS AND NEPTUNE.

Κύκ. ὦ πάτερ, οἷα πέπονθα ὑπὸ τοῦ καταράτου ξένου, ὃς μεθύσας ἐξετύφλωσέ με, κοιμωμένῳ ἐπιχειρήσας.

Ποσ. Τίς δὲ ὁ ταῦτα τολμήσας, ὦ Πολύφημε;

Κύκ. Τὸ μὲν πρῶτον Οὔτιν ἑαυτὸν ἀπεκάλεε· ἐπεὶ δὲ διέφυγε, καὶ ἔξω ἦν βέλους, Ὀδυσσεὺς ὀνομάζεσθαι ἔφη. 5

Ποσ. Οἶδα ὃν λέγεις, τὸν Ἰθακήσιον ἐξ Ἰλίου δ' ἀνέπλει. Ἀλλὰ πῶς ταῦτ' ἐπραξεν, οὐδὲ πάνυ εὐθαρσῆς ὢν;

Κύκ. Κατέλαβον ἐν τῷ ἄντρῳ, ἀπὸ τῆς νομῆς ἀναστρέψας, πολλοὺς τινας, ἐπιβουλεύοντας δηλονότι τοῖς ποιμνίοις· ἐπεὶ γὰρ

dess Venus." The article is here emphatic.—οὐκέτι φαίνεται, *was no longer visible.*" Lit. "no longer appeared."—ἐμπесόντες, "having plunged (again) into (the deep).—ἄλλος ἄλλο τοῦ πελάγους, &c. "began to cleave, one one part, another another, of the deep."

41. ὦ μακάριε, &c. "ah, fortunate Zephyrus! on account of the sight which thou sawest," i. e. how fortunate wast thou in beholding so charming a sight!—ἐγὼ δὲ, &c. "I, however, was all the while beholding griffons," &c. The griffons were among the number of fabulous animals supposed to exist in India and the remote east.

1—5. ὦ πάτερ. Polyphemus was the fabled son of Neptune and Thoösa daughter of Phorcys.—οἷα πίπονθα, &c. "what things I have suffered from that accursed stranger!" perf. mid. of πάσχω.—κοιμωμένῳ ἐπιχειρήσας, "having attacked me as I was sleeping." Sup. μάλιστα—τὸ μὲν πρῶτον, &c. "at first he called himself Outis, by a wrong name." Lit. "he called himself Outis, away from his true name." Observe the force of ἀπὸ in composition. The narrative of Lucian is based on that given by Homer in the *Odyssey*, (9, 305, seqq.)—καὶ ἔξω ἦν βέλους, "and was beyond the reach of any missile."—ὀνομάζεσθαι ἔφη, "he said he was called." The reference being to the same person implied in the previous verb ἔφη, the verb ὀνομάζεσθαι, which follows in construction, has the pronoun understood before it in the nominative, as will plainly appear from Ὀδυσσεύς.

6—13. οἶδα ὃν λέγεις, "I know whom thou meanest." Lit. "I know the one of whom thou art speaking."—κατέλαβον ἐν τῷ ἄντρῳ, "I caught in my cave." The verb καταλαμβάνω, like *deprehendo* in Latin, often denotes a coming suddenly upon another. So here the literal meaning would be, "I came suddenly upon."—πολλοὺς τινας, "a number of fel-

- 10 ἐπέθηκα τῇ θύρᾳ τὸ πῶμα (πέτρα δὲ ἔστι μοι παμμεγέθης), καὶ τὸ πῦρ ἀνέκαυσα, ἐναυσάμενος ὃ ἔφερον δένδρον ἀπὸ τοῦ ὄρους, ἐφάνησαν ἀποκρύπτειν αὐτοὺς πειρώμενοι· ἐγὼ δὲ συλλαβὼν αὐτῶν τινας, ὥσπερ εἰκὸς ἦν, κατέφαγον, ληστὰς ὄντας. Ἐνταῦθα ὁ πανουργότατος ἐκεῖνος, εἴτε Οὔτις, εἴτε Ὀδυσσεὺς ἦν, δίδωσί μοι
- 15 πιεῖν φάρμακόν τι ἐγγέας, ἥδὲ μὲν καὶ εὖοσμον, ἐπιβουλότατον δὲ, καὶ ταραχωδέστατον· ἅπαντα γὰρ εὐθύς ἐδόκει μοι περιφέρεισθαι πίοντι, καὶ τὸ σπήλαιον αὐτὸ ἀνестρέφετο, καὶ οὐκέτι ὅλως ἐν ἑμαυτῷ ἤμην· τέλος δὲ ἐς ὕπνον κατεσπάσθην. Ὁ δὲ, ἀποξύσας τὸν μοχλὸν, καὶ πυρώσας γε προσέτι, ἐτύφλωσέ με καθεύδοντα·
- 20 καὶ ἀπ' ἐκείνου τυφλὸς εἰμί σοι, ὦ Πόσειδον.

Ποσ. Ὡς βαθὺν ἐκοιμήθης, ὦ τέκνον, ὃς οὐκ ἐξέθορες μεταξὺ

lows. τινας denotes contempt here.—τῇ θύρᾳ, “at the opening.”—ἔστι μοι, “I have (for this purpose).”—ἀνέκαυσα, from ἀνακαίω.—ὃ ἔφερον δένδρον, “the tree which I was carrying.” The full clause would be, τὸ δένδρον, ὃ δένδρον ἔφερον.—ὥσπερ εἰκὸς ἦν, “as was fair enough.”

14—20. δίδωσί μοι, &c. “having poured it into a cup, gives me to drink a kind of poison,” &c. Polyphemus, having been till then unacquainted with wine, and judging of it by its effects, calls it very appropriately φάρμακόν τι. If we render these words, as some do, “a kind of drugged (or medicated) drink,” all their force evaporates.—καὶ τὸ σπήλαιον, &c. “and the cave itself to be turned upside down.”—ἤμην, equivalent here to ἦν.—κατεσπάσθην, “I was dragged down.” A very graphic term to express the overpowering effects of liquor.—Ὁ δὲ, “the fellow thereupon.”—τὸν μοχλὸν, “the stake (employed by him for the purpose).” Jacobs makes this refer to the trunk of the tree which the Cyclops had placed upon the fire. This, however, is not correct. As Lucian’s dialogue is a kind of parody on the narrative of Homer, it is better to take the old bard for our guide. Homer states that Ulysses cut off a portion of a large club, or walking-staff, and made use of this for blinding Polyphemus. As he afterward calls this instrument ὁ μοχλὸς ἐλαϊνός, “the olive-stake,” it is evident that Lucian, by his τὸν μοχλὸν, means the same thing with Homer. The error in question has arisen, very probably, from not perceiving the peculiar force of the article. (Compare *Hom. Od.* 9, 319, *seqq.*)—ἀπ' ἐκείνου. Sup. χρένου.—τυφλὸς εἰμί σοι, “am I blind for thee.” The pronoun σοὶ is often employed thus, in familiar discourse, when the thing referred to is supposed to exert more or less influence upon the feelings of the party to whom the remark is addressed.

21—23. ὥς βαθὺν ἐκοιμήθης, “how soundly thou didst sleep.” Lit. “In how deep a slumber hadst thou lulled thyself to rest.” With βαθὺν sup. ὕπνον. ἐκοιμήθης is the passive in a middle sense, and ὕπνον the acc. of nearer definition.—μεταξὺ τυφλούμενος, “in the midst of being blinded,” i. e. while the blinding was going on.—οὐ γὰρ ἂν, εὖ οἶδ' ὅτι, &c. “for he would not have been able, I know well, to remove,” &c. The clause

τυφλούμενος. 'Ο δ' οὖν 'Οδυσσεὺς πῶς διέφυγεν; οὐ γὰρ ἂν, εὔ οἷδ' ὅτι, ἐδυνήθη ἀποκινῆσαι τὴν πέτραν ἀπὸ τῆς θύρας.

Κύκ. 'Αλλ' ἐγὼ ἀφεῖλον, ὡς μᾶλλον αὐτὸν λάβοιμι ἐξιόντα· καὶ καθίσας παρὰ τὴν θύραν ἐθήρων τὰς χεῖρας ἐκπετάσας, μύνα 25 παρεῖς τὰ πρόβατα ἐς τὴν νομὴν, ἐντειλάμενος τῷ κριῶ, ὑπόσα ἐχρῆν πράττειν αὐτὸν ὑπὲρ ἐμοῦ.

Ποσ. Μανθάνω, ὑπ' ἐκείνοις ὅτι γε ἔλαθεν ὑπεξελθὼν σε. 'Αλλὰ τοὺς ἄλλους γε Κύκλωπας σ' ἔδει ἐπιβοήσασθαι ἐπ' αὐτόν.

Κύκ. Συνεκάλεσα, ὦ πάτερ, καὶ ἤκον· ἐπεὶ δὲ ἤροντο τοῦ ἐπι- 30 βουλεύσαντος τοῦνομα, κἀγὼ ἔφην, ὅτι Οὔτις ἐστὶ, μελαγχχολᾷν οἰθέντες με, ὥχοντο ἀπίοντες. Οὕτω κατεσοφίσάτό με ὁ κατάρσατος τῷ ὀνόματι. Καὶ ὁ μάλιστα ἠνίασέ με, ὅτι καὶ ὀνειδίζων ἐμοὶ τὴν συμφορὰν, οὐδ' ὁ πατήρ, φησὶν, ὁ Ποσειδῶν, ἰάσεται σε.

Ποσ. Θάρσει, ὦ τέκνον, ἀμυνοῦμαι γὰρ αὐτόν, ὡς μάθη, ὅτι, 35 εἰ καὶ πηρωσὶν μοι ὀφθαλμῶν ἰᾶσθαι ἀδύνατον, τὰ γοῦν τῶν πλεόντων ἐπ' ἐμοὶ ἐστί· πλεῖ δὲ ἔτι.

εὔ οἷδ' ὅτι is inserted parenthetically. It is wrong, therefore, to make the order of construction here, εὔ οἷδ' ὅτι οὐκ ἂν ἐδυνήθη, &c. On the contrary, εὔ οἷδ' ὅτι is a clause by itself, and its full form is εὔ οἷδ' ὅτι τοῦτο ἀληθές ἐστι.

24—26. ἀλλ' ἐγὼ ἀφεῖλον, "why, I myself took it away." Lit. "(he did not take it away) but I took it away." Observe the force of ἐγὼ. The personal pronouns are only expressed when emphasis or opposition is to be indicated.—μᾶλλον, "the more easily."—καθίσας. In a middle sense, where we may sup. ἑμαυτόν.—ἐθήρων, "I kept hunting for him."—ἐντειλάμενος τῷ κριῶ, "having enjoined upon the ram."

28. μανθάνω, ὑπ' ἐκείνοις, &c. "I understand; he escaped thy search, namely, by having gone out (of the cave) under these." The order of construction is, μανθάνω, ὅτι ἔλαθεν, &c. but ὅτι is to be rendered as equivalent merely to the Latin *nempe* or *scilicet*. ἐκείνους, referring to the sheep. Homer makes the companions of Ulysses to have escaped by means of the sheep, and Ulysses himself by the aid of the ram.

30—32. συνεκάλεσα, ὦ πάτερ, καὶ ἤκον, "I did call them together, my father, and they did come."—ἤροντο, from ἔρομαι.—κἀγὼ ἔφην, &c. "and I said, 'tis Outis." He tells them the name as a mere appellative, but they understand it in its original sense of "nobody," and hence conclude that he has lost his wits.—οἰθέντες, from οἶομαι.—ὥχοντο ἀπίοντες, "they straightway departed." The verb οἶχομαι with a participle is used to indicate quickness, &c. of movement.

33—37. καὶ ὁ μάλιστα, &c. "and yet what grieved me most was this, that," &c. Sup. ἦν τοῦτο before ὅτι.—θάρσει, "never mind." Lit. "be of good cheer."—ἀμυνοῦμαι γὰρ αὐτόν, "for I will take vengeance upon him."—τὰ γοῦν τῶν πλεόντων, &c. "at least, then, the fate of those who

IX. PANOPE AND GALENE.

Παν. Εἶδες, ὦ Γαλήνη, χθές, οἷα ἐποίησεν ἡ Ἔρις παρὰ τὸ δεῖπνον ἐν Θετταλίᾳ, διότι μὴ καὶ αὐτὴ ἐκλήθη ἐς τὸ συμπόσιον;

Γαλ. Οὐ συνεισιτώμην ὑμῖν ἔγωγε· ὁ γὰρ Ποσειδῶν ἐκέλευσέ με, ὦ Πανόπη, ἀκύμαντον ἐν τοσοῦτῳ φυλάττειν τὸ πέλαγος. Τί 5 δ' οὖν ἐποίησεν ἡ Ἔρις μὴ παροῦσα;

Παν. Ἡ Θέτις μὲν ἤδη καὶ ὁ Πηλεὺς ἀπεληλύθεσαν. Ἡ δ' Ἔρις, ἐν τοσοῦτῳ λαθοῦσα πάντας, ἐδυνήθη δὲ ῥαδίως, τῶν μὲν πινόντων, ἐνίων δὲ κροτούντων, ἢ τῷ Ἀπόλλωνι κιθαρίζοντι, ἢ ταῖς Μούσαις ἀδούσαις προσεχόντων τὸν νοῦν, ἐνέβαλεν ἐς τὸ συμπόσιον 10 μῆλόν τι πάγκαλον, χρυσοῦν ὄλον, ὦ Γαλήνη· ἐπεγέγραπτο δὲ, Ἡ ΚΑΛΗ ΛΑΒΕΤΩ. Κυλινδούμενον δὲ τοῦτο, ὥσπερ ἔξε- πίτηδες, ἤκεν ἔνθα Ἦρα τε, καὶ Ἀφροδίτη, καὶ Ἀθηνᾶ κατεκλί- νοντο. Κάπειδ' ὁ Ἑρμῆς ἀνελόμενος ἐπελέξατο τὰ γεγραμμένα,

sail depends upon me," i. e. the fate of navigators, of whom Ulysses at the moment was one.

1—5. ἡ Ἔρις, "*the (goddess of) Discord.*"—τὸ δεῖπνον, referring to the banquet given at the nuptials of Peleus and Thetis, to which all the deities, except Discord, were invited.—διότι μὴ καὶ αὐτὴ, &c. "*because, as is supposed, she too was not invited to the entertainment.*" The particle ὥ in Greek is employed where anything is immediately and directly denied; but μὴ, where that which is denied is a mere matter of supposition or conjecture. We have endeavoured, therefore, to express the force of the latter particle, on the present occasion, by the words "*as is supposed.*"—ἐν τοσοῦτῳ, "*meanwhile.*" Sup. χρόνον. Lit. "*during so much time,*" i. e. as the entertainment might last, and he himself be away from his watery realms.—μὴ παροῦσα, "*since she was not present,*" i. e. not having been invited.

6—10. ἀπεληλύθεισαν, Attic for ἀπεληλύθεισαν, from ἀπέρχομαι.—λαθοῦσα πάντας, "*having escaped the notice of all,*" i. e. unseen by any one.—τῶν μὲν πινόντων, &c. "*since some were carousing and some applauding, directing their attention either to Apollo as he played upon the lyre, or to the Muses as they sang.*" The applauding divinities are here distributed into two classes, those who listen to Apollo, and those who form the auditors of the Muses. The words of the text, therefore, from ἢ τῷ Ἀπόλλωνι down to τὸν νοῦν inclusive, are merely an enlarged definition of ἐνίων κροτούντων. Gesner's Latin version, appended to several of the editions of Lucian, erroneously refers κροτούντων to dancing.—τὸ συμπόσιον, "*the banqueting hall.*"—ἐπιγέγραπτο δὲ, &c. "*and there was inscribed upon it, 'LET HER THAT IS BEAUTIFUL TAKE ME.'*" Lit. "*let the beautiful one take me,*" i. e. the fairest among you.

12—16. κατεκλίνοντο, "*were reclining.*" Alluding to the ancient cus-

αἱ μὲν Νηρηίδες ἡμεῖς ἀπεσιωπήσαμεν τί γὰρ ἔδει ποιεῖν, ἐκείνων παρουσῶν; αἱ δὲ ἀντεπιοῦντο ἐκάστη, καὶ αὐτῆς εἶναι τὸ μῆλον ἡζίου. Καὶ εἰ μὴ γε ὁ Ζεὺς διέστησεν αὐτάς, καὶ ἄχρι χειρῶν ἂν προῦχώρησε τὸ πρᾶγμα. Ἄλλ' ἐκεῖνος, Αὐτὸς μὲν οὐ κρινῶ, φησί, περὶ τούτου (καίτοι ἐκεῖναι αὐτὸν δικάσαι ἡζίου), ἄπιτε δὲ εἰς τὴν Ἰδην παρὰ τὸν Πριάμου παῖδα· ὅς οἱδὲ τε διαγνῶναι τὸ καλλίον, φιλόκαλος ὢν, καὶ οὐκ ἂν ἐκεῖνος δικάσειε κακῶς. 20

Γαλ. Τί οὖν αἱ Θεαί, ὦ Πανόπη;

Παν. Τήμερον, οἶμαι, ἀπίασι πρὸς τὴν Ἰδην, καὶ τις ἥξει μετὰ μικρὸν ἀπαγγελῶν ἡμῖν τὴν κρατοῦσαν.

Γαλ. Ἦδη σοι φημι, οὐκ ἄλλη κρατήσῃ, τῆς Ἀφροδίτης ἀγωνιζομένης, ἣν μὴ τι πᾶν ὁ δισαιτητής ἀμβλυώτῃ. 25

X. XANTHUS AND THE SEA.

Ξάν. Δέξαι με, ὦ Θάλαττα, δεινὰ πεπονθότα, καὶ κατὰ σβέσόν μου τὰ τραύματα.

Θάλ. Τί τοῦτο, ὦ Ξάνθε; τίς σε κατέκαυσε;

tom of reclining at meals.—*κάπυδῃ*, for *καὶ ἐπειδῇ*.—*τί γὰρ ἔδει ποιεῖν*, &c. “for what did it behove us to do when those goddesses were present?” i. e. what had we, humble Nereids, to do with the matter, or how could we presume to contest the prize of beauty when, &c.—*αἱ δὲ ἀντεπιοῦντο ἐκάστη*, &c. “they, however, each laid claim to it, and insisted,” &c.—*καὶ ἄχρι χειρῶν*, &c. “the affair would have advanced even to personal violence,” i. e. they would have assailed each other with their hands. Lit. “the affair would have advanced even unto hands.”—*αὐτὸς μὲν οὐ κρινῶ*, “I will not decide myself.” The circumflex on the final syllable shows *κρινῶ* to be the future, whereas the acute on the penult would convert it into the present. Moreover, the penult of *κρινῶ* is short; of *κρίνω*, on the other hand, long.—*αὐτὸν δικάσαι ἡζίου*, “desired him to settle the point.” More lit. “they deemed it right for him to act as judge.”

19—25. *τὸν Πριάμου παῖδα*. Paris.—*ὅς*, “for he,” equivalent to *οὗτος γάρ*, as beginning a clause.—*τὸ καλλίον*, “what is the more beautiful,” i. e. whatever surpasses other things in beauty.—*τί οὖν αἱ Θεαί*; Sup. *ἐπαύσαν*.—*πρὸς τὴν Ἰδην*, where Paris was then residing as a shepherd.—*μετὰ μικρόν*. Sup. *χρόνον*.—*ἤδη σοι φημι*, “I tell thee now (beforehand).” Lit. “I tell thee already.”—*ἢν μὴ τι*, &c. “unless the umpire be in some way or other very dull of vision.”

1—4. *δέξαι με*, &c. “receive me, O Sea, having suffered dreadful things:” *πεπονθότα*, from *πάσχω*.—*κατὰ σβέσιν*, from *κατασβίννυμι*.—*τί τῷτο*; “what is this?” i. e. what is this that I see in thy appearance?—*κατέκαυσε*, from *κατακαίω*.—*ἀλλ’ ἀπηνεγάμην ἔλω*, &c. “but I am

Ξάν. "Ἡφαιστος· ἀλλ' ἀπνηθράκωμαι ὅλως ὁ κακοδαίμων, καὶ
5 ζέω.

Θάλ. Διὰ τί δέ σοι καὶ ἐνέβαλε τὸ πῦρ;

Ξάν. Διὰ τὸν ταύτης υἱὸν τῆς Θέτιδος· ἐπεὶ γὰρ φονεύοντα
τοὺς Φρύγας ἰκέτευσα, ὁ δ' οὐκ ἐπαύσατο τῆς ὀργῆς, ἀλλ' ὑπὸ
τῶν νεκρῶν ἀπέφραττέ μοι τὸν ῥοῦν, ἐλεήσας τοὺς ἀθλίους ἐπῆλθον,
10 ἐπικλύσαι θέλων, ὡς φοβηθεὶς ἀπόσχοιτο τῶν ἀνδρῶν. Ἐνταῦθα
ὁ Ἡφαιστος, ἔτυχε γὰρ πλησίον που ὦν, πᾶν, οἶμαι, ὅσον ἐν τῇ
Λήμνῳ πῦρ εἶχε, καὶ ὅσον ἐν τῇ Αἴτνῃ, καὶ εἵποθι ἄλλοθι, φέρων
ἐπῆλθέ μοι καὶ κατέκαυσε μὲν τὰς πετελέας καὶ μυρίκας· ὥπτησε
δὲ καὶ τοὺς κακοδαίμονας ἰχθῦς, καὶ τὰς ἐγχέλεις· αὐτὸν δὲ ἐμέ
15 ὑπερκαχλάσαι ποιήσας μικροῦ δεῖν ὁλόν ξηρὸν εἰργασται. Ὁρᾷς
δ' οὖν, ὅπως διάκειμαι ὑπὸ τῶν ἐγκαυμάτων.

quite reduced to a cinder, unfortunate one that I am, and I boil." Lit. "but I, the unfortunate one, am quite reduced," &c.: ἀπνηθράκωμαι, perf. indic. pass. of ἀπανθρακίω.

7, 8. διὰ τὸν ταύτης, &c. "*on account of the son of Thetis here.*" The allusion is to Achilles, and the dialogue turns upon the narrative of Homer, as given in the *Iliad* (21, 214, *seqq.*). Observe the force of ταύτης in the text. As Thetis was a deity of the sea, she is supposed, of course, to be somewhere near. The pronouns οὗτος and ὅδε frequently obtain, in this way, the force of adverbs in English.—ἐπεὶ γὰρ φονεύοντα, &c. "*for when I implored him as he was slaughtering,*" &c. i. e. implored him to desist. Sup. αὐτὸν as agreeing with φονεύοντα, and governed by ἰκέτευσα.

8—12. ἀλλ' ὑπὸ τῶν νεκρῶν, &c. "*but kept damming up my current with the (bodies of the) dead,*" i. e. with the corpses of those whom he was slaughtering. Observe the force of the imperf. ἀπέφραττε, from ἀποφράττω.—τοὺς ἀθλίους, "*the wretched ones.*"—ἐπῆλθον, "*I went against him.*"—ἐπικλύσαι, governing αὐτὸν understood.—ἀπόσχοιτο τῶν ἀνδρῶν, "*he might refrain from the men.*" Lit. "*might hold himself from the men.*" Observe the force of the mid.—ἔτυχε γὰρ, &c. "*for he chanced to be somewhere in the vicinity.*" This is a common construction of τυγχάνω with a part., and is analogous to the Latin *forte* with a verb.—πᾶν, οἶμαι, ὅσον ἐν, &c. "*came upon me, bringing (with him) all his fire, I think, as much as he had in Lemnos, and as much as he had in Ætna, and if (he had any more) anywhere else,*" i. e. and as much as he had in any other quarter. Lemnos and Ætna were the two fabled seats of Vulcan's labours, and where his forges were said to be placed.

14—16. αὐτὸν δὲ ἐμέ, &c. "*and having caused me myself to boil over, he has almost made me entirely dry.*" Whenever the Attics wish to make the reflective pronouns ἑαυτοῦ, σιαυτοῦ, &c. emphatic, they separate the component parts and invert them, as in the present instance.—ὑπερκαχλάσαι. This verb has a particular reference, not expressed, however, in the translation, to the noise made by water in a

Θάλ. Θολερὸς, ὦ Ξάνθε, καὶ Ξερμὸς, ὡς εἰκός· τὸ αἷμα μὲν ἀπὸ τῶν νεκρῶν ἡ Ξέρμη δὲ, ὡς φῆς, ἀπὸ τοῦ πυρός. Καὶ εἰκότως, ὦ Ξάνθε, ὅς ἐπὶ τὸν ἐμὸν υἱὸν ὤρμησας, οὐκ αἰδουμένους ὅτι Νηρηΐδος υἱὸς ἦν.

20

Ξάν. Οὐκ ἔδει οὖν ἐλεῆσαι γείτονας ὄντας τοὺς Φρύγας;

Θάλ. Τὸν Ἡφαιστον δὲ οὐκ ἔδει ἐλεῆσαι Θέτιδος υἱὸν ὄντα τὸν Ἀχιλλέα;

XI. ÆACUS, PROTESILAUS, MENELAUS, PARIS.

(In the Lower World.)

Αἰ. Τί ἄγχεις, ὦ Πρωτεσίλαε, τὴν Ἑλένην προσπεσών;

Πρωτ. Ὅτι δια ταύτην, ὦ Δία, ἀπέθανον, ἡμιτελῆ μὲν τὸν δόμον καταλιπών, χήραν δὲ τὴν νεύγαμον γυναῖκα.

boiling state.—μικροῦ δεῖν, “almost.” An idiomatic form of expression, where ὥστι seems to have been originally understood, “so as to want little.” To the same effect is ὀλίγου δεῖν. Directly opposite to these is the phrase πολλοῦ δεῖν. Thus, ὃ, πολλοῦ δεῖν, εἶπει τις ἄν, “which any one would be far enough from saying.”—ὅπως διάκειμαι, “in what state I am.” Lit. “how I am affected.”

17—18. Διόλεός. Sup. εἶς.—Ξάνθε. The Xanthus and Simois were the two famous rivers of the plain of Troy. Another name for the Xanthus was the Scamander. According to Homer, the river was called Xanthus by the gods, and Scamander by men.—ὡς εἰκός, “as is but natural.” Erroneously rendered here by some, “as it seems.”—τὸ αἷμα μὲν, &c. “’tis the blood from the corpses; and the heat, as thou sayest, from the fire.” This is a much simpler way of rendering, with an ellipsis merely of ἵστί, than to understand, with some, τοῦτο ἐποίησαν.

18—21. καὶ εἰκότως, “and rightly art thou in this condition.” Sup. οὕτω διάκεισαι.—ὡς ὤρμησας, “since thou didst make an onset.”—υἱὸν. The Sea was the mother of Thetis.—οὐκ αἰδουμένους, &c. “having shown him no respect for being the son of a Nereid.” Lit. “because he was.” Equivalent to οὐκ αἰδουμένους αὐτὸν Νηρηΐδος υἱὸν ὄντα.—οὐκ ἔδει οὖν. Sup. ἐμέ.—γείτονας ὄντας, “who were my neighbours.”

1—3. τί ἄγχεις, &c. “why, O Protesilaus, having made an attack upon Helen, art thou trying to strangle her?”—ἡμιτελῆ μὲν, &c. “having left my dwelling only half completed, and my newly-married wife a widow.” The female referred to is Laodamia. Much difference of opinion exists among the commentators on Lucian, with regard to the expression ἡμιτελῆ δόμον in the text. Hemsterhuis and others refer it to the want of offspring, &c., and think that Lucian means to explain it by what follows immediately after, namely, χήραν δὲ τὴν νεύγαμον γυναῖκα. As, however, the expression is an Homeric one (for it occurs at *Il.* 2, 701, where the allusion is also to Protesilaus), it will be the best to render it in accordance with Homeric simplicity, and the manners of an early age. The δόμος ἡμιτελῆς, then, of Protesilaus is merely the half-

Αἰ. Αἰτιάω τοίνυν τὸν Μενέλαον, ὅστις ὑμᾶς ὑπὲρ τοιαύτης γυναι-
5 κὸς ἐπὶ Τροίαν ἤγαγεν.

Πρωτ. Εὖ λέγεις· ἐκεῖνόν μοι αἰτιατέον.

Μεν. Οὐκ ἐμέ, ὦ βέλτιστε, ἀλλὰ δικαιοτέρον τὸν Πάριν,
ὃς ἐμοῦ τοῦ ξένου τὴν γυναῖκα παρὰ πάντα τὰ δίκαια ᾤχετο
ἀρπάσας. Οὗτος γὰρ οὐχ ὑπὸ σοῦ μόνου, ἀλλ' ὑπὸ πάντων
10 Ἑλλήνων καὶ βαρβάρων ἄξιος ἄγχεσθαι, τοσοῦτοις θανάτου
αἴτιος γεγεννημένος.

Πρωτ. Ἀμεινον οὕτω. Σὲ τοιγαροῦν, ὦ Δύσπαρι, οὐκ ἀφήσω
ποτὲ ἀπὸ τῶν χειρῶν.

Παρ. Ἄδिका ποιῶν, ὦ Πρωτεσίλαε, καὶ ταῦτα ὁμότεχνον ὄντα
15 σοι ἐρωτικὸς γὰρ καὶ αὐτός εἰμι, καὶ τῷ αὐτῷ θεῷ κατέσχημαι.

finished mansion, to which, when completed, he intended to remove his young bride, Laodamia, from her father's home ; a plan frustrated, however, by the summons to join the Grecian army for Troy.

4—7. αἰτιάω τοίνυν, &c. "*blame, then, this Menelaus here :*" αἰτιάω is the 2d sing. pres. imper. contracted for αἰτιάου, from αἰτιάομαι. Observe the force of the article here, which indicates a pointing towards Menelaus.—ὑπὲρ τοιαύτης γυναικὸς, "*on account of such a woman.*" Expressive of contempt, and referring to Helen.—ἐκεῖνόν μοι αἰτιατέον, "*him must I blame.*" Sup. ἐστί. Verbals in -τίον denote necessity, and govern the dat. of the person together with the case of their own verb.—οὐκ ἐμέ, ὦ βέλτιστε, "*not me, my very good sir.*" οὐκ ἐμέ is here elliptical, for οὐκ ἐμέ αἰτιατίον σοι ἐστί, "*thou must not blame me.*"

8—12. ὃς ἐμοῦ τοῦ ξένου, &c. "*who ran off with the wife of me his host, contrary to every thing that was just.*" Lit. "*who departed, having carried off the wife of me his host, contrary to all just things.*" Paris was hospitably entertained by Menelaus at the time of the abduction of Helen. ἐμοῦ, the more emphatic form of the personal pronoun.—ἄμεινον οὕτω, "*'tis better so,*" i. e. '*'tis better for me to act as thou hast just recommended.*' The full clause is, ἄμεινόν ἐστί μοι οὕτω ποιεῖν.—σὲ τοιγαροῦν, ὦ Δύσπαρι, &c. "*thee, therefore, ill-fated Paris, I will never, depend upon it, let escape from my hands.*" The appellation Δύσπαρις is of Homeric origin (*Il.* 3, 39). Observe the force of τοιγαροῦν, "*on this account, depend upon it,*" or "*on this very account truly,*" where four particles (τοί, γέ, ἄρα, and οὖν) are combined.

14—16. ἄδिका ποιῶν, &c. "*acting unjustly towards me (all the while), O Protesilaus, and that, too, when I am of the same calling with thyself.*" Sup. ἐμέ with ἄδिका ποιῶν, the part. governing a double acc. The words ἄδिका ποιῶν must be taken in connexion with what immediately precedes. The full expression will be as follows: καὶ ἐμέ οὐκ ἀφήσεις ποτὲ ἀπὸ τῶν χειρῶν, ἄδिका ποιῶν, "*and thou wilt never (as thou sayest) let me escape from thy hands, acting unjustly towards me (all the while),*" i. e. and if thou dost so thou wilt be acting an unjust part. Some, very awkwardly, make ποιῶν here equivalent to ποιεῖς, and, what is very sur-

Οἶσθα δὲ, ὡς ἀκούσιόν τι ἐστὶ, καὶ ὅτι ἡμᾶς ὁ δαίμων ἄγει, ἔνθα ἂν ἐβέλῃ· καὶ ἀδύνατόν ἐστιν ἀντιτάττεσθαι αὐτῷ.

Πρωτ. Εὖ λέγεις· εἴθε οὖν μοι τὸν Ἔρωτα ἐνταῦθα λαβεῖν δυνατὸν ᾔν.

Αἰ. Ἐγὼ τοι καὶ περὶ τοῦ Ἔρωτος ἀποκρινοῦμαι σοι τὰ δίκαια. 20
Φήσκει γὰρ αὐτὸς μὲν τοῦ ἐρᾶν τῷ Πάριδι ἴσως γεγενῆσθαι αἴτιος, τοῦ Θανάτου δὲ σοὶ οὐδένα ἄλλον, ὃ Πρωτεσίλαε, ἢ σεαυτὸν ὃς ἐκλαθόμενος τῆς νεόγαμου γυναικὸς, ἐπεὶ προσεφέρεσθε τῇ Τρωάδι, οὕτω φιλοκινδύνως καὶ ἀπονενοημένως προεπήδησας τῶν ἄλλων, 25
δόξης ἐρασθεὶς, δι' ἣν πρῶτος ἐν τῇ ἀποβάσει ἀπέθανες.

Πρωτ. Οὐκοῦν καὶ ὑπὲρ ἐμαυτοῦ σοι, ὦ Αἰακὲ, ἀποκρινοῦμαι δικαιοτέρα. Οὐ γὰρ ἐγὼ τούτων αἴτιος, ἀλλ' ἡ Μοῖρα, καὶ τὸ ἐξ ἀρχῆς οὕτως ἐπικεκλῶσθαι.

Αἰ. Ὁρθῶς· τί οὖν τούτους αἰτιᾷ;

XII. TRITON, IPHIANASSA, AND DORIS.

(The last two, Nereïds.)

Τρ. Τὸ κῆτος ὑμῶν, ὦ Νηρηίδες, ὃ ἐπὶ τὴν τοῦ Κηφείως θυγα-
prising, Jacobs himself is among the number.—ἐρωτικὸς γὰρ καὶ αὐτός, &c.
“for I myself, too, am a lover, and am held down (in subjugation) by
the same god,” i. e. by the god of love, or Ἔρως, as implied in ἐρωτικὸς.
—ὡς ἀκούσιόν τι ἐστὶ, “what an involuntary thing it is.” Referring to
the passion of love. For a literal translation, say “what an involuntary
thing the loving is,” and sup. τὸ ἐρᾶν.—ὁ δαίμων, “this divinity,” referring
again to Eros.

18—25. εἴθε οὖν μοι, &c. “would, then, it were possible for me to catch
that Love here!”—τὰ δίκαια, “what is just.”—φήσει γὰρ αὐτός, &c. “for
he will say, that he himself was perhaps the cause of love to Paris.”
Lit. “the cause of his loving,” τοῦ ἐρᾶν being equivalent to a verbal
noun. Observe the nom. with the infin., as referring to the same per-
son implied in φήσει.—τοῦ Θανάτου δὲ, &c. “but that no one else was the
cause of death to thee, save thine own self.” Sup. γεγενῆσθαι αἴτιος, and
observe the change to the acc. with the infin., the reference being no longer
to the same person that is implied in φήσει.—ἐκλαθόμενος, “having com-
pletely forgotten,” from ἐκλανθάνω.—προεπήδησας τῶν ἄλλων, “didst leap
forth before the rest.” The gen. ἄλλων is governed by πρὸ in composi-
tion.—δόξης ἐρασθεὶς, “enamoured of glory.”—πρῶτος ἐν τῇ ἀποβάσει,
&c. Compare Homer, *Il.* 2, 701.

26—29. ἀποκρινοῦμαι δικαιοτέρα, “I will give a still more just reply.”
i. e. still more just than that which thou hast just given for Eros.—καὶ τὸ
οὕτως ἐπικεκλῶσθαι, “and its having been so decreed,” i. e. by fate: perf.
infin. pass. of ἐπικλώθω.—τί οὖν τούτους αἰτιᾷ; “why, then, dost thou
blame these here?” 2d sing. pres. indic. of αἰτιάζομαι.

τέρα τὴν Ἀνδρομέδαν ἐπέμψατε, οὔτε τὴν παῖδα ἡδίκησεν, ὥς οἴεσθε, καὶ αὐτὸ ἤδη τέθνηκεν.

Νηρ. Ὑπὸ τίνος, ὦ Τρίτων; ἢ ὁ Κηφεὺς, καθάπερ δέλεαρ προθεῖς
5 τὴν κόρην, ἀπέκτεινεν ἐπιῶν, λοχῆσας μετὰ πολλῆς δυνάμεως;

Τρ. Οὐκ· ἀλλ' ἴστε, οἶμαι, ὦ Ἰφιάνασσα καὶ Δωρί, τὸν Περσέα, τὸ τῆς Δανάης παιδίον, ὃ, μετὰ τῆς μητρὸς, ἐν τῇ κιβωτῇ ἐμβληθὲν εἰς τὴν θάλατταν ὑπὸ τοῦ μητροπάτορος, ἐσώσατε, οἰκτεῖρασθαι αὐτούς.

10 Ἴφ. Οἶδα ὅν λέγεις· εἰκὸς δὲ ἤδη νεανίαν εἶναι, καὶ μάλα γενναῖον τε καὶ καλὸν ἰδεῖν.

Τρ. Οὗτος ἀπέκτεινε τὸ κῆτος.

Ἴφ. Διὰ τί, ὦ Τρίτων; οὐ γὰρ δὴ σῶστρος ἡμῖν τοιαῦτα ἐκτίνειν αὐτὸν ἐχρῆν.

15 Τρ. Ἐγὼ ὑμῖν φράσω τὸ πᾶν, ὥς ἐγένετο. Ἐστάλη μὲν οὖν ἐπὶ τὰς Γοργόνας, ἄθλόν τινα τοῦτον τῷ βασιλεῖ ἐπιτελῶν· ἐπεὶ δὲ ἀφίκετο εἰς τὴν Λιβύην, ἔνθα ἦσαν . . .

Ἴφ. Πῶς, ὦ Τρίτων; μόνος, ἢ καὶ ἄλλους συμμάχους ἦγεν; ἄλλως γὰρ δύσπορος ἡ ὁδός.

1, 2. τὸ κῆτος ὑμῶν, "*that sea-monster of yours.*" The Greeks use the personal for the possessive pronoun (as here, ὑμῶν for ὑμείτερον) where an emphasis is required.—ὃ ἐπέμψατε. The sea-monster was sent to ravage the coast of Æthiopia, because Cassiöpe, the mother of Andromeda, had boasted that she was fairer than Juno and the Nereids. The oracle of Ammon, on being consulted by Cepheus, monarch of the country, declared that the only way of escaping from this evil was to expose Andromeda to the monster, which was accordingly done. This is what Lucian means by the words ὃ ἐπὶ τὴν τοῦ Κηφίως θυγατέρα τὴν Ἀνδρομέδαν ἐπέμψατε.

5—9. ἀπέκτεινεν. Supply αὐτό.—μετὰ πολλῆς δυνάμεως. "*with a large force.*"—οὐκ, "*no.*"—ὃ μετὰ τῆς μητρὸς, &c. "*whom, together with his mother, in the coffer, when cast upon the sea by his maternal grandfather, you saved from destruction.*" Acrisius, king of Argos, exposed his daughter Danaë, and her offspring Perseus, in an open coffer on the sea. They were saved by the Nereids, and wafted to the island of Seriphus.—αὐτοῖς. Referring to the mother and the son.

10—18. εἰκὸς δὲ, "*and it is a fair supposition.*" Sup. ἐστὶ.—νεανίαν, agreeing with αὐτὸν understood.—ἰδεῖν, "*to be beheld,*" i. e. to the view.—οὐ γὰρ δὴ αὐτὸν ἐχρῆν, "*for it surely did not behove him.*"—ἐστάλη, from στέλλω.—ἄθλόν τινα τοῦτον, &c. "*to perform in this a certain task for the king (of Seriphus).*" Lit. "*to perform this as a certain task.*" ἐπιτελῶν is the fut. part. act. Attic contracted form for ἐπιτελέσων.—τῷ βασιλεῖ. Alluding to Polydectes, king of Seriphus, to which island the

Τρ. Διὰ τοῦ ἀέρος· ὑπόπτερον γὰρ αὐτὸν ἢ Ἀθηνᾶ ἔθηκεν. 20
Ἐπεὶ δ' οὖν ἦκεν, ὅπου διητῶντο, αἱ μὲν ἐκάθευδον, οἶμαι, ὁ δὲ
ἀποτεμῶν τῆς Μεδούσης τὴν κεφαλὴν ῥῆχετ' ἀποπτάμενος.

Ἰφ. Πῶς ἰδὼν; ἀθέατοι γὰρ εἰσιν· ἢ ὅς ἂν ἴδῃ οὐκ ἂν τι ἄλλο
μετὰ ταῦτα ἴδοι.

Τρ. Ἡ Ἀθηνᾶ τὴν ἀσπίδα προφαίνουσα (τοιαῦτα γὰρ ἤκουσα 25
διηγουμένου αὐτοῦ πρὸς τὴν Ἀνδρομέδαν, καὶ πρὸς τὸν Κηφέα
ὑστερον), ἢ Ἀθηνᾶ δὲ ἐπὶ τῆς ἀσπίδος ἀποστιλβούσης, ὥσπερ ἐπὶ
κατόπτρου, παρέσχεν αὐτῷ ἰδεῖν τὴν εἰκόνα τῆς Μεδούσης· εἴτα
λαβόμενος τῇ λαιᾷ τῆς κόμης, ἐνορῶν δὲ ἐς τὴν εἰκόνα, τῇ δεξιᾷ
τὴν ἄρπην ἔχων, ἀπέτεμε τὴν κεφαλὴν αὐτῆς· καὶ πρὶν ἀνεγρῆσθαι 30
τὰς ἀδελφὰς ἀνέπτατο. Ἐπεὶ δὲ κατὰ τὴν παράλιον ταίτην
τῆς Αἰθιοπίας ἐγένετο, ἥδη πρόσγειος πετόμενος, ὅρᾳ τὴν Ἀνδρο-

coffer had been carried by the winds and waves.—*ἐνθα ἦσαν*, "where
were" he was going to add, "the Gorgons," but the other inter-
rupts him. In strictness, therefore, *ἦσαν* agrees with αἱ Γοργόνες unenun-
ciated.—*συμμάχους*, "as auxiliaries."

21—23. *ὅπου διητῶντο*, "to the quarter where they dwell." Alluding
to the Gorgons. Sup. *ἐνταῦθα* (indicating motion to a place) before
ὅπου.—*διητῶντο*, from *διατρίβωμαι*.—*ῥῆχετ'* ἀποπτάμενος, "flew quickly
away."—*πῶς ἰδὼν*, &c. "in what way having got a view of them, for
they are *ῥοτ* lawful to be beheld," i. e. it is not lawful to look upon
them.—*ἢ ὅς ἂν ἴδῃ*, &c. "or else, whoever beholds them, will not in all
likelihood, after this, behold anything else." Observe here the peculiar
force which the particle *ἂν* gives to the optative, as a softening down of
the future.

25—30. *τὴν ἀσπίδα προφαίνουσα*, "displaying her shield in front of
him."—*αὐτοῦ*, referring to Perseus.—*ἢ Ἀθηνᾶ δὲ*, "Minerva, I say."—
The sentence which had been broken off by the parenthesis is here re-
newed by means of the particle *δὲ*, or rather a new sentence is made to
begin.—*παρέσχεν αὐτῷ ἰδεῖν*, "enabled him to see."—*λαβόμενος τῆς κόμης*,
"having seized her by the hair." The gen. of course, is here employed,
as referring to a part of the whole, namely, the part seized.—*ἐνορῶν δὲ ἐς*
τὴν εἰκόνα, "and (at the same time) looking in the shield at the image."—
τὴν ἄρπην, "his short sickle-shaped sword." The *harpē* (ἄρπη) of Per-
seus often appears in antiquities. It resembles the sword with which
Saturn is sometimes represented, and which he employed in mutilating
his father Uranus. Mercury appears, in the Stosch collection, holding
this same kind of sword in one hand, and the head of Argus in the
other. The Lycians and Carians, in the army of Xerxes, are said by
Herodotus to have been armed with a similar weapon. (*Herod.* 7, 92.—
Winckelmann, Gesch. der Kunst des Alt. vol. i. p. 184.)

30—34. *καὶ πρὶν ἀνεγρῆσθαι τὰς ἀδελφὰς*, "and before her sisters
awoke." 2d aor. infin. mid. of *ἀνιγμῶ*.—*ἐπὶ δὲ κατὰ τὴν παράλιον*, &c.

- μέδαν προκειμένην ἐπὶ τινος πέτρας προβλήτος, προσπεπατταλευμένην, καλλίστην, ᾧ θεοί, καθειμένην τὰς κόμας καὶ ἡμίγυμνον.
- 35 Καὶ τὸ μὲν πρῶτον, οἰκτεῖρας τὴν τύχην αὐτῆς, ἀνηρώτα τὴν αἰτίαν τῆς καταδίκης· κατὰ μικρὸν δὲ ἀλούς ἔρωτι βοηθεῖν δέγνων. Καπειδὴ τὸ κῆτος ἐπήει, μάλα φοβερὸν, ὡς καταπιόμενον τὴν Ἀνδρομέδαν, ὑπεραιωρηθεὶς ὁ νεανίσκος, πρόκωπον ἔχων τὴν ἄρπην, τῇ μὲν καθικνεῖται, τῇ δὲ προδεικνύς τὴν Γοργόνα
- 40 λίθον ἐποίει αὐτό. Τὸ δὲ τέθηκεν ὁμοῦ, καὶ πέπηγεν αὐτοῦ τὰ πολλὰ, ὅσα εἶδε τὴν Μέδουσαν. Ὁ δὲ λύσας τὰ δεσμὰ τῆς παρθένου, ὑποσχὼν τὴν χεῖρα, ὑπεδέξατο ἀκροποδητὶ κατιοῦσαν ἐκ τῆς πέτρας, ὀλισθηρᾶς οὕσης· καὶ νῦν γαμεῖ ἐν τοῦ Κηφέως, καὶ ἀπάξει αὐτὴν ἐς Ἀργος ὥστε ἀντὶ θανάτου γάμον οὐ τὸν
- 45 τυχόντα εὔρετο.

"but when he was come unto this part of Æthiopia, that lies along the sea."—προκειμένην, "lying exposed."—προσπεπατταλευμένην, "firmly riveted thereto." from προσπατταλεύω.—καθειμένην τὰς κόμας, "having her hair hanging down." Lit. "hanging down as to her hair:" καθειμένην, from καθίμι. The part. here, by a concise mode of expression, is made to agree with the person instead of the thing.

35—41. τὴν τύχην αὐτῆς, "her lot."—τῆς καταδίκης, "of her condemnation," i. e. of her having been condemned to this state.—κατὰ μικρὸν δὲ ἀλούς, &c. "having become, however, gradually enamoured, he resolved to aid her." Lit. "having, however, by little (and little) been captivated by love." See note under ἀλίσκωμαι.—ὡς καταπιόμενον, "in order to devour," fut. part. mid. of καταπίνω. The particle ὡς is often joined with the fut. part. to indicate intention or design.—τῇ μὲν. Sup. χειρὶ, as referring to the hand armed with the sword.—τῇ δὲ, προδεικνύς, &c. "while, displaying in front of him with the other the Gorgon-head." Sup. χειρὶ again.—αὐτό, referring to the monster.—τὴν Γοργόνα, equivalent here to τὴν Γοργόνας κεφαλὴν.—τὸ δὲ τέθηκεν ὁμοῦ, &c. "it thereupon, at one and the same moment, died, and the greater part of it, as much as had seen Medusa, became stiffened (and petrified)." Lit. "and most parts of it, as many as," &c. With πολλὰ sup. μέρη.

42—45. ὑποσχὼν τὴν χεῖρα, "having held his hand under," i. e. as a support.—ὀλισθηρᾶς οὕσης, "which was smooth and slippery."—ἐν τοῦ Κηφέως, "in the mansion of Cepheus." Sup. οἶκῳ.—καὶ ἀπάξει αὐτὴν, "and he intends to lead her away."—γάμον οὐ τὸν τυχόντα, "no ordinary match," i. e. a husband of no ordinary rank. The part. of τυγχάνω is often used in this sense. Thus, ὁ τυχών, "an ordinary person" (i. e. a person whom one meets with at any time or place); τὰ τυχόντα, "common" or "ordinary things." Hence γάμον οὐ τὸν τυχόντα would mean lit. "a match not such as one meets with every day," i. e. not an everyday match.

Ἴφ. Ἐγὼ μὲν οὐ πᾶν ἐπὶ τῷ γεγονότι ἄχθομαι τί γὰρ ἡ παῖς ἠδίκηκε ἡμᾶς, εἴ τι ἡ μήτηρ ἐμεγαλαύχει τότε, καὶ ἡξίου καλλίων εἶναι ;

Δωρ. Ὅτι οὕτως ἂν ἤλγησεν ἐπὶ τῇ θυγατρὶ μήτηρ γε οὔσα.

Ἴφ. Μηκέτι μεμνώμεθα, ὦ Δωρὶ, ἐκείνων, εἴ τι βάρβαρος 50 γυνὴ ὑπὲρ τὴν ἄξιαν ἐλάλησεν· ἱκανὴν γὰρ ἡμῖν τιμωρίαν ἔδωκε, φοβηθεῖσα ἐπὶ τῇ παιδί. Χαίρωμεν οὖν τῷ γάμῳ.

GEOGRAPHY.

I. EUROPE.

1. Ἡ Εὐρώπη σύμπασα οἰκήσιμός ἐστι πλὴν ὀλίγης τῆς ἀοικήτου διὰ ψύχους· αὕτη δ' ὁμορεῖ τοῖς Ἀμαζοικοῖς, τοῖς περὶ τὸν Τάναϊν, καὶ τὴν Μαιῶτιν, καὶ τὸν Βορυσθένη. Τῆς δὲ οἰκη-

46—51. τί γὰρ ἡ παῖς, &c. "for what harm did the girl do us?" Lit. "in what did the girl wrong us?"—τότε, "on that occasion," referring to the time, now gone by, when the offence was first given.—καὶ ἡξίου καλλίων εἶναι, "and claimed to be fairer than we." Sup. ἡμῶν, as governed by the comparative.—ὅτι οὕτως ἂν, &c. "(The girl ought to have perished notwithstanding), because in this way Cassiope would have grieved for her daughter, if she had at least a mother's feelings." Hemsterhuis correctly remarks, that these words are not meant as a direct answer to what immediately precedes, but that something must be supplied in order to connect them with what goes before.—μήτηρ γε οὔσα. More lit. "if, at least, she were a mother."—εἴ τι βάρβαρος γυνή, &c. "if a barbarian female has asserted anything beyond her merits," i. e. beyond what she had a right to assert. The expression εἴ τι takes here the place of ἅτινα ("whatsoever things a barbarian female has uttered," &c.) So, in Latin, we have often *si quid* for *quæ*.

2, 3. τῆς ἀοικήτου, "which is incapable of being inhabited." Sup. οὔσης ἀφ' τῆς.—τοῖς Ἀμαζοίοις, "the wagon-inhabiting (Scythians)," i. e. the Scythians who live in wagons. These tribes had no towns or villages, and no fixed places of residence. Their wagons served them for dwellings, and they roamed about with their families and herds to any quarter where they could find good pasturage. Hence they are also called by the Greek writers Ἀμαξόβιοι (*Hamaxobii*). We have adopted in the text the reading Ἀμαζοίοις, as far as preferable to the common lection Ἀμαξιοίς. Besides Ἀμαξιοίς occurs elsewhere in Strabo, from whom the present extract is made, but Ἀμαξιοὶ not at all. (Compare *Tschucke, ad Strab.* 11, p. 492, *Cas.*)—τοῖς περὶ τὸν Τάναϊν, &c. "who live around the Tanais and the sea Mæotis," &c. Lit. "who are." Sup. οὔσι.

3—10. τῆς δὲ οἰκίσιμου, &c. "now, of the habitable region, the part that

R.

σίμου, τὸ μὲν δυσχείμερον καὶ τὸ ὀρεινὸν μοχθηρῶς οἰκεῖται τῇ
 5 φύσει· ἐπιμελητὰς δὲ λαβόντα ἀγαθοὺς καὶ τὰ φαύλως οἰκού-
 μενα ἡμεροῦται. Καθάπερ οἱ Ἕλληνες, ὄρη καὶ πέτρας κατ-
 έχοντες, ὥκουν καλῶς διὰ τὴν πρόνοιαν τὴν περὶ τὰ πολιτικά, καὶ
 τὰς τέχνας, καὶ τὴν ἄλλην σύνεσιν τὴν περὶ βίον. Ῥωμαῖοι τε
 10 πολλὰ ἔθνη παραλαβόντες κατὰ τὴν φύσιν ἀνήμερα, καὶ τοὺς
 ἀγριωτέρους πολιτικῶς ζῆν ἐδίδαξαν.

2. Διαφέρει δὲ ἡ Εὐρώπη καὶ ταύτη, διότι τοὺς καρποὺς ἐκ-
 φέρει τοὺς ἀρίστους, καὶ τοὺς ἀναγκαίους τῷ βίῳ, καὶ μέταλλα
 ὅσα χρήσιμα· θυώματα δὲ καὶ λίθους πολυτελεῖς ἔξωθεν μέτεισιν,
 ὧν τοῖς σπανιζομένοις οὐδὲν χείρων ὁ βίος ἐστίν, ἢ τοῖς εὐπορου-
 15 μένοις. Ὡς δ' αὐτῶς βοσκημάτων μὲν πολλῶν ἀφθονίαν παρέρχει,
 θηρίων δὲ σπάνιν.

3. Τῆς Ἰβηρίας τὸ μὲν πλεον οἰκεῖται φαύλως ὄρη γὰρ καὶ
 δρυμοὺς καὶ πεδία λεπτήν· ἔχοντα γῆν, οὐδὲ ταύτην ὁμαλῶς
 εὐὐδρον οἰκοῦσι τὴν πολλήν· ἡ δὲ πρόσβορρος ψυχρὰ ἐστὶ τελέως

is very inclement, and that which is mountainous, are dwelt in with great toil, by reason of their very nature; and yet even those parts, that are with difficulty inhabited, are tamed down (and made productive) on having received skilful cultivators." With οἰκισίμου sup. χώρας, with δυσχείμερον and ὀρεινὸν sup. μέρος, and μέρη with τὰ οἰκούμενα.—καθάπερ, "as, for instance."—κατίχοντες, "though possessing."—ὥκουν καλῶς, "nevertheless dwelt comfortably and well." καλῶς is here best expressed by two English adverbs.—διὰ τὴν πρόνοιαν τὴν, &c. "on account of the prudent foresight exercised by them in things that appertained to government, and the arts, and to the knowledge that was otherwise requisite for the management of life." Lit. "on account of the foresight that was to them," &c. The full term is τὴν πρόνοιαν τὴν οὔσαν. So again, towards the end of the clause, the full form is τὴν ἄλλην σύνεσιν τὴν οὔσαν. When an article is repeated in this way after a noun, it has generally a participle connected with it, either expressed or understood.—καὶ τοὺς ἀγριωτέρους, &c. "taught even those more savage than the rest to live under regular government," i.e. in regularly organized society.—ἀγριωτέρους, agreeing with ἀνθρώπους, as implied in ἔθνη.

11—15. καὶ ταύτη, διότι, "in this respect also, that. . . ."—θυώματα δὲ καὶ, &c. "whereas they procure aromatics and precious stones from abroad, to those who are deprived of which things life is in no respect worse off than it is to those who abound in them," i.e. those, who have them not, live as happily as those who have them.—ὡς δ' αὐτῶς, "in like manner, too," put for ὡσαύτως δέ.

18—21. λεπτήν ἔχοντα γῆν, "having only a thin covering of soil."—τὴν πολλήν, "for the most part." Sup. μερῖδα, and consult Bos, *Ellips. Gr.* s. v. μερίς.—ἡ δὲ πρόσβορρος. Sup. μερίς.—πρὸς τῇ τραχύτητι, "in addition to

πρὸς τῇ τραχύτητι. Ἡ δὲ νότιος πᾶσα εὐδαίμων σχεδόν τι, καὶ 20
διαφερόντως ἡ ἔξω σπηλῶν.

4. Τὴν Βαιτικὴν διαρρέει ὁ Βαῖτις ποταμὸς, ἐξ ἀνατολῶν ὀρ-
μώμενος. Οἰκοῦσιν αὐτὴν Τουρδίτανοί, σοφώτατοι τῶν Ἰβήρων
ὄντες. Ὁ Βαῖτις ἀναπλέεται ὀλκάσι μεγάλαις, καὶ εἰσι περὶ
τὰς ὄχθας αὐτοῦ μέταλλα ἄλλα τε καὶ ἄργυρος πλεῖστος. 25
Ἰβηρία πᾶσα τῶν ὀλεθρίων θηρίων σπανίζει, πλὴν τῶν γεω
ρύχων λαγιδίων. Λυμαίνονται γὰρ οὗτοι καὶ φυτὰ καὶ σπέρματα
ξίζοφαγούντες.

5. Ἡ Τουρδιτανία καὶ ἡ προσεχὴς αὐτῇ γῆ εὐκαρπὴς ἐστὶ,
καὶ μετάλλοις πληθύνει. Οὔτε γὰρ χρυσὸς, οὔτε ἄργυρος, οὐδὲ 30
δὴ χαλκός, οὐδὲ σίδηρος, οὐδαμοῦ τῆς γῆς οὔτε τοσοῦτος, οὐδ'
οὕτως ἀγαθὸς ἐξήτασται γεννώμενος μέχρι νῦν ὁ δὲ χρυσὸς οὐ
μεταλλεύεται μόνον, ἀλλὰ καὶ σύρεται καταφέρουσι δὲ οἱ πο-
ταμοὶ καὶ οἱ χεῖμαρροι τὴν χρυσῆν ἄμμον, πολλαχοῦ καὶ ἐν
τοῖς ἀνύδροις τόποις οὖσαν ἀλλ' ἐκεῖ μὲν ἀφανὴς ἐστίν, ἐν δὲ 35

its ruggedness," i. e. the rough and uneven character of the ground.—
πᾶσα σχεδὸν τι, "*is nearly all.*" The indefinite *τι* is very often joined
in this way with adverbs, or neuter adjectives standing as adverbs, in
order to temper the expression. Consult *Matth. G. G.* § 487.—*καὶ*
διαφερόντως, &c. "*and especially the portion that lies without the Pillars*
(of Hercules)," i. e. without the Straits of Gibraltar. The full form of
expression would be *ἡ μερὶς ἡ οὖσα ἔξω σπηλῶν*.

22—24. τὴν Βαιτικὴν, "*Baetica*," one of divisions of Spain. Sup. for
a literal translation, γῆν.—*σοφώτατοι*, "*the most intelligent.*"—*ἀναπλέται*,
"*is navigated up stream.*" Strabo, in explanation of *ἀναπλέται*, adds
εἰς τὴν μεσογαίαν, &c. which Jacobs here omits.—*εἰσι*, a deviation from
the common rule, which would require *εἰσι* with neuters plural.

27—31. οὗτοι ξίζοφαγούντες. Observe the masc. here, although
the neut. *λαγιδίων* (from *λαγίδιον*), precedes. Such deviations from the
ordinary rule of gender frequently occur, when the writer has in his
mind some other word, different in form, though the same in meaning
with the word which he has just written. So here, Strabo has *λαγωνί* in
view, not *λαγίδια*. (Compare the remarks of *Duker, ad Thucyd.* 2, 47.)
—*οὐδὲ δὲ*, "*nor even indeed.*"—*οὐδαμοῦ τῆς γῆς*, &c. "*has been found to*
be produced anywhere on earth, up to the present day, either in so great
abundance or of so good a quality," i. e. has been discovered to exist, &c.
The verb *ἐξετάζω* indicates here the result of actual examination and
comparison. With the phrase *οὐδαμοῦ τῆς γῆς* (lit. "nowhere, in respect
of earth"), compare the Latin *nusquam terrarum*.

32—38. οὐ μεταλλεύεται μόνον, &c. "*is not obtained by mining merely,*
but is also washed down." Lit. "but is also dragged down," i. e. by
the force of the waters.—τὴν χρυστίν ἄμμον, "*the auriferous sand.*"

τοῖς ἐπικλύστοις ἀπολάμπει τὸ τοῦ χρυσοῦ ψῆγμα. Ἐν δὲ τοῖς ψῆγμασι τοῦ χρυσοῦ φασὶν εὐρίσκεσθαι ποτε καὶ ἡμιλιτριάδας βάλους, αἷς καλοῦσι πάλας, μικρᾶς λαθάρσεως δεομένας.

6. Τῶν δὲ Ἰβήρων ἀλκιμώτατοι μὲν εἰσιν οἱ καλούμενοι Λυσιτανοί. Φοροῦσι δ' ἐν τοῖς πολέμοις πέλτας μικρὰς παντελῶς, 40 διαπεπλεγμένας νεύροις, καὶ δυναμένας σκέπειν τὸ σῶμα περιττότερον διὰ τὴν στερεότητα. Χρῶνται δὲ καὶ σαυνίοις ὀλοσιδήροις ἀγκιστρῶδεσιν ἀκοντίζουσι δὲ εὐστόχως καὶ μακράν. Εὐκίνητοι δὲ ὄντες καὶ κοῦφοι, ῥαδίως καὶ φεύγουσι καὶ διώκουσιν. Ἐπι- 45 τηδεύουσι δὲ κατὰ μὲν τὴν εἰρήνην ὄρχησιν τινα κούφην καὶ περιέχουσιν πολλὴν εὐτονίαν σκελῶν ἐν δὲ τοῖς πολέμοις πρὸς ῥυθμὸν ἐμβαίνουνσι, καὶ παιᾶνας ᾄδουσιν, ὅταν ἐπίωσι τοῖς ἀντιτεταγμένοις.

7. Τὰ Πυρρηναῖα ὄρη κατὰ τὸ ὕψος καὶ κατὰ τὸ μέγεθος 50 ὑπάρχει διάφορα τῶν ἄλλων. Πολλῶν δὲ ὄντων ἐν αὐτοῖς δρυμῶν, φασὶν ἐν τοῖς παλαιοῖς χρόνοις ὑπὸ τινων νομέων, ἀφέντων πῦρ, κατακαῆναι παντελῶς ἅπασαν τὴν ὄρεινὴν χώραν. Διὸ καὶ

Sometimes expressed by a single word χρύσαμμος.—ἀλλ' ἐκεῖ, "in the latter, however," i. e. in the places that are free from water.—ἐπικλύστοις, "washed by bodies of water."—τὸ ψῆγμα, "the fine grain."—αἷς καλοῦσι πάλας, "which the natives call palæ." There appears to be some error here in the Greek text, as regards this native term. Pliny (33, 4) says that the Spaniards called the lumps of gold "*pallacræ*" or "*pallacrana*," that is, making allowance for the Latin termination, "*palacr*" or "*palacran*." He also states, that they called the fine grain of gold "*balluc*." (*Hispani quod minutum est ballucem vocant*, &c. 33, 3.) For πάλας, therefore, in Strabo we ought probably to read πάλακας.

44—48. διαπεπλεγμένας νεύροις, "formed of the sinews of animals interlacing each other."—περιττότερον, "unusually well." The ellipsis may be supplied by τοῦ κοινοῦ, just as περιττὸν among the ancient rhetorical writers is opposed to κοινόν and δημῶδες. (*Ernesti, Lex. Techn. s. v.*) σαυνίαις ὀλοσιδήροις ἀγκιστρῶδεσιν, "barbed javelins all of iron." As regards the force of ἀγκιστρῶδεσιν here, compare the expression ἡκιστρώμενας ἀκίδας employed by Plutarch in speaking of the barbed arrows of the Parthians. (*Vit. Crass. c. 25.*)—εὐκίνητοι, "nimble."—ἐπιτηδεύουσι, "they perform."—καὶ περιέχουσιν, &c. "and requiring great agility of limbs."—πρὸς ῥυθμὸν, "with a regular cadence."

49—55. κατὰ τὸ ὕψος, "in their height." Lit. "as to their height."—τῶν ἄλλων, "from all others." Lit. "from the rest."—πολλῶν δὲ ὄντων. The particle δὲ is equivalent here to γάρ.—ἀφέντων πῦρ, "who had been careless with fire." More lit. "having neglected fire." This is often erroneously rendered, "who had set fire to it." The source of the mistake is in the Latin version of Rhodomann.—κατακαῆναι, from κατακαίω.

συχνὰς ἡμέρας συνεχῶς πυρὸς ἐπιφλέγοντος, καὶ τὴν ἐπιφάνειαν τῆς γῆς, καὶ τὰ μὲν ὄρη διὰ τὸ συμβεβηκὸς κληθῆναι Πυρρηναῖα, τὴν δὲ ἐπιφάνειαν τῆς κατακεκαυμένης χώρας ἀργύρῳ 55 ῥυθῆναι πολλῶ, καὶ ῥύακας γενέσθαι πολλοὺς ἀργύρου καθαροῦ. Τῆς δὲ τούτου χρείας ἀγνοουμένης παρὰ τοῖς ἐγχωρίοις, τοὺς Φοίνικας, ἐμπορίαις χρωμένους καὶ τὸ γεγονὸς μαθόντας, ἀγοράζειν τὸν ἄργυρον μικρὰς τινὲς ἀντιδόσεως ἄλλων φορτίων. Διὸ δὴ τοὺς Φοίνικας μεγάλους περιποιήσασθαι πλούτους. 60

8. Καταντικρὺ δὲ τῆς Ἰβηρίας νῆσοι ὑπάρχουσιν, ὑπὸ μὲν τῶν Ἑλλήνων ὀνομαζόμεναι Γυμνήσαι, διὰ τὸ τοὺς ἐνοικοῦντας γυμνοὺς τῆς ἐσθῆτος βιοῦν κατὰ τὴν τοῦ Θέρους ὥραν ὑπὸ δὲ τῶν ἐγχωρίων καὶ τῶν Ῥωμαίων προσαγορεύονται Βαλλιαρεῖς, ἀπὸ τοῦ βάλλειν ταῖς σφενδόταις λίθους μεγάλους κάλλιστα τῶν 65 ἀνθρώπων.—Ὁπλισμὸς δ' ἐστὶν αὐτοῖς τρεῖς σφενδόναι, καὶ τούτων μίαν μὲν περὶ τὴν κεφαλὴν ἔχουσιν, ἄλλην δὲ περὶ τὴν γαστέρα, τρίτην δ' ἐν ταῖς χερσίν. Κατὰ δὲ τὰς πολεμικὰς χρείας βάλλουσι λίθους πολὺ μείζους τῶν ἄλλων, οὕτως εὐτόνως, ὥστε δοκεῖν τὸ βληθὲν ἀπὸ τινος καταπέλτου φέρεσθαι. 70

9. Ἡ Γαλατία, κειμένη κατὰ τὸ πλεῖστον ὑπὸ τὰς ἄρχτους,

—*συχνὰς ἡμέρας*, “for many days in succession.”—*τὴν ἐπιφάνειαν*, “the surface.”—*κληθῆναι Πυρρηναῖα*. The meaning is, that they were called *Pyrrhenaia* (ὄρη), from *πῦρ*, “fire,” as we would say in English “the fire-mountains,” or “the burnt mountains.” This derivation, like so many others on the part of the Greek writers, is good for nothing. The true etymology is from the Celtic *Pyren*, or *Pyrn*, meaning “a high mountain,” and from this same root may be deduced the name of Mount *Brenner* in the Tyrol; that of *Pyern* in Upper Austria, and many others. (Consult *Adelung*, *Mithridates*, vol. ii. p. 67.)

57—59. *τῆς δὲ τούτου*, “and that, the value of this metal being unknown to the natives.”—*ἐμπορίαις χρωμένους*, “being traders.” Lit. “making use of trafficing.”—*ἀγοράζειν τὸν ἄργυρον*, &c. “bought up the silver by a trifling exchange of other commodities,” i. e. by giving in exchange for it some trifling articles of merchandise.

62—70. *γυμνοὺς τῆς ἐσθῆτος*, “bare of attire.”—*Βαλλιαρεῖς*, “*Balleāres*.” *κάλλιστα*, “most skilfully.”—*κατὰ τὰς πολεμικὰς χρείας*, “for warlike purposes.” Lit. “for warlike uses.”—*ὥστε δοκεῖν τὸ βληθὲν*, &c. “that what is (thus) discharged appears to be borne onward from some catapult,” i. e. from some military engine. As regards the catapult, consult the note on line 2, page 93.

71—78. ἡ Γαλατία. We must bear in mind, when reading the account of the Gallic climate in the text, that ancient Gaul extended

χειμέριός ἐστι καὶ ψυχρὰ διαφερόντως. Κατὰ γὰρ τὴν χει-
 μερινὴν ὥραν, ἐν ταῖς συννεφέσιν ἡμέραις, ἀντὶ μὲν τῶν ὀμβρῶν
 χιόνι πολλῇ νίφεται, κατὰ δὲ τὰς αἰθρίας κρυστάλλῳ καὶ πά-
 75 γοις ἐξαισίοις πληθύνει, δι' ὧν οἱ ποταμοὶ, πηγνύμενοι, διὰ τῆς
 ἰδίας φύσεως γεφυροῦνται. Οὐ μόνον γὰρ οἱ τυχόντες ὁδῶνται κατ'
 ὀλίγους κατὰ τοῦ κρυστάλλου πορευόμενοι διαβαίνουσιν, ἀλλὰ καὶ
 στρατοπέδων μυριάδες μετὰ σκευοφόρων καὶ ἁμαξῶν γεμουσῶν
 ἀσφαλῶς περαιοῦνται. Πολλῶν δὲ καὶ μεγάλων ποταμῶν ῥέον-
 80 των διὰ τῆς Γαλατίας, καὶ τοῖς ῥέεθροις ποικίλως τὴν πεδιάδα
 τεμνόντων, οἱ μὲν ἐκ λιμνῶν ἀβύσσων ῥέουσιν, οἱ δὲ ἐκ τῶν ὄρων
 ἔχουσι τὰς πηγὰς καὶ τὰς ἐπιρροίας· τὴν δὲ ἐκβολὴν οἱ μὲν εἰς
 τὸν Ὀκεανὸν ποιοῦνται, οἱ δὲ εἰς τὴν καθ' ἡμᾶς θάλασσαν.
 Μέγιστός δ' ἐστὶ τῶν εἰς τὸ καθ' ἡμᾶς πέλαγος ῥέοντων ὁ
 85 Ῥοδανὸς, τὰς μὲν γονὰς ἔχων ἐν τοῖς Ἀλπειοῖς ὄρεσι, πέντε δὲ
 στόμασιν ἐξερευρόμενος εἰς τὴν θάλασσαν.—10. Εὐφυῶς δὲ
 κεῖνται οἱ τῆς χώρας ποταμοὶ, ὥστε ἀπὸ τοῦ Ὀκεανοῦ εἰς τὴν
 ἔσω θάλασσαν καὶ ἔμπαλιν τὰ φόρτια διὰ τῶν ποταμῶν οἱ
 ἔμποροι διαβιβάζουσιν, ὀλίγων τινῶν χωρίων περὶ κομίζεσθαι
 90 ἀναγκαζόντων.

northward to the mouths of the Rhine.—διαφερόντως, “in an especial degree.”—ἀντὶ μὲν τῶν ὀμβρῶν, “instead of the showers (that fall in more southern lands). Observe the force of the art.—χιόνι πολλῇ νίφεται, “it is snowed upon with much snow.” We must be careful not to regard νίφεται here as an impersonal. Compare Herodotus (4, 31) and Xenophon (Hist. Gr. 2, 4, 2), where the pass. voice of νίφω is employed with the same meaning as in our text.—κατὰ δὲ τὰς αἰθρίας, “while, under clear, calm skies,” i. e. in clear, calm weather.—διὰ τῆς ἰδίας φύσεως γεφυροῦνται, “are bridged over by their own nature,” i. e. without the assistance of art.—οἱ τυχόντες ὁδῶνται, “ordinary travellers.” Consult note on line 13, page 180.—κατ' ὀλίγους, “in small parties.”—κατὰ τοῦ κρυστάλλου, “along the ice,” i. e. over the ice.—διαβαίνουσιν. Sup. τοὺς ποτάμους.—στρατοπέδων μυριάδες, “armies of ten thousand men.” The definite number is here used as an indefinite. It is the same as saying, “entire armies of many thousand men.”

81—89. τεμνόντων, “intersecting.”—τὰς πηγὰς καὶ τὰς ἐπιρροίας. “their sources and their supplies.”—ἄλλων. The Atlantic.—οἱ δὲ εἰς τὴν, &c. “and others into our sea.” Referring to the Mediterranean. The expression is analogous to the *Mare nostrum* of the Latin writers.—εἰς τὸ καθ' ἡμᾶς πέλαγος, “into our deep.” The reference is the same as in the preceding sentence.—εἰς τὴν ἔσω θάλασσαν, “to the inner sea.” Again alluding to the Mediterranean. The Greek is nothing more than a

11. Κατὰ τὴν Γαλατίαν ἄργυρος μὲν τὸ σύνολον οὐ γίγνεται, χρυσὸς δὲ πολὺς, ὃν τοῖς ἐγχωρίοις ἢ φύσις ἄνευ κακοπαθείας ὑπουργεῖ. Ἐν γὰρ βόθροις ὀρυχθεῖσιν ἐπὶ μικρὸν εὐρίσκονται καὶ χειροπληθεῖς χρυσίου πλάκες, ἔσθ' ὅτε μικρὰς ἀποκαθάψεως δεόμεναι. Τὸ δὲ λοιπὸν, ψῆγμά ἐστι καὶ βῶλοι, καὶ αὗται 5 κατεργασίαν οὐ πολλὴν ἔχουσιν.—12. Τῷ δὲ χρυσῷ καταχρῶνται πρὸς κόσμον, οὐ μόνον αἱ γυναῖκες, ἀλλὰ καὶ οἱ ἄνδρες. Περὶ μὲν γὰρ τοὺς καρπούς καὶ τοὺς βραχίονας ψέλλια φοροῦσι περὶ δὲ τοὺς αὐχένους κρίκους παχεῖς ὀλοχρύσους, καὶ δακτυλίους ἀξιολόγους, ἔτι δὲ χρυσοῦς θώρακας. 10

13. Τὸ σύμπαν ἔθνος, ὃ νῦν Κελτικὸν τε καὶ Γαλατικὸν καὶ Γαλλικὸν καλεῖται, θυμικὸν ἐστὶ καὶ μάχιμον, καὶ μάλιστα ἱππικῇ μάχῃ εὐδοκίμοῦν, καὶ τὸ κράτιστον Ῥωμαίοις ἱππικὸν οὗτοι παρέχουσιν. Εἰσὶ δὲ τοῖς τρέποις ἀπλοῖ, καὶ οὐ κακοήθεις· τῷ δὲ ἀπλῷ καὶ θυμικῷ πολὺ τὸ ἀνόητον καὶ ἀλαζονικὸν πρόσ- 15 ἐστὶ τοῖς Γαλάταις καὶ τὸ φιλόκοσμον.—14. Τοῖς μὲν σώμασιν εἰσιν εὐμήκεις, ταῖς δὲ σαρξὶ κάθυγροι καὶ λευκοί· ταῖς δὲ κόμαις οὐ μόνον ἐκ φύσεως ξανθοί, ἀλλὰ καὶ διὰ τῆς κατασκευῆς ἐπιτηδεύουσιν αὖξιν τὴν φυσικὴν τῆς χροῆς ιδιότητα. Τιτάνου γὰρ ἀποπλύματι σμῶντες τὰς τρίχας συνεχῶς, ἵνα διαφανεῖς ᾧσι, 20 καὶ ἀπὸ τῶν μετώπων ἐπὶ τὴν κορυφὴν καὶ τοὺς τένοντας ἀνα-

translation of the well-known form *Mare Internum*.—καὶ ἔρπαιν, “and back again.”—ὀλίγων τινῶν χωρίων, “only a few places.”

3—9. ὀρυχθεῖσιν, from ὀρύσσω.—ἐπὶ μικρὸν, “to (only) a little depth.”—πλάκας, “plates,” i. e. laminæ.—ἔσθ' ὅτε, “sometimes.” Contracted from ἔστι ὅτε.—τὸ δὲ λοιπὸν, &c. “the rest consists of the fine grain, and of lumps, these also requiring no great degree of labour,” i. e. which in like manner require, &c.—κρίκους παχεῖς ὀλοχρύσους, “thick collars of solid gold.”

13—19. καὶ τὸ κράτιστον, &c. “and these furnish the Romans with their best cavalry,” i. e. the best cavalry in the Roman armies is obtained from Gaul.—τῷ δὲ ἀπλῷ καὶ θυμικῷ, &c. “but (at the same time) there is added to this simple and irascible character, on the part of the Gauls, much of thoughtlessness, and vain-boasting, and fondness for ornament.” Lit. “there is added for the Gauls.”—κάθυγροι καὶ λευκοί, “succulent and fair.”—ἀλλὰ καὶ διὰ τῆς κατασκευῆς, &c. “but they strive also to increase the native peculiarity of its colour by artificial means.” The expression τὴν φυσικὴν τῆς χροῆς ιδιότητα refers to the τὸ ξανθὸν, or ruddy colour of their hair.

20—22. διαφανεῖς, “of a clear, bright colour.”—καὶ ἀπὸ τῶν μετώπων,

σπῶσιν ὥστε τὴν πρόσοψιν αὐτῶν φαίνεσθαι Σατύροις καὶ Πᾶσιν
 εἰκυῖαν παχύνονται γὰρ αἱ τρίχες ἀπὸ τῆς κατεργασίας, ὥστε
 μὴδὲν τῆς τῶν ἵππων χαίτης διαφέρειν. Τὰ δὲ γένειά τινες μὲν
 25 ξυρῶνται, τινὲς δὲ μετρίως ὑποτρέφουσιν· οἱ δ' εὐγενεῖς τὰς μὲν
 παρειὰς ἀπολειπνοῦσι, τὰς δ' ὑπὲρ τῆς ἀνιμμένης ἐῶσιν ὥστε τὰ
 στόματα αὐτῶν ἐπικαλύπτεσθαι.

15. Ἐν δὲ ταῖς ὁδοιπορίαις καὶ ταῖς μάχαις χρῶνται συνω-
 ρίσιν, ἔχοντος τοῦ ἄρματος ἡνίοχον καὶ παραβάτην. Κατὰ δὲ
 30 τὰς παρατάξεις εἰώθασι προάγειν τῆς παρατάξεως, καὶ προ-
 καλεῖσθαι τῶν ἀντιτεταγμένων τοὺς ἀρίστους εἰς μονομαχίαν,
 προανασεύοντες τὰ ὅπλα καὶ καταπληττόμενοι τοὺς ἐναντίους.
 Ὅταν δὲ τις ὑπακούσῃ πρὸς τὴν μάχην, τὰς τε τῶν προ-
 γόνων ἀνδραγαθίας ἐξυμνοῦσι, καὶ τὰς ἑαυτῶν ἀρετὰς προφέρου-

&c. "they draw them back even from their foreheads to the top of the head, and (thence) to the tendons of the neck."—ὥστε τὴν πρόσοψιν, &c. "so that their look appears like (that of) Satyrs and Pans." The Πάνες of the Greeks were the same with the Fauni or Panisci of the Latin writers. Sometimes, as we are informed by the scholiast on Theocritus (4, 62), both the Satyri and the Sileni were called Pans. (Consult *Toup, ad Schol. l. c.*) The ancient artists always represented the hair of the Satyrs and Fauns as erect, and, at the same time, curling a little over towards the upper part. The term applied to this mode of arranging the hair was εὐθύθειξ (*Pollux*, 2, 22), and it is alluded to by Suetonius in speaking of the personal appearance of Augustus (*"capillum leniter inflexum habuit."* *Aug.* 79). The god Pan was also thus represented, and hence the epithet *φειξοκύμης* given him in poetry. (*Brunck, Anal.* 1, 197.) The object in arranging the hair thus was to make it resemble more that of the goat.—(Compare *Winckelmann, Gesch. der Kunst des Alt.* vol. ii. p. 220.)

23, 24. παχύνονται ἀπὸ τῆς κατεργασίας, "are rendered coarse by this treatment," i. e. by working them in this way.—τῆς τῶν ἵππων, &c. The coarseness thus imparted to the hair of the Gauls, and which made it resemble horse's hair, gave, of course, a more animal appearance to the visage, and hence the comparison between it and the look of Satyrs.

25, 26. μετρίως ὑποτρέφουσιν, "nourish a moderate beard underneath."—τὰς δ' ὑπὲρ τῆς, "but leave the hair on the upper lip to itself," i. e. allow it grow. More lit. "but permit the hair on the upper lip to be left to itself."

28—33. συνωρίσιν. Analogous to the Latin *bigæ*.—καὶ παραβάτην, "and a warrior by his side."—τὰς παρατάξεις, "their arrays of battle."—προάγειν τῆς παρατάξεως, "to advance in front of the line."—ὅταν δὲ τις ὑπακούσῃ, &c. "and whenever any one lends a willing ear to them for the fight," i. e. whenever any one accepts the challenge.

ται, καὶ τὸν ἀντιταττόμενον ἐξονειδίζουσι. Τῶν δὲ πεσόντων 35
πολεμίων τὰς κεφαλὰς ἀφαιροῦντες, περιάπτουσι τοῖς αὐχέσι
τῶν ἵππων τὰ δὲ σκῦλα τοῖς θεράπουσι παραδόντες ἡμαγμένα
λαφυραγωγοῖσι, παιανίζοντες καὶ ἄδοντες ὕμνον ἐπινίκιον καὶ τὰ
ἀκροθίνια ταῦτα ταῖς οἰκίαις προσηλοῦσιν, ὥσπερ ἐν κυνηγίαις
τισὶ κεχειρωμένοι θηρία. Τῶν δὲ ἐπιφανεστάτων πολεμίων κε- 40
δρώσαντες τὰς κεφαλὰς, ἐπιμελῶς τηροῦσιν ἐν λάρνακι, καὶ τοῖς
ξένοις ἐπιδεικνύουσιν.

16. Κατὰ τὴν Γαλατίαν τὴν παρωκεανῆτιν, καταντικρὺ τῶν
Ἑρκυνίων ὀνομαζομένων ὄρυμῶν, νῆσοι πολλαὶ κατὰ τὸν Ὀικεανὸν
ὑπάρχουσιν, ὧν ἐστὶ μία καὶ μεγίστη, Βρεττανικὴ καλουμένη. 45
Αὕτη δὲ τῷ σχήματι τρίγωνος οὔσα παραπλησίως τῇ Σικελίᾳ,
τὰς πλευρὰς οὐκ ἰσοκώλους ἔχει. Κατοικεῖν δὲ φασὶ τὴν Βρετ-
τανικὴν αὐτόχθονα γέννη, καὶ τὸν παλαιὸν βίον ταῖς ἀγωγαῖς
διατηροῦντα. Ἀρμασι μὲν γὰρ κατὰ τοὺς πολέμους χρωῶνται,
καθάπερ οἱ παλαιοὶ τῶν Ἑλλήνων ἦρωες ἐν τῷ Τρωϊκῷ πολέμῳ 50
κεχρησθαι παραδέδονται· καὶ τὰς οἰκήσεις εὐτελεῖς ἔχουσιν, ἐκ
καλάμων ἢ ξύλων κατὰ τὸ πλεῖστον συγκειμένους. Τοῖς δὲ
ἡδῆσι ἀπλοῦς εἶναι αὐτοὺς λέγουσι, καὶ πολὺ κεχωρισμένους τῆς
τῶν νῦν ἀνθρώπων ἀγκινοίας καὶ πονηρίας· τὰς τε διαίτας εὐ-
τελεῖς ἔχειν, καὶ τῆς ἐκ τοῦ πλούτου γεννωμένης τρυφῆς πολὺ 55

34—41. ἐξυμνοῦσι, "*they hymn forth*."—τὸν ἀντιταττόμενον, "*their antagonist*." Lit. "the one who stations himself over against them."—
περιάπτουσι, "*they attach all around*."—ἡμαγμένα, from αἰμάσσω.—
παιανίζοντες, "*uttering psalms*."—καὶ τὰ ἀκροθίνια ταῦτα, "*and these first-fruits of their valour*."—κεδρώσαντες, "*having anointed them with oil of cedar*." The oil of cedar so often mentioned as an antiseptic by the ancient writers, appears to have been analogous to our pyroligneous acid.

43—45. καταντικρὺ τῶν Ἑρκυνίων, &c. "*over against the woods called Hercynian*," i. e. over against what are called the Hercynian woods. The reference is to the mountains and woods of Northern Germany. The Hercynian forest was of vast extent, and traversed a large part of ancient Germany, and it will be remembered that the term Γαλατία, in the text, comprises more than modern France to the north.—ὧν ἐστὶ μία καὶ μεγίστη, "*of which there is one even very large of size*."

51—55. παραδίδονται, "*are said*." The verb literally refers to a handing down by tradition.—εὐτελεῖς, "*of cheap construction*."—τῶν νῦν ἀνθρώπων, referring to the inhabitants of more civilized countries.—τὰς τε διαίτας εὐτελεῖς ἔχειν, "*that they lead, moreover, a frugal mode of life*,

διαλλάττοντας βασιλεῖς τε καὶ δυνάστας πολλοὺς ἔχειν, καὶ πρὸς ἀλλήλους κατὰ τὸ πλεῖστον εἰρηνικῶς διακείσθαι.

17. Τῆς Βρεττανικῆς κατὰ τὸ ἀκρωτήριον τὸ καλούμενον Βελέριον οἱ κατοικοῦντες φιλόξενοί τε διαφερόντως εἰσὶ, καὶ διὰ τὴν
60 τῶν ξένων ἐμπόρων ἐπιμιξίαν ἐξημερωμένοι τὰς ἀγωγάς. Οὗτοι τὸν κασσίτερον κατασκευάζουσι, φιλοτέχνως ἐργαζόμενοι τὴν φέρουσιν αὐτὸν γῆν.—18. Ἡ πλείστη τῆς μεγάλης Βρεττανίας πεδιάς ἐστὶ καὶ κατάδρυμος, πολλὰ δ' ἔχει καὶ ὄρενά. Φέρει δὲ σῖτον καὶ βοσκήματα καὶ μέταλλα χρυσοῦ καὶ ἀργύρου καὶ
65 σιδήρου καὶ δέρματα δὲ καὶ ἀνδράποδα χορηγεῖ καὶ κύνας κυνηγετικούς. Κελτοὶ δὲ καὶ τοῖς κυσὶ τούτοις χρωῶνται πρὸς τοὺς πολέμους. Εἰσὶ δ' οἱ Βρεττανοὶ εὐμήκεις τοῖς σώμασι, τὰ δὲ ἤθη ἀπλούστερα καὶ βαρβαρώτερα ἔχουσιν ἢ περ οἱ Κελτοί, ὥστ' ἔνιοι διὰ τὸ ἀγνοεῖν, καίτοι γαλακτὸς εὐποροῦντες, οὐ τυροποιοῦσιν.
70 ἄπειροι δ' εἰσὶ καὶ κηπέας καὶ ἄλλων γεωργικῶν. Πόλεις δὲ αὐτῶν εἰσιν οἱ δρυμοί. Φράξαντες γὰρ δένδρεσι καταβεβλημένοις εὐρυχωρῇ κύκλον, καὶ αὐτοὶ ἐνταῦθα καλυβοποιοῦνται, καὶ τὰ βοσκήματα κατασταθμεύουσιν, οὐ πρὸς πολὺν χρόνον. Ἐπομβροὶ δ' εἰσιν οἱ ἄερες μᾶλλον ἢ νιφετώδεις. Ἐν δὲ ταῖς αἰθρίαις
75 ὁμίχλη κατέχει πολὺν χρόνον, ὥστε, δι' ἡμέρας ὅλης, ἐπὶ τρεῖς

and one far removed from the luxury engendered by wealth." More lit. "that they have, moreover, their rules of life frugal (in their character), and departing much from," &c.

59—63. Βελέριον. Called by the Latin writers *Bolerium*; now the *Land's End*, in Cornwall.—καὶ διὰ τὴν τῶν ξένων, &c. "*and, by reason of the intermingling of foreign traders (with them), softened down in their habits of life.*" Lit. "tame as to their habits of life."—τὸν κασσίτερον κατασκευάζουσιν, "*prepare the tin.*" The article is here employed as indicating a well-known commodity obtained from this quarter.—φιλοτέχνως ἐργαζόμενοι, "*skilfully working,*" i. e. mining.—ἡ πλείστη. Sup. *μερίς*.—πολλά. Sup. *μέρη*.

69—76. ἔνιοι, "*some of them.*"—διὰ τὸ ἀγνοεῖν, &c. "*out of pure ignorance.*"—πόλεις δὲ αὐτῶν, &c. "*their towns, moreover, are the forests,*" i. e. the forests supply the place of towns.—καταβεβλημένοις, "*felled for the purpose.*"—καλυβοποιοῦνται, "*they build their cabins.*" Observe the force of the middle.—οὐ πρὸς πολὺν χρόνον, "*not, however, for any long period.*" The accumulation of animal matter, occasioned by a long stay in one spot, would produce sickness.—οἱ ἄερες, "*their climate.*"—κατίχει, "*prevails.*" Lit. "holds possession of the country." Sup. τῇ γῇ.—τὰς περὶ τὴν, &c. "*about midday.*" Lit. "which are about midday." Sup. *οὔρας*.

μόνον ἢ τέτταρας ὥρας τὰς περὶ τὴν μεσημβρίαν ὀρεῖσθαι τὸν ἥλιον.

19. Οἱ Γερμανοὶ μικρὸν ἐξαλλάττουσι τοῦ Κελτικοῦ φύλου τῷ τε πλεονασμῷ τῆς ἀγριότητος, καὶ τοῦ μεγέθους, καὶ τῆς 80
ξανθότητος· τᾶλλα δὲ παραπλήσιοι καὶ μορφαῖς καὶ νόμοις, ὅθεν καὶ Γερμανοὶ ὑπὸ Ῥωμαίων καλοῦνται· δύνатаι δὲ τὸ ὄνομα γνήσιοι. Τὰ βορειότερα ἔθνη τῶν Γερμανῶν ἀμαξόβια ἐστὶ καὶ νομαδικὰ, καὶ ῥαδίως μεταναστεύειν ἔτοιμα, διὰ τὸ μὴ θησαυρίζειν.—20. Οἱ παρωκεινῆται Γερμανοὶ καλοῦνται Κίμβριοι. Ἔθος δὲ τι αὐτῶν διηγοῦνται τοιοῦτον, ὅτι ταῖς γυναιξὶν αὐτῶν 85
συστρατευούσαις τοῖς ἀνδράσι παρηκολούθουν γυναῖκες προμάντις ἱέρειαι, πολιότριχες, λευχείμονες, καρπασίνας ἐφαπτιδάς ἐπιπεπορημέναι, ζῶσμα χαλκοῦν ἔχουσαι, γυμνόποδες. Τοῖς οὖν αἰχμαλώτοις διὰ τοῦ στρατοπέδου συνήντων ξιφήρεις κατα-

78—82. μικρὸν ἐξαλλάττουσι, “*differ a little from the Gallic nation in both their greater degree of savageness, and stature, and ruddiness of looks,*” i. e. are still more savage, &c. than the Gauls, though the degree by which they go beyond them in these respects is but small.—τᾶλλα δὲ παραπλήσιοι, &c. “*in other respects, however, they resemble them, both as regards personal appearance and customs.*”—δύνатаι δὲ τὸ ὄνομα γήσιοι, “*now the name is equivalent to men of the same race.*” The meaning is, that the Romans, seeing so close a resemblance between the Germans and Gauls, concluded that they were descended from the same common stock, and, therefore, called the former *Germani*, “*Brothers,*” intending to convey the idea that the Germans were own brothers of the Gauls. This etymology, however, is altogether erroneous. The true explanation is as follows: The first Teutonic tribes that crossed the Rhine boastfully styled themselves *Wermaenner*, i. e. “*War-men,*” from *wer*, “*war,*” and *man*, “*a man.*” The Romans, not having any *w* in their alphabet, converted this letter in the present case into a soft *g*, and Latinized *Wermaenner* by *Germani*, a name which became gradually extended to the whole Teutonic race.

83—87. διὰ τὸ μὴ θησαυρίζειν, “*on account of their laying up no stores,*” i. e. on account of their not laying aside any portion of their present means for future use.—τοιῦτον, “*of the following nature.*” Attic for τοιοῦτο.—ταῖς γυναιξὶν, depending in construction on παρηκολούθουν.—συστρατευούσαις τοῖς ἀνδράσι, “*when going to war along with their husbands.*”—παρηκολούθουν. The imperf. is here employed as referring to a time, now past, when the Cimbri still existed as a nation, and before they were annihilated by the Roman arms.—γυναῖκες προμάντις ἱέρειαι. Compare the account given of Vellēda and Aminia by Tacitus (*Germ.* 8).—καρπασίνας ἐφαπτιδάς, &c. “*arrayed in linen robes secured by a clasp.*”

89—91. διὰ τοῦ στρατοπέδου, “*throughout the camp,*” i. e. in different

90 στέψασαι δὲ αὐτοὺς ἦγον ἐπὶ κρατῆρα χαλκοῦν, ὅσον ἀμφορέων
 εἴκοσιν. Εἶχον δὲ ἀναβάθραν, ἣν ἀναβάσσα ἡ ἱέρεια ὑπερπετῆς
 τοῦ λέβητος ἐλαιομότρεμι ἕκαστον μετεωρισθέντα. Ἐκ δὲ τοῦ
 προχομένου αἵματος εἰς τὸν κρατῆρα μαντείαν τινὰ ἐποιοῦντο.
 Ἄλλαι δὲ διασχίσασαι ἐσπλάγχνεον, ἀναφθεγγόμεναι νίκην τοῖς
 95 οἰκείοις. Ἐν δὲ τοῖς ἀγῶσιν ἔτυπον τὰς βύρσας, τὰς περιτε-
 ταμένας τοῖς γέροισι τῶν ἀρμαμαξῶν, ὥστε ἀποτελεῖσθαι ψόφον
 ἐξαίσιον.

21. Μετὰ τὴν ὑπώρειαν τῶν Ἀλπεῶν ἀρχή ἐστι τῆς Ἰταλίας.

Καὶ τὰ μὲν ὑπὸ ταῖς Ἀλπεσιν ἐστὶ πεδῖον εὐδαιμον σφόδρα, καὶ
 100 γεωλοφίαις εὐκάρποις πεποικιλμένον. Διαιρεῖ δ' αὐτὸ μέσον πῶς
 ὁ Πάδος. Ἀπασα μὲν οὖν ἡ χώρα ποταμοῖς πληθύνει καὶ ἔλεσι,
 μάλιστα δὲ ἡ τῶν Ἑνετῶν.—Παρὰ τοῖς Ἑνετοῖς τῷ Διομήδει
 ἀποδεδειγμένοι τινὲς ἱστοροῦνται τιμαί· καὶ γὰρ θύεται λευκὸς
 ἵππος αὐτῷ· καὶ δύο ἄλση, τὸ μὲν Ἡρας Ἀργείας δαίκνυται,
 105 τὸ δ' Ἀρτέμιδος Αἰτωλίδος. Προσμυθεύουσι δὲ ἐν τοῖς ἄλσεσι

quarters of the camp, the captives being in the hands of different individuals.—καταστέψασαι. Victims were always crowned with a garland before being led to the altar for sacrifice. We see here this same custom prevailing, among the early Germans, in these horrid immolations of human beings.—ὅσον ἀμφορέων εἴκοσιν, "large enough to hold twenty amphoræ." Sup. the ellipsis as follows: τοσούτου μέτρου, ὅσον ἐστὶ τὸ μέτρον ἀμφορέων εἴκοσιν. The amphora was a measure containing a little over five gallons, two quarts, one pint.

91—98. ὑπερπετῆς, "bending over."—ἕκαστον. Sup. τῶν αἰχμαλώτων.—προχομένου, "as it flowed forth."—μαντείαν τινὰ ἐποιοῦντο, "they formed a kind of divination."—διασχίσασαι, "having slit them up."—ἀναφθεγγόμεναι, "announcing in this way."—τὰς περιτεταμένας, &c. "that were stretched over the wicker frame-work of the covered wagons." The ἀρμαμάξαι were covered wagons for the women and children. The top and sides were formed of skins stretched over an osier frame-work. περιτεταμένας, from περιτίνω.—μετὰ τὴν ὑπώρειαν τῶν Ἀλπεων, "after the country at the foot of the Alps." By ὑπώρεια is here meant what may be called the roots of the mountains (*radices montium*), after leaving which we come to the level country where Italy begins.

99—3. καὶ τὰ μὲν. Sup. μέρη.—μέσση πῶς, "nearly in the middle." More lit. "in the middle, after a manner."—ἀποδεδειγμένοι ἱστοροῦνται, "are said to be rendered." Lit. "are related to be shown."—Ἡρας Ἀργείας, &c. Juno was particularly revered in Argos, and Diana in Ætolia. Diomedes was of Ætolian descent, through his father Tydeus, but reigned in Argos by right of his wife Ægialeia.—προσιόντων δὲ τῶν ἀνθρώπων, &c. "and that when men approach and touch them they endure this," i. e. and that they allow men to approach and touch them.

τούτοις ἡμεροῦσθαι τὰ θηρία, καὶ λύκοις ἐλάφους συναγελάζεσθαι·
 προσιόντων δὲ τῶν ἀνθρώπων καὶ καταψαυόντων ἀνέχεσθαι· τὰ δὲ
 διωκόμενα ὑπὸ τῶν κυνῶν, ἐπειδὴν καταφύγη δεῦρο, μηκέτι διώ-
 κεσθαι.

22. Οἱ Λίγυες νέμονται χώραν τραχεῖαν καὶ παντελῶς λυπράν· 5
 τοῖς δὲ πόντοις καὶ ταῖς κατὰ τὴν λειτουργίαν συνεχέσι κακοπα-
 θείαις ἐπίπονόν τινα βίον καὶ ἀτυχῇ ζῶσιν. Καταδένδρου γὰρ
 τῆς χώρας οὔσης, οἱ μὲν αὐτῶν ὑλοτομοῦσι δι' ὅλης τῆς ἡμέρας,
 οἱ δὲ τὴν γῆν ἐργαζόμενοι τὸ πλεῖον πέτρας λατομοῦσι διὰ τὴν
 ὑπερβολὴν τῆς τραχύτητος—οὐδεμίαν γὰρ βῶλον τοῖς ἐργαλείοις 10
 ἀνασπῶσιν ἄνευ λίθου—καὶ τοιαύτην ἔχοντες ἐν τοῖς ἔργοις κακο-
 πάθειαν, τῇ συνεχείᾳ περιγίγνονται τῆς φύσεως· καὶ πολλὰ μοχ-
 θήσαντες, ὀλίγους καρπούς καὶ μόλις λαμβάνουσι. Πρὸς δὲ τὴν
 κακοπάθειαν ταύτην συνεργοὺς ἔχουσι τὰς γυναῖκας, εἰθισμέναις
 ἐπίσης τοῖς ἀνδράσιν ἐργάζεσθαι. Κυνηγίας δὲ ποιοῦνται συν- 15
 εχεῖς, ἐν αἷς πολλὰ τῶν θηρίων χειροῦμενοι, τὴν ἐκ τῶν καρπῶν
 σπᾶνιν διορδοῦνται. Θρασεῖς δ' εἰσὶ καὶ γυναῖδες, οὐ μόνον εἰς
 πόλεμον, ἀλλὰ καὶ πρὸς τὰς ἐν τῷ βίῳ περιστάσεις τὰς ἐχούσας
 δεινότηας. Ἐμπορευόμενοι γὰρ πλέουσι τὸ Σαρδῶν καὶ τὸ

—τὰ δὲ διωκόμενα, &c. “and that those animals (elsewhere) that are
 pursued by hounds.” The reference is to other animals, without the
 sacred precincts.—δεῦρο. Equivalent to εἰς τοῦτο τὸ ἄλσος.—μηκέτι διώ-
 κεσθαι. The dogs dare not follow them within the sacred grove.

6—9. τοῖς πόντοις, &c. “by reason of their toils, and constant priva-
 tions connected with their out-door labours.”—τὸ πλεῖον πέτρας λατομοῦσι,
 &c. “are, for the greater part of the time, employed in breaking up the
 stones, on account of the excessive ruggedness of the soil.” Lit. “on
 account of the excess of the ruggedness.” With τὸ πλεῖον we may sup.
 μέρος τοῦ χρόνου. The meaning of the passage is, that the labours of the
 farmers here consist more in breaking up the stones than in cultivating
 the soil.

11—16. καὶ τοιαύτην ἔχοντες, &c. “and yet, though they have such
 hardship (to contend with) in their daily labours, they, by their perse-
 verance, triumph over nature,” i. e. triumph over the natural disadvan-
 tages under which their territory labours.—ἐπίσης τοῖς ἀνδράσιν, “equally
 with the men.” The dat. of equality.—τὴν ἐκ τῶν καρπῶν, “they remedy
 the scarcity resulting from the productions of the earth.”

18—23. ἀλλὰ καὶ πρὸς τὰς, &c. “but also as regards those circumstances
 in life that have great dangers connected with them.”—ἐμπορευόμενοι γὰρ,
 “for, being traders.” Equivalent, in fact, to ἐμπορίας γὰρ χάριν, “for,
 prompted by an eager pursuit of traffic.”—πλείουσι, “they navigate.”

20 Λιβυκὸν πέλαγος, ἐτοίμως ἑαυτοὺς ῥίπτοντες εἰς ἀβυσθότους κινδύνους. Σκάρφει γὰρ χρώμενοι τῶν σχεδιῶν εὐτελεστέροις, καὶ τοῖς ἄλλοις τοῖς κατὰ ναῦν χρησίμοις ἥκιστα κατασκευασμένοις, ὑπομένουσι τὰς ἐκ τῶν χειμῶνων φοβερωτάτας περιστάσεις καταπληκτικῶς.

25 23. Συνεχεῖς τούτοις εἰσὶν οἱ Τυρρῆνοι, οἱ παρὰ τοῖς Ῥωμαίοις Ἑτροῦσκοι καὶ Τοῦσκοι προσαγορεύονται, τὰ πεδιά ἔχοντες τὰ μέχρι τοῦ ποταμοῦ τοῦ Τιβέριδος. Ῥεῖ δὲ ἐκ τῶν Ἀπεννίνων ὄρων ὁ Τίβερις πληροῦται δὲ ἐκ πολλῶν ποταμῶν μέρος μέντοι δι' αὐτῆς φερόμενος τῆς Τυρρηνίας, τὸ δ' ἐφεξῆς διορίζων ἀπ' αὐτῆς, πρῶτον μὲν τὴν Ὀμβρικήν, εἶτα τοὺς Σαβίνους καὶ Λατίνους, τοὺς πρὸς τῇ Ῥώμῃ μέχρι τῆς παραλίας.—24. Οἱ Τυρρῆνοί, τὸ μὲν παλαιὸν ἀνδρείᾳ διενέγκαντες, χώραν πολλὴν κατεκτήσαντο, καὶ πόλεις ἀξιολόγους καὶ πολλὰς ἔκτισαν. Ὀμοίως δὲ καὶ ναυτικαῖς δυνάμεσιν ἰσχύσαντες, καὶ πολλοὺς
35 χρόνους θαλαττοκράτησαντες, τὸ μὲν παρὰ τὴν Ἰταλίαν πέλαγος ἀφ' ἑαυτῶν ἐποίησαν Τυρρηνικὸν προσαγορευθῆναι τὰ δὲ κατὰ τὰς πεζικὰς δυνάμεις ἐκπότησαντες, τὴν τε σάλπιγγα ἐξεῦρον, καὶ πολλὰ ἄλλα, ὧν τὰ πλεῖστα Ῥωμαῖοι μιμησάμενοι μετένεγκαν ἐπὶ τὴν ἰδίαν πολιτείαν. Γράμματά τε καὶ φυσιολογίαν

τῶν σχεδιῶν εὐτελεστέροις, "*of cheaper construction than our ordinary floats.*" Observe the force of the art.—ὑπομένουσι τὰς ἐκ τῶν χειμῶνων, &c. "*they endure, in a way that strikes one with astonishment, the most fearful circumstances resulting from tempests,*" i. e. attendant upon tempests.

26—31. ἔχοντες, "*occupying.*"—μέρος μέντοι, "*partly indeed.*" The acc. is here taken absolutely, as a species of adverb.—τὸ δ' ἐφεξῆς, "*but farther on.*" The article is often joined thus with adverbs, the sentence being, in fact, elliptical, τὸ δὲ μέρος ὃν ἐφεξῆς.—τοὺς πρὸς τῇ Ῥώμῃ, &c. "*who dwell near Rome, as far as the sea-coast,*" i. e. who lie immediately below Rome, and whose territory extends as far as the coast of the lower or Tyrrhenian sea. The reference is to the Latins.

32—41. διπύγκαντες, from διαφέρω.—ἐκτίσαν, from κτίζω.—πολλοὺς χρόνους, "*for many years.*"—τὰ δὲ κατὰ τὰς πεζικὰς, &c. "*having bestowed much labour, too, upon the things that related to their land-forces.*"—μετένεγκαν ἐπὶ τὴν ἰδίαν πολιτείαν, "*have transferred to their own polity.*"—γράμματά τε καὶ, &c. "*they cultivated assiduously, to a greater degree than any other people, both letters and an acquaintance with natural phenomena, and with things relating to the gods.*" The term γράμματα does not refer here to a national literature, which the Etrurians never had, but to the use made of written characters in compiling reli-

καὶ Θεολογίαν ἐξεπώνησαν ἐπὶ πλεῖον, καὶ τὰ περὶ τὴν κεραυνο- 40
σκοπίαν μάλιστα πάντων ἀνθρώπων ἐξεργάσαντο. Χώραν δὲ
νεμόμενοι παμφόρον, καὶ ταύτην ἐξεργαζόμενοι, καρπῶν ἀφθονίαν
ἔχουσιν. Ἐνδοξότατοι δὲ τὸ πρὶν ὄντες, εἰς τρυφὴν ὠλισθήσαν,
καὶ ἐν πότοις τε καὶ ῥαθυμίαις βιοῦντες, τὴν ἐκ παλαιῶν χρόνων
παρ' αὐτοῖς ζηλουμένην ἀλκὴν καὶ τὴν τῶν πατέρων δόξαν ἐν τοῖς 45
πολέμοις ἀποβεβλήκασιν.

25. Ἡ τῶν Λατίνων χώρα μεταξὺ κεῖται τῆς τε ἀπὸ τῶν
᾽Οστίων παραλίας, μέχρι πόλεως Σινυέσσης καὶ τῆς Σαβινῆς·
ἐκτείνεται δὲ ἐπὶ μῆκος μέχρι τῆς Καμπανίας καὶ τῶν Σαυνιτι-
κῶν ὄρων.—26. Ἀπασα ἡ Λατίνη, οὗ Ῥώμη κεῖται, ἐστὶν εὐ- 50
δαίμων καὶ παμφόρος, πλὴν ὀλίγων χωρίων τῶν κατὰ τὴν παρα-
λίαν, ὅσα ἐλώδη καὶ νοσερὰ, ἢ εἴ τινα ὄρεινὰ καὶ πετρώδη· καὶ
ταῦτα δ' οὐ τελέως ἀργὰ, οὐδ' ἄχρηστα, ἀλλὰ νομάς παρέχει
δαψιλεῖς ἢ ὕλην, ἢ καρπούς τινας ἐλείους ἢ πετραιούς. Τὸ δὲ
Καίκουβον, ἐλῶδες ὄν, εὐοινοτάτην ἄμπελον τρέφει, τὴν δεινδοῖτιν. 55

27. Τὸ Καμπανίας πεδῖον εὐδαιμονέστατον τῶν ἀπάντων ἐστὶ
περίκεινται δ' αὐτῷ γεωλοφίαι τε εὐκαρποὶ, καὶ ὕψη τὰ τε τῶν
Σαυνιτῶν καὶ τὰ τῶν ᾽Οσκων. Διὰ δὲ τὴν ἀρετὴν περιμάχῃτον
ἦν τὸ πεδῖον. Ἱστορεῖται δὲ ἕνια τῶν πεδίων σπείρεσθαι δι' ἔτους,

gious forms, rituals, &c. of which they possessed a greater number than
any other nation.—*φυσιολογίαν καὶ Θεολογίαν.* Both of these were culti-
vated with reference merely to omens and divinations.—*καὶ τὰ περὶ τὴν
κεραυνοσκοπίαν, &c.* “and they, most of all men, wrought out (into a
regular system) the drawing of omens from lightning.” The Etrurian
priesthood were remarkable for their skill in every species of augury and
divination.

42—44. καὶ ταύτην ἐξεργαζόμενοι, “and cultivating this with great
care.”—*τὴν ἐκ παλαιῶν χρόνων, &c.* “they have flung away the valour
emulously exerted among them in former times,” &c. i. e. have lost, &c.

47—55. μεταξὺ κεῖται, &c. “lies between the sea-coast, which extends
from Ostia as far as a city (called) Sinuessa, and the Sabine country.”
—*ἐπὶ μῆκος, “lengthwise.”*—*τῶν κατὰ τὴν παραλίαν.* Sup. *κειμένων.*—
ὅσα, “as many as are.” Sup. *ἐστὶ.*—*ἢ εἴ τινα, “or if there be any.”*
Sup. *ἐστὶ* again. *εἴ τινα* is here equivalent in effect to *ἅτινα*, “whatso-
ever are.”—*καὶ ταῦτα δ', “and yet even these are.”*—*τὸ δὲ Καίκουβον.*
Sup. *χωρίον.*—*τὴν δεινδοῖτιν, “trained on trees.”* This was a common
practice in Italy, and was thought to improve the quality of the wine.
Sometimes, however, *juga* or stages were employed. The Cæcuban
wine subsequently lost its repute.

58—64. τὴν ἀρετὴν, “its excellence.”—*δι' ἔτους, “during the whole*

60 δις μὲν τῇ ζέῃ, τὸ δὲ τρίτον ἐλύμφ, τινὰ δὲ καὶ λαχανεύεσθαι
τῷ τετάρτῳ σπόρῳ. Καὶ μὲν τὸν οἶνον τὸν κράτιστον ἐντεῦθεν
ἔχουσι Ῥωμαῖοι, τὸν Φάλερνον, καὶ τὸν Στάτανον καὶ Κάληνον.
'Ὡς δ' αὐτως εὐέλαιός ἐστι, καὶ πᾶσα ἡ περὶ τὸ Οὐέναφρον ὁμο-
ρον τοῖς πεδίοις ὄν.

65 28. Ὑπέρκειται δὲ τῶν τόπων τούτων ὄρος τὸ Οὐεσσοῦιον, ἀγροῖς
περιοικούμενον παγκάλοις, πλὴν τῆς κορυφῆς· αὕτη δ' ἐπίπεδος μὲν
πολὺ μέρος ἐστίν, ἄκαρπος δ' ὅλη· ἐκ δὲ τῆς ὕψους τεφρώδης,
καὶ κοιλάδας φαίνει σηραγγώδεις πετρῶν αἰθαλωδῶν κατὰ τὴν
χρῶαν, ὡς ἂν ἐκβεβρωμένων ὑπὸ πυρός· ὡς τεκμαίροισ' ἂν τις, τὸ
70 χωρίον τοῦτο καίεσθαι πρότερον, καὶ ἔχειν κρατῆρας πυρός, σβεσ-
θῆναι δ' ἐπιλιπούσης τῆς ὕλης.

29. Ἡ Κρότων, ἣν Μύσκελλος ἔκτισε, δοκεῖ τὰ τε πολέμια
καλῶς ἀσκήσαι, καὶ τὰ περὶ τὴν ἄθλησιν. Ἐν μιᾷ γοῦν Ὀλυμ-
πιάδι οἱ τῶν ἄλλων προτερήσαντες τῷ σταδίῳ ἑπτά ἄνδρες ἅπαντες
75 ὑπῆρξαν Κροτωνιᾶται· ὥστ' εἰκότως εἰρῆσθαι δοκεῖ, διότι Κροτωνι-

year." Lit. "through the year."—ὡς δ' αὐτως, "in like manner, too," for
ὡσαύτως δέ.—καὶ πᾶσα ἡ περὶ, &c. "and especially all the country around
Venafrum, which (place) is contiguous to those plains." With πᾶσα ἡ
sup. χώρα.

65—71. ἀγροῖς περιοικούμενον παγκάλοις, "covered all round with very
beautiful and thickly settled fields." Lit. "inhabited all round in very
beautiful fields."—ἐκ τῆς ὕψους, "to the view."—καὶ κοιλάδας φαίνει, &c.
"it displays also cavities, full of holes, in rocks of a burned colour, as if
eaten out by fire." Lit. "burned as to their colour."—ἐκβεβρωμένων,
from ἐκβιβρώσκω.—σβεσθῆναι δ' ἐπιλιπούσης τῆς ὕλης, "but, that fuel hav-
ing failed, it was subsequently extinguished." σβεσθῆναι, from σβέννυμι.

When Strabo wrote this, Vesuvius was in a state of repose, and, from
the absence of traditions, must have been so for a considerable period
antecedent. Evident traces of previous volcanic action, however, pre-
sented themselves, as he himself informs us. The first eruption of Vesu-
vius, of which we have any account, took place after the time of Strabo,
namely, in A.D. 79, during the reign of the Emperor Titus. This
is the famous eruption that proved fatal to the cities of Herculaneum,
Pompeii, and Stabiae, burying them under showers of volcanic sand,
stones, and scoriae.

73—75. ἐν μιᾷ γοῦν Ὀλυμπιάδι, &c. "accordingly, at one Olympic con-
test, all the seven men who surpassed the rest in the foot-race were Cro-
toniats." Observe here the use of the term Ὀλυμπιάς as referring to
the games themselves, which is not very usual. It occurs in this same
sense in Herodotus (*Schweigh. Lex. Herod. s. v.*)—τῶν ἄλλων. The
gen. follows προτερήσαντες here, from the force of πρότερος, a comparative,
implied in the verb προτερῆω.—εἰκότως, "with good reason."—διότι, "that."
Equivalent here to ὅτι.

ατῶν ὁ ἴσχατος πρῶτος ἦν τῶν ἄλλων Ἑλλήνων. Πλείστους οὖν Ὀλυμπιονίκας ἔσχε, καίπερ οὐ πολὺν χρόνον οἰκηθεῖσα, διὰ τὸν φθόρον τῶν ἐπὶ Σάγρας πεσόντων ἀνδρῶν, πλείστων τὸ πλῆθος. Προσέλαβε δὲ τῇ τῆς πόλεως δόξῃ καὶ τὸ τῶν Πυθαγορείων πλῆθος, καὶ Μίλων, ἐπιφανέστατος μὲν τῶν ἀθλητῶν γεγονώς, ὁμι- 80 λητῆς δὲ Πυθαγόρου, διατρίψαντος ἐν τῇ πόλει πολὺν χρόνον. Φασὶ δὲ ἐν τῷ συσσιτίῳ ποτὲ τῶν φιλοσόφων πονήσαντος στύλου, τὸν Μίλωνα ὑποδύντα σῶσαι ἅπαντας, ὑποσπάσαι δὲ ἑαυτὸν. Τῇ δὲ αὐτῇ ῥώμῃ πεποιθότα εἰκός ἐστιν εὐρέσθαι καὶ τὴν τοῦ βίου καταστροφὴν. Λέγεται γοῦν ὁδοιπορῶν ποτε δι' ὕλης βαθείας 85 εὐρεῖν ξύλον μέγα ἐσφηνωμένον ἐμβαλὼν δὲ χεῖρας ἅμα καὶ πόδας εἰς τὴν διάστασιν, βιάζεσθαι πρὸς τὸ διασχίσαι τελέως· τοσοῦτον δ' ἴσχυσε μόνον, ὥστ' ἐκπεσεῖν τοὺς σφῆνας, εἴτ' εὐθὺς συμπεσεῖν τὰ μέρη τοῦ ξύλου, ἀποληφθέντα δ' αὐτὸν ἐν τῇ τοιαύτῃ πάγῃ θηρόβρωτον γενέσθαι.

90

30. Ἐφεξῆς δ' ἐστὶν Ἀχαιῶν κτίσμα ἡ Σύβαρις, δυοῖν ποταμῶν μεταξὺ, Κράθιδος καὶ Συβάριδος. Τοσοῦτον δ' εὐτυ-

77, 78. διὰ τὸν φθόρον, &c. Alluding to the overthrow which the Crotoniats received at the hands of the Locrians, in a battle fought on the banks of the Sagras. As long as the people of Crotona adhered to the precepts of Pythagoras and his followers, they were peculiarly distinguished for hardihood and vigour. After the overthrow of Sybaris, however, luxury and the love of pleasure took possession of the Crotoniats in their turn, and the warlike spirit of that people became changed to such a degree, that, in the battle of the Sagras, an army of one hundred and thirty thousand Crotoniats were routed by ten thousand of the Locrians.—πλείστον τὸ πλῆθος, "*who were very many in number.*" Sup. *ὄντων*.

79—84. τῶν Πυθαγορείων, "*of the Pythagoreans (who dwelt in it).*" Observe the force of the article.—γεγονώς, equivalent to *ὄν*.—διατρίψαντος, "*who resided.*"—ἐν τῷ συσσιτίῳ, &c. The followers of Pythagoras, who had passed through a certain period of probation, gave up their possessions to the common stock, and, from this time, lived upon a footing of perfect equality, and sat down together, daily, at a common table.—πίπτειν, "*having become insecure.*" Lit. "*having laboured.*" The aorist indicates that this took place on a sudden.—πεποιθότα, agreeing with αὐτὸν understood.

86—89. ἐσφηνωμένον, "*wedged open.*"—τοσοῦτον δ' ἴσχυσε μόνον, &c. "*his strength, however, availed only so far, that the wedges dropped out.*"—Lit. "*he was strong, however, only to such a degree,*" &c.—ἀποληφθέντα, from ἀπολαμβάνω.

91—9. ἐφεξῆς, "*farther on.*"—διήνεγκεν, "*surpassed all others.*"—

χίᾳ διήνεγκεν ἡ πόλις αὕτη τὸ παλαιόν, ὡς τεττάρων μὲν ἔθνων τῶν πλησίον ἐπῆρξε, πέντε δὲ καὶ εἴκοσι πόλεις ὑπεκρούς ἔσχε, 5 τριάκοντα δὲ μυριάσιν ἀνδρῶν ἐπὶ Κροτωνιάτας ἐστράτευσαν, πέντηκοντα δὲ σταδίων κύκλον συνεπλήρουν οἰκοῦντες ἐπὶ τῷ Κράδιδι. Ἰπὸ μέντοι τρυφῆς καὶ ὑβρεως τὴν εὐδαιμονίαν ἔπασαν ἀφῆρέθησαν ὑπὸ Κροτωνιατῶν, ἐν ἡμέραις ἐβδομήκοντα ἑλόντες γὰρ τὴν πόλιν, ἐπήγαγον τὸν ποταμὸν, καὶ κατέκλυσαν.

- 10 31. Διαβόητοι εἰσὶν ἐπὶ τρυφῇ οἱ Συβαρίται, οἳ τὰς ποιοῦσας ψόφον τέχνας οὐκ ἐῷσιν ἐπιδημεῖν τῇ πόλει, οἷον χαλκέων καὶ τεκτόνων καὶ τῶν ὁμοίων, ὅπως αὐτοῖς πανταχόθεν ἀδούρυβοι ᾗσιν οἱ ὕπνοι. Οὐκ ἐξῆν δ' οὐδ' ἀλεκτρυόνα ἐν τῇ πόλει τρέφεσθαι. Ἱστορεῖ δὲ περὶ αὐτῶν Τίμαιος, ὅτι ἀνὴρ Συβαρίτης, εἰς ἀγρόν 15 ποτε πορευόμενος, ἔφη, ἰδὼν τοὺς ἐργατὰς σκάπτοντας, αὐτὸς ῥῆγμα λαβεῖν πρὸς ὃν ἀποκρίνασθαι τινα τῶν ἀκουσάντων, αὐτὸς δὲ σοῦ διηγούμενου ἀκούων πεπόνηκα τὴν πλευράν.—Ἄλλος δὲ Συβαρίτης παραγενόμενος εἰς Λακεδαιμόνα, καὶ κληθεὶς εἰς φειδίτιον, ἐπὶ τῶν ξύλων κατακείμενος καὶ δειπνῶν μετ' αὐτῶν, 20 πρότερον μὲν ἔφη καταπεπλήχθαι τὴν τῶν Λακεδαιμονίων πυνθανόμενος ἀνδρείαν, νῦν δὲ θεασάμενος νομίζειν μηδὲν τῶν ἄλλων

τὸ παλαιόν, “*in former times.*”—τῶν πλησίον, “*that lived in its vicinity.*” Sup. ὄντων.—ἐστράτευσαν δὲ, “*they marched forth also.*”—τὴν εὐδαιμονίαν, depending on ἀφῆρέθησαν, which governs two accusatives in the active.—ἑλόντες. Sup. οἱ Κροτωνιάται.—ἐπήγαγον τὸν ποταμὸν, &c. “*they brought the river upon the city, and inundated it.*” Sup. τῇ πόλει after ἐπήγαγον, and αὐτὴν after κατέκλυσαν.

10—17. διαβόητοι, “*notorious.*” Lit. “*noised throughout (the world).*”—ἐπιδημεῖν, “*to dwell,*” i. e. to be exercised.—ὡς, “*as, for example, those of . . .*” Sup. αἱ τέχναι.—ᾧτιν, “*may be.*” Subj. of εἰμί.—οὐκ ἐξῆν δ' οὐδ', &c. “*it was not allowed, too, even,*” &c.—Τίμαιος. The author of an historical work on Italy and Sicily, which has not come down to us.—αὐτὸς ῥῆγμα λαβεῖν. “*that he himself had caught a strain,*” i. e. from merely seeing the others work. The term ῥῆγμα is susceptible of a still *plainer* translation. Observe the nom. with the infin. as referring to the same person implied by the previous verb.—πρὸς ὃν. Equivalent to καὶ πρὸς τοῦτον.—αὐτὸς δὲ, &c. “*and I myself, while hearing thee tell this, have got a pain in my side.*”

18—23. φειδίτιον, “*the public meal.*” The Spartans ate in common, in accordance with the institutions of Lycurgus.—ἐπὶ τῶν ξύλων, “*upon the wooden benches.*” Another specimen of Spartan simplicity.—μετ' αὐτῶν, “*with them,*” i. e. with the Lacedæmonians, the idea of whom is implied in Λακεδαιμόνα that precedes.—πυνθανόμενος, “*while he knew it merely from hearsay.*”—θεασάμενος, “*on having seen things with his own*

αὐτοὺς διαφέρειν καὶ γὰρ τὸν ἀνανδρότατον μᾶλλον ἂν ἐλίσθαι ἀποθανεῖν, ἢ τοιοῦτον βίον ζῶντα καρτερεῖν.—32. Δοκεῖ δὲ μετὰ τῆς εὐδαιμονίας αὐτῶν καὶ ὁ τῆς πόλεως τόπος παροξύνει αὐτοὺς ἐκτρυφῆσαι· ἢ γὰρ πόλις αὐτῶν ἐν κοίλῳ κειμένη, τοῦ μὲν θέρους, 25 ἐωθέν τε καὶ πρὸς ἐσπέραν ψυχρὸς ὑπερβάλλον ἔχει, τὸ δὲ μέσον τῆς ἡμέρας καῦμα ἀνύπαιστον· ὅθεν καὶ ῥηθῆναι, ὅτι τὸν βουλόμενον ἐν Συβάρεϊ μὴ πρὸ μοίρας ἀποθανεῖν, οὔτε δυόμενον, οὔτε ἀνίσχοντα τὸν ἥλιον ὀρεῖν δεῖ.—33. Ἐς τηλικούτον δ' ἦσαν τρυφῆς ἐληλακότες, ὥς καὶ παρὰ τὰς εὐωχίας τοὺς ἵππους ἐθίσαι 30 πρὸς αὐλὸν ὀρχεῖσθαι. Τοῦτ' οὖν εἰδότες οἱ Κροτωνιάται, ὅτι αὐτοῖς ἐπολέμουν, ἐνέδοσαν τὸ ὀρχηστικὸν μέλος· συμπαρεῖσαι γὰρ αὐτοῖς καὶ αὐληταὶ ἐν στρατιωτικῇ σκευῇ· καὶ ἅμα αὐλούντων ἀκούοντες οἱ ἵπποι, οὐ μόνον ἐξωρχήσαντο, ἀλλὰ καὶ τοὺς ἀναβάτας ἔχοντες ἠυτομόλησαν πρὸς τοὺς Κροτωνιάτας. 35

34. Ἡ Σικελία πασῶν τῶν νήσων καὶ κρατίστη ἐστὶ, καὶ τῇ παλαιότητι τῶν μυθολογουμένων πεπρώτευσεν. Ἡ γὰρ νῆσος τὸ παλαιὸν ἀπὸ μὲν τοῦ σχήματος Τρινακρία κληθεῖσα, ἀπὸ δὲ τῶν κατοικησάντων αὐτὴν Σικανῶν Σικανία προσαγορευθεῖσα, τελευταῖον ἀπὸ τῶν Σικελῶν τῶν ἐκ τῆς Ἰταλίας πανδημεὶ περαιω- 40

eyes.—καὶ γὰρ τὸν ἀνανδρότατον, &c. “for that even the greatest onward would choose rather to die.” The aorist ἐλίσθαι implies that he would do this without a moment's hesitation.—τοιοῦτον βίον. This has a special reference to the black broth, and other plain fare, of the Spartans.

23—32. μετὰ, “in conjunction with,” i. e. in addition to.—ὁ τόπος, “the situation.”—ἐκτρυφῆσαι, “to indulge in luxury.”—τοῦ μὲν θέρους, “in summer.” Part of time.—ἔχει, “experiences.”—ῥηθῆναι. Governed by δοκεῖ understood, and which is repeated from δοκεῖ, at the beginning of the sentence.—πρὸ μοίρας, “before his allotted time.”—ἐς τηλικούτον τρυφῆς, “to such a pitch of luxury.” As in Latin, *eo luxuriæ*.—ἐληλακότες, from ἐλαύνω, with the reduplication.—πρὸς αὐλὸν, “to the music of the pipe.”—ἐνέδοσαν τὸ ὀρχηστικὸν μέλος, “played a dancing tune,” i. e. played a dance. Lit. (so as to show the force of the article), “played the music adapted to a dance.”

33—35. καὶ ἅμα αὐλούντων, &c. “and as soon as the horses heard them playing on the pipes, they not only danced out of their ranks,” &c. On this construction of ἅμα consult Buttmann (*Larger Gr. Gr.* § 150).—τοὺς ἀναβάτας ἔχοντες, “with their riders on their backs.” Equivalent to οἱ αὐτοὶ τοῖς ἀναβάταις. Lit. “having their riders.”

37—40. τῶν μυθολογουμένων, “of the legends connected with it.” More lit. “of the fabulous legends related concerning it.”—Σικελῶν. These Siculi are said to have come from Latium.

θέντων ἠνόμεσται Σικελία. "Ἐστὶ δ' αὐτῆς ἡ περίμετρος σταδίων
 ὡς τετρακισχιλίων τριακοσίων ἐξήκοντα. Οἱ ταύτην οὖν κατοι-
 κούντες Σικελιωῖται παρειλήφασιν παρὰ τῶν προγόνων, αἰεὶ τῆς
 φήμης ἐξ αἰῶνος παραδεδομένης τοῖς ἐγγόνοις, ἱερὰν ὑπάρχειν τὴν
 45 νῆσον Δήμητρος καὶ Κόρης, καὶ ταύτας τὰς θεὰς ἐν αὐτῇ πρῶ-
 τως φανῆναι, καὶ τὸν τοῦ σίτου καρπὸν ταύτην πρώτην ἀνεῖναι,
 διὰ τὴν ἀρετὴν τῆς χώρας.—35. Καὶ τῆς ἀρπαγῆς τῆς κατὰ
 τὴν Κόρην ἐν ταύτῃ γενομένης ἀπὸδειξιν εἶναι λέγουσι φανερωτάτην,
 ὅτι τὰς διατρίβας αἱ θεαὶ κατὰ ταύτην τὴν νῆσον ἐποιούντο, διὰ
 50 τὸ στέργεσθαι μάλιστα παρ' αὐταῖς ταύτην. Γενέσθαι δὲ μυθο-
 λογοῦσι τῆς Κόρης τὴν ἀρπαγὴν ἐν τοῖς λειμῶσι τοῖς κατὰ τὴν
 "Ἐνναν. "Ἐστὶ δ' ὁ τόπος οὗτος πλησίον μὲν τῆς πόλεως, ἴοις δὲ
 καὶ τοῖς ἄλλοις ἀνθεσι παντοδαποῖς εὐπρεπῆς καὶ θείας ἄξιος.
 Διὰ δὲ τὴν ἀπὸ τῶν φυομένων ἀνθῶν εὐωδίαν, λέγεται τοὺς κυνη-
 55 γεῖν εἰωθότας κύνας μὴ δύνασθαι σιβεύειν, ἐμποδιζομένους τὴν
 φυσικὴν αἴσθησιν. "Ἐστὶ δὲ ὁ προειρημένος λειμὼν, ἀνωθεν μὲν
 ὁμαλὸς καὶ παντελῶς εὐυδρὸς, κύκλῳ δὲ ὑψηλὸς, καὶ πᾶν-
 ταχόθεν κρημνοῖς ἀπὸτομὸς· δοκεῖ δ' ἐν μέσῳ κεῖσθαι τῆς ὅλης
 νήσου, διὸ καὶ Σικελίας ὁμφαλὸς ὑπὸ τινων ὀνομάζεται. "Ἐχει

43—46. παρειλήφασιν, from παραλαμβάνω.—αἰεὶ τῆς φήμης, &c. "*the tradition having been continually handed down to their descendants from the earliest times.*"—ἱερὰν ὑπάρχειν τὴν νῆσον, "*that the island was sacred to Ceres and Proserpina.*" Lit. "*that the island was a sacred one of Ceres,*" &c.—ταύτην. Sup. τὴν νῆσον.

47—49. καὶ τῆς ἀρπαγῆς, &c. "*they say, also, that a very manifest proof of the abduction of Proserpina having taken place in this island is (the circumstance) that,*" &c. Lit. "*of the abduction that took place with reference to Proserpina.*" Sup. γενομένης after the second τῆς.—αἱ θεαί, "*these goddesses,*" referring to Ceres and Proserpina.

51—56. ἐν τοῖς λειμῶσι τοῖς. Sup. κειμένοις.—τὴν Ἐνναν, "*the plain of Enna.*"—τῆς πόλεως, "*the city of Enna.*" The city and plain bore the same name.—θείας ἄξιος, "*worthy of being beheld.*" Observe the accentuation of θείας here: θεῖας ἄξιος would mean "*worthy of a goddess.*"—ἐμποδιζομένους τὴν φυσικὴν αἴσθησιν, "*being impeded in their natural perception (of the game),*" i. e. their scent being obstructed.

57—59. κύκλῳ δὲ ὑψηλὸς, &c. "*but high all around, and on every side abrupt with precipitous descents.*" The plain of Enna was in fact a considerable elevation above the surrounding country, with steep and precipitous sides. (Compare the account of Sir R. Hoare, *Class. Tour*, vol. ii. p. 247, seqq.)—ὁμφαλός. This term appears to have been still more specially applied to a particular part of the plain itself. Sir R.

δὲ καὶ πλησίον ἄλση καὶ λειμῶνας καὶ περὶ ταῦτα ἔλη, καὶ 60 σπήλαιον εὐμέγεθες, ἔχον χάσμα κατάγειον, πρὸς τὴν ἄρκτον νενευκός· δι' οὗ μυθολογοῦσι τὸν Πιλούτωνα, μεθ' ἄρματος ἐπελθόντα, ποιήσασθαι τὴν ἀρπαγὴν τῆς Κόρης. Μετὰ δὲ τὴν ἀρπαγὴν μυθολογοῦσι τὴν Δήμητραν, μὴ δυναμένην εὐρεῖν τὴν θυγατέρα, λαμπάδας ἐκ τῶν κατὰ τὴν Αἴττην κρατήρων ἀν- 65 αψαμένην, ἐπελθεῖν ἐπὶ πολλὰ μέρη τῆς οἰκουμένης· τῶν δ' ἀνθρώπων τοὺς μάλιστα ταύτην προσδεξαμένους εὐεργετῆσαι, τὸν τῶν πυρῶν καρπὸν ἀντιδωρησαμένην.

36. Τὰ ἄνω τῆς Αἴττης χωρία φίλά ἐστι, καὶ τεφρώδη, καὶ χιόνος μεστὰ τοῦ χειμῶνος· τὰ κάτω δὲ δρυμοὺς καὶ φυτεῖαις 70 διέληπται παντοδαπαῖς. Ἔοικε δὲ λαμβάνειν μεταβολῆς πολλὰς τὰ ἄκρα τοῦ ὄρους διὰ τὴν νομὴν τοῦ πυρὸς, τοτὲ μὲν εἰς ἓνα κρατῆρα συμφερομένου, τοτὲ δὲ σχιζομένου, καὶ τοτὲ μὲν ῥύακας ἀναπέμποντος, τοτὲ δὲ φλόγας καὶ ληνῶς, ἄλλοτε δὲ καὶ μύδρους ἀναφυσῶντος. Νύκτωρ μὲν καὶ φέγγη φαίνεται λαμπρὰ ἐκ τῆς 75 κορυφῆς, μεθ' ἡμέραν δὲ καπνῷ καὶ ἀχλύϊ κατέχεται.

37. Ἡ Κόρη νῆσος, ἡ ὑπὸ τῶν Ῥωμαίων καὶ τῶν ἐγχωρίων Κόρσικα ὀνομάζεται, εὐμεγέθης οὔσα, πολλὴν τῆς χώρας ὀρεινὴν ἔχει, πεπυκασμένην δρυμοῖς συνεχέσι, καὶ ποταμοῖς διαῤῥεομένην μικροῖς. Οἱ δ' ἐγχώριοι τροφαῖς μὲν χρῶνται γάλακτι καὶ 80 μέλιτι καὶ κρέασι, δαψιλῶς πάντα ταῦτα παρεχομένης τῆς χώρας· τὰ δὲ πρὸς ἀλλήλους βιοῦσιν ἐπιεικῶς καὶ δικαίως, παρὰ πάντας σχεδὸν τοὺς ἄλλους βαρβάρους. Τὰ τε γὰρ κατὰ τὴν

Hoare thinks that this is the spot where now stands a cross, in the garden belonging to the Padri Reformati, and where, according to vulgar tradition, a temple of Proserpina was built. This spot commands the finest view of the island.

65—75. κατὰ τὴν Αἴττην, “on Etna.”—μάλιστα, “most hospitably.”—διέληπται, “are covered.” More lit. “are taken up with:” from διαλαμβάνω.—λαμβάνειν, “to experience.” Lit. “to receive.”—τὴν νομὴν, “the action.” Lit. “the feeding.”—τοτὲ μὲν τοτὲ δὲ, “at one time at another.”—συμφερομένου, “borne all.” Lit. “borne together,” i. e. in one stream.—ληνῶς, “pitchy clouds.” (Blomf. Gloss. in *Sept. c. Th.* 490.)—ἀναφυσῶντος, “darting upward with a loud roar.”

78—82. πολλὴν τῆς χώρας, &c. “has much of its territory mountainous.” The plainer Greek would have been, τὰ πολλὰ ὀρεινὴ ἐστίν.—τροφαῖς, “as means of subsistence.”—τὰ δὲ πρὸς ἀλλήλους, “while, as regards their deportment towards each other.”—πέρα, “beyond.”

ὄρεινὴν ἐν τοῖς δένδρεσιν εὐρισκόμενα κηρία τῶν πρώτων εὐρισκόντων
 85 ἐστὶ, μηδενὸς ἀμφισβητοῦντος· τὰ δὲ πρόβατα σημείοις διειλημ-
 μένα, καὶν μηδεὶς φυλάττη, σώζεται τοῖς κεκτημένοις· ἐν τε ταῖς
 ἄλλαις ταῖς ἐν βίῃ οἰκονομίαις θαυμαστῶς προτιμῶσι τὸ δικαιο-
 πραγεῖν. Φύεται δὲ κατὰ τὴν νῆσον ταύτην καὶ πύξος πλείστη
 καὶ διάφορος, δι' ἣν καὶ τὸ μέλι τὸ γιγνόμενον ἐν αὐτῇ παντελῶς
 90 γίγνεται πικρὸν. Κατοικοῦσι δ' αὐτὴν βάρβαροι, τὴν διάλεκτον
 ἔχοντες ἐξηλλαγμένην καὶ δυσκατανόητον τὸν δ' ἀριθμὸν ὑπάρ-
 χουσιν ὑπὲρ τοὺς τρισμυρίους.

38. Ἡ Πελοπόννησος οἰκουῖά ἐστι φύλλῳ πλατάνου τὸ σχῆμα,
 ἴση δὲ σχεδὸν τι κατὰ μῆκος καὶ κατὰ πλάτος. Ἐχουσι δὲ τῆς
 95 χερσὶν ὁρμήσου ταύτης τὸ μὲν ἐσπέριον μέρος Ἡλεῖοι καὶ Μεσσήνιοι,
 κλυζόμενοι τῷ Σικελικῷ πελάγει· ἐξῆς δὲ μετὰ τὴν Ἡλείαν ἐστὶ
 τὸ τῶν Ἀχαιῶν ἔθνος, πρὸς ἄρκτους βλέπον, καὶ τῷ Κορινθιακῷ
 κόλπῳ παρατεῖνον· τελευτᾷ δὲ εἰς τὴν Σικυωνίαν. Ἐντεῦθεν δὲ
 Σικυῶν καὶ Κόρινθος ἐκδέχεται μέχρι τοῦ ἰσθμοῦ. Μετὰ δὲ τὴν
 100 Μεσσηνίαν ἡ Λακωνικὴ, καὶ ἡ Ἀργεῖα, μέχρι τοῦ ἰσθμοῦ καὶ
 αὐτῇ. Μέση δὲ ἐστὶν ἡ Ἀρκαδία, πᾶσιν ἐπικειμένη, καὶ γει-
 νῶσα τοῖς ἄλλοις ἔθνεσιν.

83—89. κατὰ τὴν ὄρεινὴν, "*throughout the mountainous country.*"—
 ἐστὶ, "*belongs to,*" i. e. becomes the property of.—διειλημμένα, "*being
 distinguished.*"—καὶν, "*even though.*" Cont. for καὶ ἂν.—ἐν τε ταῖς ἄλλαις,
 &c. "*and in the other arrangements of life.*"—πύξος. What Diodorus
 here erroneously calls the "*box-tree,*" is in reality *the yew*, the *μίλος* of
 Theophrastus (3, 4), and *σμίλαξ* of Dioscorides (4, 80). The Latin
 writers call it *taxus*. (*Virg. Eclog.* 9, 30.) The yew loves a moun-
 tainous and cold soil, and, therefore, flourishes in Corsica. (*Fée, Flore
 de Virgile*, p. 159.)—πλείστη καὶ διάφορος, "*in great abundance and of
 superior quality.*"

91—93. ἐξηλλαγμένην, "*strange.*"—τοὺς τρισμυρίους. The article
 merely indicates here the sum total, without being translated. This
 usage has been already noticed.—φύλλῳ πλατάνου. This similitude must,
 of course, like many others of the kind, be taken with many grains of
 allowance. In order to make it at all plausible, the Peloponnesus must
 be supposed to lie on its western side. An illustration of this is given
 by Martyn, in his edition of the Georgics, at p. 126.—τὸ σχῆμα, "*as to
 its shape.*"

98—101. τελευτᾷ εἰς, "*it ends at.*"—ἡ Λακωνικὴ καὶ ἡ Ἀργεῖα, "*the
 Laconic and the Argive territory.*" Sup. γῇ with each.—μέχρι τοῦ
 ἰσθμοῦ καὶ αὐτῇ, "*it also extending as far as the isthmus,*" i. e. extending
 in like manner. The reference is to Argolis.

39. Πολλὰ μὲν δὴ καὶ ἄλλα ἴδοι τις ἂν ἐν Ἑλλάδι καὶ ἀκούσαι θαύματος ἄξια, μάλιστα δὲ τὰ ἐν Ὀλυμπίᾳ. Αὕτη ἡ πόλις τὴν ἐπιφάνειαν ἔσχεν ἐξ ἀρχῆς μὲν διὰ τὸ μαντεῖον τοῦ Ὀλυμπίου Διὸς· ἐκείνου δ' ἐκλειφθέντος, οὐδὲν ἦττον συνέμεινεν ἡ δόξα τοῦ ἱεροῦ, καὶ τὴν αὖξιν, ὅσην ἴσμεν, ἔλαβε διὰ τε τὴν 5 πανήγυριν καὶ τὸν ἀγῶνα τὸν Ὀλυμπιακὸν, μέγιστον τῶν ἀπάντων. Ἐκοσμήθη δ' ἐκ τοῦ πλήθους τῶν ἀναθημάτων, ἅπερ ἐκ πάσης ἀνετίθετο τῆς Ἑλλάδος, ὧν ἦν καὶ ὁ χρυσοῦς σφυρήλατος Ζεὺς, ἀνάθημα Κυψέλου τοῦ Κορινθίων τυράννου. Μέγιστον δὲ τούτων ὑπῆρξε τὸ τοῦ Διὸς ξόανον, ὃ ἐποίησε Φειδίας, Χαρμίδου. 10 Ἀθηναῖος.—40. Καθέζεται μὲν δὴ ὁ Θεὸς ἐν θρόνῳ, χρυσοῦ πεποιημένος καὶ ἐλέφαντος. Στέφανος δὲ ἐπίκειται οἱ τῇ κεφαλῇ, μεμιμημένος ἐλαίας κλῶνας. Ἐν μὲν τῇ δεξιᾷ φέρει Νίκην ἐξ ἐλέφαντος, καὶ ταύτην χρυσοῦ ταινίαν τε ἔχουσαν, καὶ ἐπὶ τῇ κεφαλῇ στέφανον· τῇ δὲ ἀριστερᾷ τοῦ Θεοῦ χάριέν ἐστι σκῆπτρον 15 μετάλλοις τοῖς πᾶσιν ἠνθισμένον. Ὁ δὲ ὄρνις, ὃ ἐπὶ τῷ σκῆπτρῳ καθήμενος, ἐστὶν ὁ ἀετός. Χρυσοῦ δὲ καὶ τὰ ὑποδήματα τῷ Θεῷ καὶ ἱματίον ὡσαύτως ἐστὶ. Τῷ δὲ ἱματίῳ ζῶδιά τε καὶ τῶν

1—5. ἴδοι τις ἂν καὶ ἀκούσαι, “one might see and hear of.” Observe the accentuation of the opt. ἀκούσαι, where the long final syllable calls for the acute on the penult. On the other hand, in ἀκούσαι of the infin. the short final syllable (as it is regarded in accentuation) gives the penult the circumflex.—ἐξ ἀρχῆς μὲν, “at first.”—ἐκείνου δ' ἐκλειφθέντος, “this oracle, however, having ceased.” Lit. “having caused itself to be abandoned,” i. e. by delivering no more responses. The pass. for the mid.—καὶ τὴν αὖξιν, &c. “and it obtained its great increase of celebrity, with which we are at the present day acquainted,” &c. Sup. for a literal translation, τόσῃν with αὖξιν.

8—17. ὧν, “in the number of which.”—τούτων, “of these offerings.” Sup. τῶν ἀναθημάτων.—Χαρμίδου, “son of Charmidas.” Sup. υἱός.—χρυσοῦ καὶ ἐλέφαντος. Gen. of the material.—οἱ τῇ κεφαλῇ, “upon his head.” Lit. “for him, upon his head.” The pronoun οἱ here takes the place of αὐτῷ. The more usual form of expression would be τῇ αὐτοῦ κεφαλῇ.—Νίκην, “a Victory,” i. e. an image of the goddess of Victory.—καὶ ταύτην ἔχουσαν, “this also having.”—χάριέν ἐστι σκῆπτρον. Siebelis takes χάριέν here for an adverbial form, equivalent to χαριέντως, and joins it in construction with ἠνθισμένον. Equally unhappy is Porson's emendation of χειρὶ ἐνιστοι for χάριέν ἐστι.—ἠνθισμένον, “diversified.”—τῷ Θεῷ, for τοῦ Θεοῦ. Compare the remark made above on the words οἱ τῇ κεφαλῇ.

18—20. τῷ δὲ ἱματίῳ, &c. “into the robe, moreover, are wrought both small figures of animals, and, of flowers, the lily,” i. e. and also flowers,

ἀνθῶν τὰ κρίνα ἐστὶν ἐμπεποιημένα. Ὁ δὲ Θρόνος ποικίλος μὲν
20 χρυσοῦ καὶ λίθοις, ποικίλος δὲ καὶ ἐβένῳ τε καὶ ἐλέφαντι.

41. Τὴν μὲν Λακωνικὴν Εὐριπίδης φησὶν ἔχειν πολλὴν μὲν
ἄροτον, ἐκπόνει δ' οὐ βράδιαν κοίλη γὰρ, ὅρεσι περιδρομος, τραχεῖά
τε, δυσείσβολός τε πολεμίους· τὴν δὲ Μεσσηνιακὴν καλλίκαρπον ὁ
αὐτὸς λέγει, καὶ κατὰ ῥῆτον, καὶ βουσί καὶ ποίμναισιν εὐβοτωτά-
25 την.—Εὐσειστος δὲ ἡ Λακωνικὴ, καὶ δὴ τοῦ Ταυγέτου κορυφάς
τινας ἀποῤῃσθαι τινες μνημονεύουσιν. Εἰσι δὲ λατομίαι λίθου
πολυτελοῦς, τοῦ μὲν Ταιναρίου ἐν Ταινάρῳ, παλαιαί· νεωστὶ δὲ
καὶ ἐν τῷ Ταυγέτῳ μέταλλον ἀνέφξαν τινες εὐμέγεθες, χορηγὸν
ἔχοντες τὴν τῶν Ῥωμαίων πολυτέλειαν.

30 42. Λακεδαιμονίοις τέχνας μανθάνειν ἄλλας ἢ τὰς εἰς πόλε-
μον, αἰσχρὸν ἐστίν. Ἑστίωνται δὲ πάντες ἐν κοινῷ· τοὺς δὲ
γέροντας αἰσχύνονται οὐδὲν ἦττον ἢ πατέρας· γυμνάσια δ' ὥσπερ
ἀνδρῶν ἐστὶν οὕτω καὶ παρθένων. Ξένοις δ' ἐμβιοῦν οὐκ ἔξεστιν
ἐν Σπάρτῃ, οὔτε Σπαρτιάταις ξενιτεύειν. Χρηματίζεσθαι αἰσχρὸν
35 Σπαρτιάτῃ· νομίσματι δὲ χρῶνται σκυτίνῳ· ἐὰν δὲ παρά τινι
εὐρεθῇ χρυσὸς ἢ ἄργυρος, θανάτῳ ζημιούται. Σεμνύνονται δὲ

namely, lilies. Some archæologists think that the allusion is here to a kind of encaustic work. (Böttiger, *Ideen zur Archæol. d. Mal.* p. 243. —Quatremère de Quincy, *Jup. Olym.* p. 310.—Siebelis, *ad Pausan.* 5, 11.)—λίθους, "precious stones."

21—25. Εὐριπίδης. In a fragment (No. xii.) of the *Cresphontes*.—πολλὴν μὲν ἄροτον, &c. "much arable land, indeed, but not easy to cultivate."—κοίλη γὰρ. The country of Sparta (the hollow Lacedæmon, as it is called in the *Iliad* and *Odyssey*) was flanked on the east and west by two long parallel ridges of mountains, which were connected together by a similar, but much shorter, barrier at the northern extremity; and hence it has been well compared to an ancient stadium. The bed of this natural stadium was the valley of Sparta. (Wordsworth's *Greece*, p. 53.)—καὶ βουσί καὶ ποίμναισιν, &c. "and very well adapted for the rearing of cattle and flocks." ποίμναισιν is poetical for ποίμναις, being cited from fragment xiii. of the same play mentioned above.—εὐσειστος, "is very subject to earthquakes."—καὶ δὲ, "and indeed."

26—28. λίθου πολυτελοῦς, "of a costly kind of marble, the Tænarian namely," &c. This was a species of *Verd Antique*, highly prized by the Romans.—χορηγὸν, "as a means of furnishing the expense," i. e. to patronise the undertaking. Lit. "as a furnisher of the expense."

32—38. αἰσχύονται, "they reverence."—γυμνάσια δ' ὥσπερ, &c. "and as there are gymnasia for males, so also are there such for unmarried females."—νομίσματι σκυτίνῳ. The legal currency of Sparta was iron money. If the remark in the text be correct, leather was also applied

πάντες ἐπὶ τῷ ταπεινοῦς αὐτοὺς παρέχουσιν καὶ κατηκόους ταῖς ἀρχαῖς. Μακαρίζονται δὲ μᾶλλον παρ' αὐτοῖς οἱ γενναίως ἀποθνήσκοντες ἢ οἱ εὐτυχῶς ζῶντες. Οἱ δὲ παῖδες νομίμως περὶ τὸν τῆς Ὀρθίας βωμὸν περιϊόντες μαστιγοῦνται. Αἰσχρὸν δὲ ἐστὶ 40 δειλῶν σύσκηνον ἢ συγγυμναστὴν ἢ φίλον γενέσθαι. Μάχονται δὲ ἰστεφανωμένοι. Ὑπανίστανται βασιλεῖ πάντες, πλὴν Ἐφόρων. Ὅμνυσι δὲ πρὸ τῆς ἀρχῆς ὁ βασιλεὺς κατὰ τοὺς τῆς πόλεως νόμους βασιλεύουσιν.

43. Ἱεροπρεπὴς ἐστὶ πᾶς ὁ Παρνασδός, ἔχων ἄντρα τε καὶ 45 ἄλλα χωρία, τιμώμενά τε καὶ ἀγιστευόμενα· ὧν ἐστὶ γνωριμώτατον καὶ κάλλιστον τὸ Κωρύκιον ἄντρον. Τῶν δὲ πλευρῶν τοῦ Παρνασοῦ τὸ μὲν ἐσπέριον νέμονται Λοκροί τε οἱ Ὀζόλαι, καὶ τινες τῶν Δωριέων, καὶ Αἰτωλοί· τὸ δὲ πρὸς ἑω Φωκεῖς καὶ Δωριεῖς· τὸ δὲ νότιον κατέχουσιν οἱ Δελφοί, πετρῶδες χωρίον, θεατροειδές, 50 κατὰ κορυφὴν ἔχον τὸ μαντεῖον καὶ τὴν πόλιν, σταδίων ἑκακίδεκα κύκλον πληροῦσαν. Φασὶ δ' εἶναι τὸ μαντεῖον ἄντρον κοῖλον, οὐ μάλα εὐρύστομον ἀναφέρεσθαι δ' ἐξ αὐτοῦ πνεῦμα ἐνθουσιαστικόν ὑπερκεῖσθαι δὲ τοῦ στομίου τρίποδα ὑψηλόν, ἐφ' ὃν τὴν Πυθίαν ἀναβαίνουσιν, δεχομένην τὸ πνεῦμα, ἀποθεσπίζειν ἔμμετρά τε 55 καὶ ἄμετρα.

to the same purpose. (Consult Böckh, *Pub. Econ. of Ath.* vol. ii. p. 389.)—ἐπὶ αὐτοῖς παρέχουσιν, "in exhibiting themselves." Lit. "in affording themselves."—ταῖς ἀρχαῖς, "to the magistrates."

39—44. νομίμως, "in accordance with stated custom."—τῆς Ὀρθίας, "of the Orthian Diana."—συγγυμναστὴν, "a fellow-gymnast," i. e. a member of the same gymnastic school.—Ἐφόρων. Consult note on line 3, page 99.—πρὸ τῆς ἀρχῆς, "in the presence of the magistracy."—βασιλεύουσιν, "that he will exercise the royal functions."

45—47. Ἱεροπρεπὴς, "is held in high veneration."—τὸ Κωρύκιον ἄντρον, "the Corycian cave." This was situate on Mount Parnassus, above the city of Delphi. The inhabitants of Parnassus regarded it as sacred to the Corycian nymphs and the god Pan. Herodotus relates (8, 36) that, on the approach of the Persians, the greater part of the population of Delphi ascended the mountain, and sought refuge in this capacious recess.

50—55. Θεατροειδές, "shaped like a theatre," i. e. semicircular. The ancient theatres were not, strictly speaking, semicircular, but their shape closely resembled this. The site of Delphi has been well compared to a natural theatre, sloping upward, in a semicircular form, from the lower part of Parnassus.—κατὰ κορυφὴν, "at the top (of this semicircle)."—κύκλον πληροῦσαν, "embracing a circuit."—πνεῦμα ἐνθουσιαστικόν, "an in-

44. Ἡ τῶν Ἀθηναίων χώρα πέφυκεν οἷα πλείστας προσόδους παρέχεισθαι. Τὰς μὲν γὰρ ὥρας ἐνθάδε πρᾶσιτάτας εἶναι καὶ αὐτὰ τὰ γιγνόμενα μαρτυρεῖ· ἃ γοῦν πολλαχοῦ οὐδὲ βλαστάνειν
 60 δύναιτ' ἂν, ἐνθάδε καρποφορεῖ· ὥσπερ δὲ ἡ γῆ, οὕτω καὶ ἡ περὶ τὴν χώραν θάλαττα παμφορωτάτη ἐστί. Καὶ μὴν ὅσα περ οἱ θεοὶ ἐν ταῖς ὥραις ἀγαθὰ παρέχουσι, καὶ ταῦτα πάντα ἐνταῦθα πρῶταίτατα μὲν ἄρχειται, ὀψιαίτατα δὲ λήγει. Οὐ μόνον δὲ κρατεῖ τοῖς ἐπ' ἑναιωτὸν θάλλουσί τε καὶ ηγρᾶσκουσιν, ἀλλὰ καὶ
 65 αἰδία ἀγαθὰ ἔχει ἡ χώρα. Πέφυκε μὲν γὰρ λίθος ἐν αὐτῇ ἄφθοτος, ἐξ οὗ κάλλιστοι μὲν ναοὶ, κάλλιστοι δὲ βωμοὶ γίγνονται, εὐπρεπέστατα δὲ θεοῖς ἀγάλματα· πολλοὶ δ' αὐτοῦ καὶ Ἑλληνες καὶ βάρβαροι προσδέονται. Ἔστι δὲ καὶ γῆ, ἥ σπειρομένη μὲν οὐ φέρει καρπὸν, ὀρυσομένη δὲ πολλαπλασίους τρέφει, ἥ εἰ
 70 σίτον ἔφερε· καὶ μὴν ὑπαργυρὸς ἐστί θεία μοῖρα. Πολλῶν γοῦν πόλειων παροικουσῶν καὶ κατὰ γῆν καὶ κατὰ θάλατταν, εἰς οὐδεμίαν τούτων οὐδὲ μικρὰ φλὲψ ἀργυρείδος διήκει.

45. Ἐν τῇ παραλίᾳ τῆς Ἀττικῆς ἐστὶν ἡ Ἐλευσίς πόλις, ἐν ᾗ τὸ τῆς Δήμητρος ἱερόν τῆς Ἐλευσινίας· καὶ ὁ μυστικὸς σηκὸς,

spiring breath," i. e. a prophetic vapour. This appears to have been a kind of gas.—ἀποδισπίζην ἱμμετρά τε, &c. "*delivers oracles in both verse and prose.*" All the Grecian oracles gave their responses originally in verse. Prose was only introduced when their influence and authority began to decline. For a literal translation, sup. θεοπίσματα after ἱμμετρά and ἄμετρα.

57—59. πέφυκεν οἷα, &c. "*is naturally such as to yield the most abundant returns,*" i. e. is such in its very nature. Observe the force of πέφυκεν.—καὶ αὐτὰ τὰ γιγνόμενα, "*even the things themselves that are produced in this land.*"

61—71. παμφορωτάτη, "*most productive,*" i. e. not only is the land very productive, but the adjacent sea also abounds in fish.—οὐ μόνον δὲ κρατεῖ, "*but not only does it surpass (other lands).*" Sup. τῶν ἄλλων χωρίων.—αἰδία. As opposed to the things that come and go with the change of the seasons.—πέφυκε, equivalent here merely to ἐστί.—λίθος ἀφθότος, "*an abundance of marble.*" The allusion is to the famous marble of Mount Pentelicus.—αὐτοῦ προσδίονται, "*seek after it,*" i. e. desire it. Lit. "feel the want of it."—ἐστί δὲ καὶ γῆ, "*there is also a portion of this country:*" γῆ is here equivalent to μέρος τι τῆς χώρας.—πολλαπλασίους ἢ εἰ, "*many-fold more, than if*"—καὶ μὴν ὑπαργυρὸς, &c. "*for it has, in truth, silver beneath its surface, through divine allotment.*" The allusion is to Laurium, a range of hills near the Sunian promontory. Here the Athenians had silver mines.—πολλῶν γοῦν πόλειων, &c. "*accordingly, though there are many states in the vicinity of Attica,*" &c.

ὃν κατεσκεύασεν Ἰκτῆνος, ὃς καὶ τὸν Παρθενῶνα ἐποίησε τὸν ἐν 75 ἀκροπόλει τῇ Ἀθηνᾷ, Περικλέους ἐπιστατοῦντος τῶν ἔργων. Ἐν δὲ τοῖς δήμοις καταριθμεῖται ἡ πόλις.—46. Λόφος δ' ἐστὶν ἡ Μουνυχία χερρόνησίζων. Τὸ μὲν οὖν παλαιὸν ἐτετείχιστο καὶ συνώκιστο ἡ Μουνυχία, προσειληφυῖα τῷ περιβόλῳ τὸν Πειραιᾶ καὶ τοὺς λημένας πλήρεις ναυρίων ἄξιόν τε ἦν καύσταθμον τετρα- 80 κοσίας ναυσίν. Τῷ δὲ τείχει τούτῳ συνῆπται τὰ καθειλωσμένα ἐκ τοῦ ἄστεος σκέλη· ταῦτα δ' ἦν μακρὰ τείχη, τετταράκοντα σταδίων τὸ μῆκος, συνάπτοντα τὸ ἄστυ τῷ Πειραιεῖ. Οἱ δὲ πολλοὶ πόλεμοι τὸ τεῖχος κατήρειψαν, καὶ τὸ τῆς Μουνυχίας ἔρυμα, τὸν τε Πειραιᾶ συνέστειλαν εἰς ὀλίγην κατοικίαν. 85

47. Πόλεις εἰσὶν ἐν τῇ Κρήτῃ νήσῳ πλείους μὲν, μέγιστα δὲ καὶ ἐπιφανέσταται τρεῖς, Κνωσσός, Γόρτυνα, Κυδωνία. Διαφερόντως δὲ τὴν Κνωσσὸν καὶ Ὅμηρος ὑμνεῖ, μεγάλην καλῶν, καὶ βασιλείον τοῦ Μίνω, καὶ οἱ ὕστερον. Καὶ δὴ καὶ διετέλεσε

74—77. ὁ μυστικὸς σηκός, "*the mystic cell.*" Referring to the *cella* or *delubrum* of the temple. This is said to have been as large as a theatre, and here the mysteries were played off.—τὴν ἐν ἀκροπόλει, &c. "*which stands in the Acropolis (at Athens), consecrated to Minerva.*" The Parthenon, or celebrated temple of Minerva, stood on the most elevated ground of the Acropolis.—ἐπιστατοῦντος, "*patronising,*" i. e. watching over and aiding with the public resources.—ἐν δὲ τοῖς δήμοις, &c. "*the city (of Eleusis), moreover, is numbered among the boroughs (of Attica), i. e. forms one of the boroughs. The boroughs or δήμοι were one hundred and seventy-four in number. The borough of Eleusis belonged to the tribe Hippothoontia.*"

78—85. χερρόνησίζων, "*of a peninsular form.*"—προσειληφυῖα τῷ περιβόλῳ, "*having embraced within the circuit of its walls,*" from προσλαμβάνω. Lit. "having taken in addition."—ἄξιόν τε ἦν, &c. "*and it was a naval station large enough for four hundred vessels.*" More lit. "fit for," "suited for."—τῷ δὲ τείχει τούτῳ, &c. "*connected with this fortification were the legs (as they were called) which came down from the city.*" More lit. "the legs drawn down from the city." The long walls were playfully called "*lega.*"—οἱ δὲ πολλοὶ πόλεμοι, "*the many wars, however (that have taken place), have thrown down the wall,*" &c.: the allusion is to the long walls. They were demolished at the close of the Peloponnesian war, but rebuilt by Conon. In the siege of Athens by Sylla they were again broken down and almost destroyed. Some traces still remain. These celebrated walls connected Athens with her several harbours.—συνέστειλαν, "*having contracted,*" from συντίλλω.

86—89. πλείους, "*very many.*" Lit. "more (than are usually found in islands of such a size)."—καὶ Ὅμηρος ὑμνεῖ, "*Homer also celebrates in song.*"—καὶ οἱ ὕστερον, "*as well as the poets (who came) after him.*"

90 μέχρι πολλοῦ φερομένη τὰ πρῶτα· εἶτα ἐταπεινώθη, καὶ πολλὰ τῶν νομίμων ἀφῆρέθη. Ὑστερον δὲ ἀνέλαβε πάλιν τὸ παλαιὸν σχῆμα τὸ τῆς μητροπόλεως. Ἱστορεῖται δὲ ὁ Μίνως νομοθέτης γενέσθαι σπουδαῖος, θαλαττοκρατῆσά τε πρῶτος. Προσεποιεῖτο δὲ Μίνως παρὰ τοῦ Διὸς αὐτοῦ μεμαθηκέναι τοὺς νόμους, δι' 95 ἐννέα ἐτῶν εἰς τι ὄρος φοιτῶν, ἐν ᾧ Διὸς ἄντρον ἐλέγετο, ἀκαῖθεν αἰετίνους νόμους φέρων τοῖς Κρησὶ. Ὁμηρος αὐτὸν Διὸς μεγάλου θαριστὴν λέγει. Οἱ ἀρχαῖοι δὲ περὶ αὐτοῦ πάλιν ἄλλους εἰρήκασιν λόγους ὑπεναντίους τούτοις· ὥς τυραννικὸς τε γένοιτο, καὶ βίαιος, καὶ δασυμολόγος· τραγωδοῦντες τὰ περὶ τὸν Μινώταυρον, καὶ τὸν Λαβύρινθον, καὶ τὰ Θησεὶ συμβάντα καὶ Δαιδάλῳ.

II. ASIA.

1. Τῇ δ' Εὐρώπῃ συνεχῆς ἐστὶν ἡ Ἀσία κατὰ τὸν Τάναϊν συν-
 ἄπτουσα αὐτῇ· περὶ ταύτης οὖν ἐφεξῆς ῥητέον, διελόντας φυσικοῖς
 τισιν ὄροις τοῦ σαφοῦς χάριν.—Ὁ Ταῦρος μέσσην πῶς διέζωκε
 ταύτην τὴν ἥπειρον, ἀπὸ τῆς ἐσπερίας ἐπὶ τὴν ἑω τεταμένος, τὸ
 5 μὲν αὐτῆς ἀπολείπων πρὸς Βορρᾶν, τὸ δὲ, μεσημβρινόν· καλοῦσι

89—99. καὶ δὲ καὶ διέτελλε, &c. "*it continued, moreover, for a long time enjoying the first rank.*" Lit. "*bearing away for itself the first portions, or parts.*" Sup. *μίσση* (*Bos, Ellipsis. Gr. s. v. μίσση*). With πολλοῦ sup. *χερόν*.—τῶν νομίμων, "*of its privileges.*"—δι' ἐννέα ἐτῶν, "*for the space of nine years.*"—ἐλέγετο. Sup. *ἴσται*.—ὡς γένοιτο, "*how that he was.*" The optative is here employed to express merely the opinion of others, for the accuracy of which the writer himself does not vouch.—τραγωδοῦντας, "*detailing in tragic strain,*" i. e. with a tragic and declamatory air.

2—6. διελόντας, "*having marked it out.*" By the common principle of construction, διελόντας ought to be in the dat. on the supposition that the dat. ἡμῖν is understood with ῥητίαν. Verbals in -τίαν, however, sometimes have the person in the acc. (as here, ἡμᾶς), when the reference is, not so much to what *must*, as to what *ought* to be done. (*Matthæw, G. G. § 447.*)—Ὁ Ταῦρος μέσσην πῶς, &c. "*the range of Mount Taurus divides this continent nearly in the middle, as if with a girdle.*"—διέζωκε, from διαζώνυμι.—τεταμένος, from τείνω.—τὸ μὲν αὐτῆς ἀπολείπων, &c. "*leaving one part of it towards the north, and the other towards the south.*" Lit. "*and the other, a southern one.*" As the chain passes onward from west to east, it leaves on one side of it (i. e. cuts off) the northern, on the other the southern, portion of the continent.—καλοῦσι δ' αὐτῶν, &c. "*and the Greeks call the one of them (Asia) this side of Taurus, the other (Asia) beyond (Taurus).*"

δ' αὐτῶν οἱ Ἕλληνες, τὸ μὲν, εἰς τὸς τοῦ Ταύρου, τὸ δὲ, ἐκτός.—
Οἱ δὲ ποταμοί, ὅσοι κατὰ τὴν Ἀσίαν λόγου ἄξιοι, ἐκ τοῦ Ταύρου
τε καὶ τοῦ Καυκάσου ἀνίσχοντες, οἱ μὲν ὡς ἐπ' ἄρκτον τετραμ-
μένον ἔχουσι τὸ ὕδωρ, οἱ δὲ ὡς ἐπὶ νότον ἄνεμον, ὁ Εὐφράτης τε καὶ
ὁ Τίγρης, καὶ ὁ Ἰνδὸς τε καὶ ὁ Ὑδάσπης, καὶ Ἀκισίνης, καὶ 10
Ὑδραώτης, καὶ Ὑφασίς, καὶ ὅσοι ἐν μέσῳ τούτων τε καὶ τοῦ
Γάγγου ποταμοῦ εἰς θάλασσαν ἐσβάλλουσιν, ἢ ἐς τινάγῃ ἀνα-
χεόμενοι ἀφανίζονται, καθάπερ ὁ Εὐφράτης ποταμὸς ἀφανίζεται.

2. Ὁ Καύκασος ὄρος ἐστὶν ὑπερκείμενον τοῦ πελάγους ἐκατέρου,
τοῦ τε Ποντικοῦ καὶ τοῦ Κασπίου, διατειχίζον τὸν ἰσθμὸν, τὸν 15
διείργοντα αὐτά. Εὐδενδρον δ' ἐστὶν ὕλη παντοδαπῇ, τῇ τε ἄλλῃ
καὶ τῇ ναυπηγησίμῳ.—Τὰ ἄκρα τοῦ Καυκάσου κατέχουσιν οἱ
Σόανες, κρᾶτιστοι ὄντες κατ' ἀλκὴν καὶ δύναμιν. Παρὰ τούτοις
δὲ λέγεται χρυσὸν καταφέρειν τοὺς χειμάρρους· ὑποδέχισθαι δὲ
αὐτὸν τοὺς βαρβάρους φάτναις κατατετρημέναις, καὶ μαλλωταῖς 20
δοραῖς· ἀφ' οὗ δὴ μεμυθεῖσθαι καὶ τὸ χρυσόμαλλον ὄρος.

3. Τὰ μὲν οὖν ἄλλα ἔθνη, τὰ πλησίον περὶ τὸν Καύκασον,
λυπρὰ καὶ μικρόχωρα· τὸ δὲ τῶν Ἀλβανῶν ἔθνος, καὶ τὸ τῶν
Ἰβήρων, αὐτὰ δὴ πληροῦ· μάλιστα τὸν λιχθίντα ἰσθμὸν, εὐδαίμονα

7—12. οἱ δὲ ποταμοί. Another instance of a nom. abs. before a clause expressing distribution.—ὡς ἐπ' ἄρκτον, "towards the north." This usage of ὡς with a preposition, becomes, as far as the English idiom is concerned, a mere pleonasm; in Greek, however, it points out strictly the *direction* alone which an object takes, leaving it undetermined whether it reaches the place or not.—ὁ Εὐφράτης τε καὶ, &c. "namely, both the Euphrates and Tigris," &c. These nom. are in apposition with οἱ, in the clause οἱ δὲ ὡς ἐπὶ νότον ἄνεμον, and this οἱ agrees with ἔχουσι understood. Jacobs has altered here the text of Arrian in a somewhat slovenly manner.—ἐν μέσῳ, "between."—ἢ, "or else."

14—18. ἐστὶν ὑπερκείμενον, "is one that overhangs."—διατειχίζον τὸν ἰσθμὸν, "forming the isthmus between them like a wall."—ὕλη παντοδαπῇ, "with all kinds of timber."—κατ' ἀλκὴν καὶ δύναμιν, "in valour and resources."

20, 21. φάτναις κατατετρημέναις, "in perforated troughs," i. e. bored with small holes that allow the water to escape, but not the gold: perf. part. pass. of κατατιτράινω, Attic for κατατιτράω.—ἀφ' οὗ δὴ μεμυθεῖσθαι, &c. "from which circumstance they say that the fable of the skin covered with the golden fleece was even formed." Lit. "that the skin covered with the golden fleece was even fabled."

23—31. λυπρὰ καὶ μικρόχωρα, "lead hard lives, and inhabit scanty territories."—αὐτὰ δὴ πληροῦ μάλιστα, "which, indeed, very nearly fill."

- 25 χώραν ἔχει καὶ σφόδρα καλῶς οἰκεῖσθαι δυναμένην.—Καὶ δὴ καὶ ἦγε Ἰβηρία οἰκεῖται καλῶς τὸ πλεον πόλεις τε καὶ ἐποικίους, ὥστε καὶ κεραμωτάς εἶναι στέγας, καὶ ἀρχιτεκτονικὴν τὴν τῶν οἰκήσεων κατασκευὴν, καὶ ἀγοράς καὶ τᾶλλα κοινά. Τῆς δὲ χώρας τὰ μὲν κύκλῳ τοῖς Καυκασίοις ὄρεσι περιέχεται ἐν μέσῳ
 30 δὲ ἐστὶ πεδίον ποταμοῖς διὰρρύτον, ὃ οἱ γεωργικώτατοι τῶν Ἰβήρων οἰκοῦσιν, Ἀρμενιστί τε καὶ Μηδιστί ἐσκευασμένοι. Τὴν δὲ ὄρεινὴν οἱ πλείους, καὶ μάχιμοι κατέχουσι, Σκυθῶν δίκην ζῶντες, καὶ Σαρματῶν, ὧν περ καὶ ὄμοροι καὶ συγγενεῖς εἰσιν.—4. Ἀλβανοὶ δὲ ποιμενικώτεροι, καὶ τοῦ νομαδικοῦ γένους ἐγγυτέρω, πλὴν οὐκ
 35 ἄγριοι· ταύτῃ δὲ καὶ πολεμικοὶ μετρίως. Οἰκοῦσι δὲ μεταξὺ τῶν Ἰβήρων, καὶ τῆς Κασπίας θαλάττης, χώραν νεμόμενοι ἀρίστην καὶ πᾶν φυτὸν ἐκφέρουσιν ἀνευ ἐπιμελείας. Εὐερνή δ' ἐστὶ καὶ τὰ βοσκήματα παρ' αὐτοῖς, τὰ τε ἡμέρα καὶ τὰ ἄγρια. Καὶ οἱ ἄνθρωποι κάλλει καὶ μεγέθει διαφέροντες, ἀπλοὶ δὲ καὶ
 40 οὐ καπηλικοὶ οὐδὲ γὰρ νομίσματι τὰ πολλὰ χρῶνται, οὐδὲ ἀριθμὸν ἴσασι μεῖζω τῶν ἑκατὸν, ἀλλὰ φορτίοις τὰς ἀμοιβὰς ποιοῦνται καὶ πρὸς τᾶλλα δὲ τὰ τοῦ βίου ῥαθύμως ἔχουσιν. Ἄπειροι δ' εἰσὶ καὶ μέτρων τῶν ἐπ' ἀκριβὲς, καὶ σταθμῶν, καὶ πολέμου τε καὶ πολιτείας καὶ γεωργίας ἀπρονοήτως ἔχουσιν.
- 45 5. Ἡ Ἀραβία κεῖται μὲν μεταξὺ Συρίας καὶ τῆς Αἰγύπτου, πολλοῖς δὲ καὶ παντοδαποῖς ἔθνεσι διειλήπται. Τὰ μὲν οὖν πρὸς

καὶ δὴ καὶ ἦγε Ἰβηρία, "moreover, this same Iberia." The particle γὰρ, in composition here with ἦ, lends emphasis to the latter.—ὥστε εἶναι, "so that there are here."—καὶ ἀρχιτεκτονικὴν τὴν, &c. "and a construction of dwellings that displays architectural skill."—καὶ τᾶλλα κοινά, "and other public erections."—τῆς δὲ χώρας τὰ μὲν, "one part of the country." For a literal translation sup. μέρη, "these parts indeed."—κύκλῳ περιέχεται, "is encompassed round about."—ἐσκευασμένοι, "attired." There is also in this, though not expressed in the translation, a reference to their habits of life.

32—35. οἱ πλείους, "the greater number."—ποιμενικώτεροι. Sup. τῶν Ἰβήρων εἰσί.—γένους. Sup. ἀνθρώπων.—ταύτῃ δὲ καὶ, "and for this reason also." Sup. αἰτία.

40—43. οὐδὲ ἀριθμὸν, &c. They cannot count higher than a hundred.—καὶ πρὸς τᾶλλα δὲ, &c. "they are careless also with regard to the other things that have reference to life," i. e. to the proper leading of life, its comforts and conveniences.—ἐπ' ἀκριβὲς, for ἀκριβῶν. Lit. "(intended) for accuracy," i. e. "accurate."

τὴν ἑω μέρη κατοικοῦσιν Ἄραβες, οὓς ὀνομάζουσι Ναβαταίους, νεμέμενοι χώραν τὴν μὲν ἔρημον, τὴν δὲ ἄνυδρον, ὀλίγην δὲ καρποφόρον. ἔχουσι δὲ βίον ληστρικὸν, καὶ πολλὴν τῆς ὁμόρου χώρας κατατρέχοντες ληστεύουσιν, ὅντες δύσμαχοι κατὰ τοὺς πολέμους. 50 Κατὰ γὰρ τὴν ἄνυδρον χώραν λεγομένην κατεσκευακότες εὐκαιρα φρέατα, καὶ ταῦτα πεποιηκότες τοῖς ἄλλοις ἔθνεσιν ἄγνωστα, συμφεύγουσιν εἰς τὴν χώραν ταύτην ἀκινδύνως. Αὐτοὶ μὲν γὰρ εἰδότες τὰ κατακεκρυμμένα τῶν ὑδάτων, καὶ ταῦτ' ἀνοίγοντες, χρῶνται θαψιλέσι πότοις· οἱ δὲ τούτους ἐπιδιώκοντες ἄλλοι ἐνδεῖς, 55 σπανίζοντες τῆς ὑδρείας διὰ τὴν ἄγνοιαν τῶν φρεάτων, οἱ μὲν ἀπύλνται διὰ τὴν σπάνιν τῶν ὑδάτων, οἱ δὲ, πολλὰ κακοπαθήσαντες, μόλις εἰς τὴν οἰκίαν σώζονται. Διόπερ οἱ ταύτην τὴν χώραν κατοικοῦντες Ἄραβες, ὅντες δυσκαταπολέμητοι, διατελοῦσιν ἀδούλωτοι.

60

6. Ἡ δ' ἐχομένη τῆς ἀνύδρου καὶ ἐρήμου χώρας Ἀραβία τοσοῦτο διαφέρει ταύτης, ὥστε, διὰ τὸ πλῆθος τῶν ἐν αὐτῇ φυομένων καρπῶν τε καὶ τῶν ἄλλων ἀγαθῶν, εὐδαίμονα Ἀραβίαν προσγορεῖσθαι. Κάλαμον μὲν γὰρ καὶ σχοῖνον καὶ τὴν ἄλλην ὕλην τὴν ἀρωματίζουσαν πολλὴν φέρει, καὶ καθόλου παντοδαπὰς 65 φύλλων εὐωδίας· καὶ τῶν ἀποσταζόντων δακρύων ὁσμαῖς ποικίλαις διείληπται. Τὴν τε γὰρ σμύρναν, καὶ τὸν προσφιλέστατον τοῖς θεοῖς, εἶς τε τὴν οἰκουμένην πᾶσαν διαπόμπιμον λιβανωτὸν αἰ ταύτης ἐσχατιαὶ φέρουσιν. Ἐν δὲ τοῖς ὅρεσιν οὐ μόνον ἐλάτη καὶ

51—60. εὐκαιρα, “*in fit places*.”—τὰ κατακεκρυμμένα τῶν ὑδάτων, “*the hidden waters*,” for τὰ κατακεκρυμμένα ὑδατα.—ἀνοίγοντες, “*uncovering*.”—οἱ δὲ ἄλλοι ἐνδεῖς. The nom. abs. again, before a clause expressing distribution.—διατελοῦσιν ἀδούλωτοι, “*remain ever unenslaved*.” Sup. ὅντες. Lit. “*continue to be*.”

61—72. ἡ δ' ἐχομένη Ἀραβία, “*that part of Arabia which is contiguous to*.”—τοσοῦτο. As the extracts composing this volume are taken from different writers, we find some using the Attic τοσοῦτον, and others, as in the present instance, the more inelegant τοσοῦτο.—εὐδαίμονα Ἀραβίαν, “*the happy Arabia*.” In Latin, *Arabia Felix*.—καὶ τὴν ἄλλην ὕλην, &c. “*and other productions of an aromatic character, in great abundance*.” Lit. “*and the other wood that is aromatic*.”—φύλλων εὐωδίας, “*fragrant leaves*.” Lit. “*fragrances of leaves*.”—καὶ τῶν ἀποσταζόντων, &c. “*and is filled with varied odours of tears, that distil from (the bark of trees)*,” i. e. with odoriferous tears of various kinds, &c.—αἱ ταύτης ἐσχατιαί, “*the farthest portions of this land*.”—θαψιλῆς, “*in rich abundance*.”—

70 πεύκη φύεται δαφίλης, ἀλλὰ καὶ κέδρος καὶ ἄρκυδος ἄπλατος, καὶ τὸ καλούμενον βόρατον. Πολλὰ δὲ καὶ ἄλλαι φύσεις εὐώδεις καρποφοροῦσαι τὰς ἀπορροίας καὶ προσπνέουσιν ἔχουσι τοῖς ἐγγύσασιν προσηνεστάτας.

7. Μεταλλεύεται δὲ καὶ κατὰ τὴν Ἀραβίαν καὶ ὁ προσαγορευ-
75 ὄμενος ἄπυρος χρυσοῦς, οὐχ ὥσπερ παρὰ τοῖς ἄλλοις ἐκ ψηγμάτων καθεύόμενος, ἀλλ' εὐθὺς ὀρυττόμενος εὐρίσκεται, τὸ μέγεθος καρύοις καστανάϊκοις παραπλήσιος, τὴν δὲ χροάν οὕτως φλογώδης, ὥστε τοὺς ἐντιμοτάτους λίθους ὑπὸ τῶν τεχνιτῶν ἐνδεθέντας ποιεῖν τὰ κάλλιστα τῶν κοσμημάτων. Θρεμμάτων δὲ παντοδαπῶν
80 τοσοῦτο κατ' αὐτὴν ὑπάρχει πλῆθος, ὥστε ἔθνη πολλὰ, νομάδα βίον ἡρημένα, δύνασθαι καλῶς διατρέφεσθαι, σίτου μὲν μὴ προσδεόμενα, τῇ δ' ἀπὸ τούτων δαφιλίᾳ χορηγούμενα.

8. Τὰ δὲ πρὸς δυσμὰς μέρη κεκλιμένα τῆς Ἀραβίας διείληπται πεδίοις ἀμμώδεσι, δι' ὧν οἱ τὰς ὁδοπορίας ποιοῦμενοι, κατ-
85 ἄπερ οἱ ἐν τοῖς πελάγεσι πρὸς τὰς ἀπὸ τῶν ἀστέρων σημασίας τὴν διέξοδον ποιοῦνται. Τὸ δ' ὑπολειπόμενον μέρος τῆς Ἀραβίας, τὸ πρὸς τὴν Συρίαν κεκλιμένον, πληθύνει γεωργῶν καὶ παντοδαπῶν ἐμπόρων.—Ἡ δὲ παρὰ τὸν Ὀκεανὸν Ἀραβία κεῖται μὲν ὑπεράνω τῆς εὐδαίμονος, ποταμοῖς δὲ πολλοῖς καὶ μεγάλοις διειλημμένη

ἄπλατος, "to an extraordinary degree."—φύσεις εὐώδεις, &c. "fruitful odoriferous plants."—τὰς ἀπορροίας, &c. "their exuding juices and perfumes."

74—82. ὁ προσαγορευόμενος, &c. "the kind of gold that is called *apyros*."—τοῖς ἄλλοις. Sup. ἔθνεσι.—ἐκ ψηγμάτων καθεύόμενος, "melted down (and refined) from small grains."—ἀλλ' εὐθὺς ὀρυττόμενος εὐρίσκεται, "but it is found pure at the very time of digging." Lit. "but directly being dug up it is found (pure)."—ὥστε τοὺς ἐντιμοτάτους λίθους. &c. "that the most precious stones, having been set in this by art, produce the most beautiful of ornaments," i. e. that if the most precious stones be set in this kind of gold, the most beautiful ornaments are produced. Lit. "having been bound," &c. from *ἐνδίο*.—ἡρημένα, "who have chosen." Passive for the mid.—σίτου, "of grain."—τῇ δ' ἀπὸ τούτων, &c. "but being amply supplied through the abundance obtained from these," i. e. through the abundant nutriment.

85—92. οἱ ἐν ταῖς πελάγεσι, "those at sea." Lit. "those on the deeps."—πρὸς τὰς ἀπὸ τῶν, &c. "from the indications afforded by the stars." The deserts are as trackless as the sea, and the traveller has, like the mariner, to consult the stars, in order to ascertain by their position the direction of his route.—παρὰ τὸν Ὀκεανόν, "along the (Indian) ocean." The description here given takes in also the coast of the Persian Gulf.—ὑπεράνω,

πολλοὺς ποιεῖ τόπους λιμνάζοντας. Τοῖς δὲ ἐκ τῶν ποταμῶν 90
ἑκαπτοῖς ὕδασι καὶ τοῖς ἐκ τῶν θερινῶν ὀμβρῶν γιγνομένοις ἀρ-
δεύοντες πολλὴν χώραν, καὶ διπλοῦς καρποὺς λαμβάνουσι.
Τρέφει δὲ ὁ τόπος οὗτος ἐλεφάντων ἀγέλας, καὶ ἄλλα ζῶα
κητώδη· πρὸς δὲ τούτοις θρεμμάτων παντοδαπῶν πληθύνει, καὶ
μάλιστα βοῶν καὶ προβάτων, τῶν τὰς μεγάλας καὶ παχείας 95
οὐράς ἐχόντων. Πλεῖστα δὲ καὶ διαφορώτατα γένη καμήλων
τρέφει, ἃν αἱ μὲν γάλα παρεχόμεναι καὶ κρεοφαγούμεναι, πολ-
λὴν παρέχονται τοῖς ἐγχωρίοις διαψίλλειαν· αἱ δὲ πρὸς νωτοφορίαν
ἡσκημέναι πυρῶν μὲν ἀνὰ δέκα μεδίμνους νωτοφόρουσιν, ἀνθρώπους
δὲ κατακειμένους ἐπὶ κλίνης πέντε βαστάζουσιν· αἱ δ' ἀνάκωλοι 100
καὶ λαγαραὶ ταῖς συστάσεσι δρομάδες εἰσὶ, καὶ διατείνουσι πλεῖσ-
τον ὁδοῦ μῆκος, χρήσιμαί μάλιστα πρὸς τὰς διὰ τῆς ἀνύδρου καὶ
ἐρήμου συντελουμένας ὁδοιπορίας. Αἱ δ' αὐταὶ καὶ κατὰ τοὺς
πολέμους εἰς τὰς μάχας ἔχουσαι τοξότας ἄγονται δύο, ἀντι-
καθημένους, ἀλλήλοισι ἀντινώτους. Τούτων δὲ ὁ μὲν τοὺς κατὰ 105
πρόσωπον ἀπαντῶντας, ὁ δὲ τοὺς ἐπιδιώκοντας ἀμύνεται.

9. Τῶν ποταμῶν, τοῦ τε Εὐφράτου καὶ τοῦ Τίγρητος, οἳ τὴν
μέσσην σφῶν Συρίαν ἀπείργουσιν (ὅθεν καὶ τὸ ὄνομα Μεσοποταμία
πρὸς τῶν ἐπιχωρίων κλητίζεται), ὁ μὲν Τίγρης πολὺ τι ταπειν-

"above," i. e. to the north-east.—ἀρδεύοντες. Sup. αἱ ἐγχώριοι.—καὶ διπλοῦς
καρποὺς λαμβάνουσι, "they even obtain double harvests."

99—105. πυρῶν μὲν ἀνὰ δέκα, &c. "ten medimni of wheat each." Observe
the distributive force which the prep. ἀνὰ here imparts to the numeral.
The medimnus was a Greek measure for things dry, and equivalent to
six Roman modii. The modius (erroneously called, in the lexicons, "a
bushel") contained one gallon, 7.8576 pints, English measure; and
hence the medimnus was equal to eleven gallons, 7.1456 pints, English.
—καὶ λαγαραὶ ταῖς συστάσεσι, "and slender in their make." More lit.
"in their frames."—διατείνουσι, "traverse." Lit. "stretch over."—εἰς τὰς
μάχας, &c. The order of construction is, ἄγονται εἰς τὰς μάχας ἔχουσαι
δύο τοξότας.—ἀντικαθημένους, &c. "sitting over against one another, back
to back."

107—114. τὴν μέσσην σφῶν Συρίαν, "that part of Syria which lies between
them." Compare the scripture name applied to this tract of country
(Gen. xxiv. 10; Deut. xxiii. 4, &c.), namely, *Aram Naharaim*, or
"Aramea between (lit. 'of') the rivers.—ὅθεν καὶ τὸ ὄνομα, &c. "from
which circumstance also its name is called Mesopotamia," &c. We
have given the simpler and more natural translation to these words.
Jacobs makes τὸ ὄνομα a kind of pleonastic acc., and supplies ἡ χώρα as
the nom. to κλητίζεται, "from which circumstance, also, the country is

ότερος ῥέων τοῦ Εὐφράτου, διώρυχάς τε πολλὰς ἐκ τοῦ Εὐφράτου ἐσδέχεται, καὶ πολλοὺς ἄλλους ποταμοὺς παραλαβὼν, καὶ ἐξ αὐτῶν αὐξηθεὶς ἐσβάλλει ἐς τὸν πόντον τὸν Περσικόν, μέγας τε καὶ οὐδαμοῦ διαβατὸς ἔς τε ἐπὶ τὴν ἐκβολὴν, καθότι οὐ καταναλίσκεται αὐτοῦ οὐδὲν ἐς τὴν χώραν. Ὁ δὲ Εὐφράτης μετέωρος τε ῥεῖ καὶ ἰσοχείλης πανταχοῦ τῇ γῇ, καὶ διώρυχές τε πολλὰ ἀπ' αὐτοῦ πεποιήνται, αἱ μὲν ἀένναιοι, ἀφ' ὧν ὑδρεύονται οἱ παρ' ἐκάτερα ῥιμισμένοι· τὰς δὲ καὶ πρὸς καιρὸν ποιοῦνται, ὅποτε σφίσιν ὕδατος ἐνδεῶς ἔχοι, ἐς τὸ ἐπάρδειν τὴν χώραν (οὐ γὰρ 10 ὕεται τὸ πολὺ ἢ γῇ αὕτη ἐξ οὐρανοῦ), καὶ οὕτως ἐς οὐ πολὺ ὕδωρ ὁ Εὐφράτης τελευτῶν, καὶ τεναγῶδες τοῦτο, οὕτως ἀποπαύεται.

10 Ἡ χώρα τῶν Ἰνδῶν ποταμοὺς ἔχει πολλοὺς καὶ μεγάλους πλωτοὺς, οἳ τὰς πηγὰς ἔχοντες ἐν τοῖς ὄρεσι, τοῖς πρὸς 15 τὰς ἄρκτους κεκλιμένοις, φέρονται διὰ τῆς πεδιάδος· ὧν οὐκ ὀλίγοι συμμίσγοντες ἀλλήλοις, ἐμβάλλουσιν εἰς ποταμὸν τὸν ὀνομαζόμενον Γάγγην. Οὗτος δὲ, τὸ πλάτος γενόμενος σταδίων τριάκοντα, φέρεται μὲν ἀπὸ τῆς ἄρκτου πρὸς μεσημβρίαν, ἐξερεύγεται δὲ εἰς τὸν Ὀκεανόν. Ὁ δὲ παραπλήσιος τῷ Γάγγῃ πο- 20 ταμὸς, προσαγορευόμενος δὲ Ἰνδός, ἄρχεται μὲν ὁμοίως ἀπὸ τῶν ἄρκτων, ἐμβάλλων δὲ εἰς τὸν Ὀκεανόν, ἀφορίζει τὴν Ἰνδικήν· πολλὴν δὲ διεξιὼν πεδιάδα χώραν, δέχεται ποταμοὺς οὐκ ὀλίγους πλωτοὺς, ἐπιφανεστάτους δὲ Ἰπανίαν καὶ Ἰδάσπην καὶ Ἀχεσθὸν.

called in name," &c.—πολύ τι, "for some considerable distance." Sup. διάστημα.—ισβάλλει ἐς τὸν πόντον, &c. "empties into the Persian sea," i. e. Persian Gulf. The Tigris and Euphrates, if they ever had separate mouths (which is very doubtful, though vouched for by the ancients), now unite near *Koma*, and the joint stream is called *Shat-al-Arab*, or, "the river of Arabia."—ἔς τε ἐπὶ τὴν ἐκβολήν, "up to its mouth."

5—12. μετέωρος τε ῥεῖ, "both flows along high ground, and is," &c.—ἰσοχείλης. In the text of Arrian (omitted by Jacobs) the banks of the Tigris are described as much higher than the surface of the stream, preventing, of course, any lateral waste of its waters. The case is directly the reverse with the Euphrates.—παρ' ἐκάτερα, "along either bank." Sup. χεῖλα.—ὅποτε σφίσιν ὕδατος, &c. "as often as they want water." Lit. "as often as it may have itself deficiently in respect of water."—καὶ οὕτως ἐς οὐ πολὺ ὕδωρ, &c. "and the Euphrates, ending thus with no great quantity of water, and that marshy in its character, in this way terminates its course." Lit. "in this way ceases from (its course)."

Χωρὶς δὲ τούτων, ἄλλο πλῆθος ποταμῶν παντοδαπῶν διαῖρει, καὶ ποιεῖ κατὰ ῥῆτον πολλοῖς κηπεύμασι καὶ καρποῖς παντοδαποῖς 25 τὴν χώραν.

11. Ἐκ δὲ τῆς ἀναθυμιάσεως τῶν τοσούτων ποταμῶν, καὶ ἐκ τῶν Ἑτησίων, βρέχεται τοῖς Θερμοῖς ὄμβροις ἡ Ἰνδική, καὶ λιμνάζει τὰ πεδία. Ἐν μὲν οὖν τούτοις τοῖς ὄμβροις λίνον σπείρεται καὶ κέγχρος· πρὸς τούτοις σήσαμον, ὄρυζα, βόσμορον· τοῖς χει- 30 μερινοῖς δὲ καιροῖς πυροὶ, κριθαί, ὄσπρια καὶ ἄλλοι καρποὶ ἐδώδιμοι, ὧν ἡμεῖς ἄπειροι.—12. Ἔστι δένδρα ἐν τῇ Ἰνδικῇ, ὧν τοῖς κλάδοις ἔρια ὑπανθεῖ, ἐξ ὧν σινδόνες ὑφαίνονται. Ἔστι δὲ καὶ ἄλλα τινὰ δένδρα παρ' αὐτοῖς, ὧν τὰ φύλλα οὐκ ἐλάττω ἀσπίδος ἐστίν· ἄλλα δὲ ἐπὶ δέκα ἢ δώδεκα πῆχεις κλάδους αὐξή- 35 σαντα, εἴτα τὴν λοιπὴν αὐξήσιν καταφερεῖ λαμβάνουσιν, ἕως ἂν ἄψωνται τῆς γῆς· εἴτα πάλιν ἐρίζωθέντα ἀθῆς αὐξάνονται πρὸς τὸ ἄνω· ἐξ οὗ πάλιν ὁμοίως τῇ αὐξήσει κατακαμφθέντα, ἄλλην κατώρυγα ποιοῦσιν, εἴτ' ἄλλην, καὶ οὕτως ἐφεξῆς, ὥστ' ἀφ' ἐνὸς δένδρου σκιαδίων γινέσθαι μακρὸν, πολυστύλῳ σκηπῇ ὅμοιον. Ἔστι 40

30—33. βόσμορον. An unknown kind of grain. Strabo, on the authority of Onesicritus, describes it elsewhere as smaller in size than wheat.—ὧν ἡμεῖς ἄπειροι. Sup. ἱσμίην.—ἔρια ὑπανθεῖ, "*fleeces bloom forth*." Observe the force of ὑπὸ here, as marking gradual increase. The cotton plant is meant, and what are here called fleeces are the contents of the cotton-pods bursting forth.—σινδόνες, "*fine garments*." The term σινδὼν generally means a garment of fine linen. Here, however, such an explanation will not, of course, answer. The reference appears to be to what Herodotus calls σινδὼν βυσσίην. (See Kenrick, 2, 86. Consult Bähr, *ad loc.*) Muslins, therefore, are evidently meant, and σινδόνες might be translated, in this passage, saving the anachronism, "*fine muslin garments*," or simply, "*fine muslins*."

35—38. κλάδους αὐξήσαντα, "*having put forth branches*." More lit. "*having caused branches to grow*."—εἴτα τὴν λοιπὴν, &c. "*take, upon this, the rest of their growth in a downward direction*," i. e. have their branches after this bending towards the earth. We have here a description of the Indian fig, or banyan tree, which forms so conspicuous an object in Hindoo mythology. The branches of this tree, after projecting to a certain distance, drop and take root in the earth. These branches, in their turn, become trunks and give out other branches; and thus a single tree forms a little forest.—αὐξάνονται, "*grow*." Mid. voice.—ἐξ οὗ πάλιν ὁμοίως, &c. *after which, having been again, in like manner, bent downward in the course of their growth, they form another layer, then another,*" &c.

40, 41. σκιάδιον γινέσθαι μακρὸν. The banyan tree stretches its immense branches, and its holy shade, not only over the pagodas, and the

δὲ καὶ δένδρα, ὧν τὰ στελέχη καὶ πέντε ἀνθρώποις ἐστὶ δυσπερίληπτα.

13. Ἡ Καρμανία παμφόρος ἐστὶ καὶ μεγαλόδενδρος, καὶ ποταμοῖς κατάρχυντος. Τὴν δὲ Γεδρωσίαν ἀκαρπία κατέχει
 45 πολλάκις· διὸ φυλάττουσι τὸν ἐνιαύσιον καρπὸν εἰς ἔτη πλείω. Μετὰ δὲ τὴν Καρμανίαν ἡ Περσίς ἐστι, πολλὴ μὲν ἐν τῇ παραλίᾳ τοῦ ἀπ' αὐτῆς ὀνομαζομένου κόλπου· πολλῷ δὲ μείζων ἐν τῇ μεσογαίᾳ. Τριπλῇ δ' ἐστὶ καὶ τῇ φύσει, καὶ τῇ τῶν ἀέρων κρᾶσει ἢ μὲν γὰρ παραλία καυματηρὰ τε καὶ ἀνεμώδης, καὶ
 50 σπανιστὴ καρποῦ ἐστὶ πλὴν φοινίκων. Ἡ δ' ὑπὲρ ταύτης ἐστὶ παμφόρος καὶ πεδινή, καὶ θρεμμάτων ἀρίστη τροφὸς, ποταμοῖς τε καὶ λίμναις πληθύνει. Τρίτη δ' ἐστὶν ἡ πρὸς βορρᾶν χειμέριος καὶ ὀρεινὴ.

14. Ἡ Περσέπολις, μητροπόλις οὖσα τῆς Περσῶν βασιλείας,
 55 πλουσιωτάτη ἦν τῶν ὑπὸ τὸν ἥλιον. Οὐκ ἀνοίκειον δ' εἶναι νομίζομεν, περὶ τῶν ἐν ταύτῃ τῇ πόλει βασιλείων, διὰ τὴν πολυτέλειαν τῆς κατασκευῆς, βραχέα διελθεῖν. Οὗσης γὰρ ἄκρας ἀξιολόγου, περιείλθην αὐτὴν τριπλοῦν τεῖχος, οὗ τὸ μὲν πρῶτον

choultries, or caravanseras, but also over serpents and other venomous creatures. Hence it becomes an emblem of the eternal power of Nature, which cherishes both useful and hurtful beings. It is a variety of the Budha tree, which is revered in the various countries between Hindostan and China. This will explain the name given it by Linnaeus, namely, *Ficus religiosa*.—καὶ, "even."

46—48. Περσίς. The reference is to Persia Proper, or what was sometimes called the royal province of Persia.—πολλὴ μὲν ἐν τῇ παραλίᾳ, &c. "*lying in a great measure along the shore of the gulf that is named after it, but in a much greater degree inland.*" Sup. οὖσα, or κειμένη.—τριπλῇ δ' ἐστὶ, &c. "*it is, moreover, three-fold in both its physical character, and the temperature of its climate,*" i. e. it is, in fact, subdivided into three distinct regions, as regards, &c.

56—58. τῶν. Sup. πόλεων.—τὴν πολυτέλειαν τῆς κατασκευῆς, "*the costly character of the structure.*"—βραχέα διελθεῖν, "*to enumerate a few brief particulars.*"—οὗσης γὰρ ἄκρας ἀξιολόγου, &c. "*for, there being here a considerable elevation, a triple wall surrounded it,*" i. e. a triple wall encompassed an elevation here of considerable height. The ruins of *Chehl-Menâr* are evidently the remains of the splendid structure which Diodorus is here describing. They are placed on a platform or terrace cut out of a rocky mountain, and having a higher part of the same mountain connected with its eastern side, being on the other three sides at a great elevation in a perpendicular precipice from the plain beneath. Above this platform or terrace rise two other terraces. The nature of

ὑψος εἶχε πηχῶν ἑκαίδεκα ἐπάλξεις κεκοσμημένον· τὸ δὲ δεύτερον τὴν μὲν ἄλλην κατασκευὴν ὁμοίαν ἔχει τῷ προειρημένῳ, 60 τὸ δ' ὑψος διπλάσιον. Ὁ δὲ τρίτος περίβολος τῷ σχήματι μὲν ἔστι τετράπλευρος, τὸ δὲ τούτου τεῖχος ὑψος ἔχει πηχῶν ἑξήκοντα, λίθῳ σκληρῷ καὶ πρὸς διαμονὴν αἰωνίαν εὖ πεφυκῆτι κατασκευασμένοι. Ἐκάστη δὲ τῶν πλευρῶν ἔχει πύλας χαλκᾶς. Ἐν δὲ τῷ πρὸς ἀνατολὰς μέρει τῆς ἄκρας τέτταρα 65 διεστηκὸς ὄρος ἐστὶ, τὸ καλούμενον βασιλικόν, ἐν ᾧ τῶν βασιλείων ὑπῆρχον οἱ τάφοι. Πέτρα γὰρ ἦν κατεξαμμένη καὶ κατὰ μέσον

the ground gives the whole structure the appearance of an amphitheatre erected on three terraces, rising successively one above the other. The whole is of marble, quarried in the adjacent hills, of a dark grey colour, and the passages from the lower to the upper terraces are by broad marble staircases. These united elevations are comprehended under the general name of *ἄκρα* in the text, and the *τριπλῶν τεῖχος* refers to the facings of the three terraces of rock in the case of the lowest, and of marble in that of the other two. These marble facings are formed of gigantic square blocks, without mortar, but fitted with such precision as to appear part of the solid mountain. Consult the plan of the ruins by Heeren (from Sir R. K. Porter's Travels), *Hist. Researches*, vol. ii. p. 401, and Heeren's description of the same, vol. i. p. 147.

58—65. τὸ μὲν πρῶτον. Sup. *τεῖχος*.—τὴν μὲν ἄλλην κατασκευὴν, "the rest of its structure."—*περίβολος*, "enclosure."—εὖ πεφυκῆτι, "well calculated by its very nature." The whole structure, including the facings of the second and third terrace (*τὰ τεῖχη*), is built, as we have already said, of enormous blocks of marble, so skilfully disposed one upon another, that it is often difficult, by the nicest observation, to detect their junctures.—ἐν δὲ τῷ πρὸς ἀνατολὰς, &c. "in that part of the elevation, moreover, which faces the east, there is a mountain standing four hundred feet apart," &c. An examination of Heeren's plan will make all this very apparent, though the description, taken by itself here, seems somewhat obscure. The mountain of which Diodorus speaks is, in fact, the face of the rock from which the main terrace projects, and the distance between it and the ruins on the upper terrace corresponds accurately with the measurement given in the text. The English translator misinterprets Heeren, when he makes him say, in describing the position of the "royal mountain" from Diodorus, that it lay "eastward of the city." The German writer merely states that it was on the "eastern side of the elevation," or "stronghold" (*an der Ostseite der Burg*).

66—69. *βασιλικόν*. Ctesias calls it "the double mountain," an expression which has given rise to no little controversy, on the part of some of the German scholars. (Consult *Bähr, ad Ctes.* p. 138, *seqq.*)—*πίττα γὰρ ἦν κατεξαμμένη*, &c. "for it was a rock carefully hewn, and containing several chambers within, in which were the sepulchres of the departed (monarchs)," i. e. carefully hewn within and without: *κατεξαμμένη* is from *καταξάω*. The following description, from Heeren, will throw light upon this passage. "On the face of the rock from which the terrace

οἴκους ἔχουσα πλείονας, ἐν οἷς σηκοὶ τῶν τετελευτηκότων ὑπῆρχον· πρόσβασιν μὲν οὐδεμίαν ἔχοντες, ὑπ' ὀργάνων δὲ τινων χειρὸς 70 ποιήτων, ἐξαίρομένων τῶν νεκρῶν δεχόμενοι τὰς ταφάς. Κατὰ δὲ τὴν ἄκραν ταύτην ἦσαν καταλύσεις βασιλικαὶ πλείους, καὶ θησαυροὶ πρὸς τὴν τῶν χρημάτων παραφυλακὴν εὐθέτως κατασκευασμένοι. Ταῦτα τὰ βασίλεια ὁ Ἀλέξανδρος ἐνέπρησε, τιμωρῶν τοὺς Ἕλλησιν, ὅτι κάκείνων ἱερὰ καὶ πόλεις οἱ Πέρσαι πυρὶ 75 καὶ σιδήρῳ διεπόρθησαν.

15. Οἱ Πέρσαι ἀγάλματα καὶ βωμοὺς οὐχ ἰδρύονται τιμῶσι δὲ ἥλιον, καὶ σελήνην, καὶ πῦρ, καὶ γῆν, καὶ ἀνέμους, καὶ ὕδωρ. Εἰ δέ τις εἰς πῦρ φυθήσειεν, ἢ νεκρὸν ἐπιθείη, ἢ ὄνθον, θανατοῦται παρ' αὐτοῖς· ἐπίπιζοντες δὲ ἐξάπτουσι τὴν φλόγα.—16. Οἱ τῶν 80 Περσῶν παῖδες εἰς τὰ διδασκαλεῖα φοιτῶντες, διάγουσι μαθησόμενοι δικαιοσύνην, καὶ λέγουσιν, ὅτι ἐπὶ τοῦτο ἔρχονται, ὥσπερ παρ' ἡμῖν οἱ τὰ γράμματα μαθησόμενοι. Οἱ δὲ ἄρχοντες αὐτῶν διατελοῦσι τὸ πλεῖστον μέρος τῆς ἡμέρας δικάζοντες αὐτοῖς. Γίγ-

projects are two sepulchral monuments. A façade has been formed in the surface of the cliff, at a considerable height from the ground, behind which is a square apartment. Beneath, the rock has been cut away perpendicularly, so as to make all access impracticable." (*Hist. Res.* vol. i. p. 149.)—πρόσβασιν, "doorway." Lit. "means of access," i. e. in the usual way.—ὑπ' ὀργάνων δὲ τινων, &c. "but receiving the coffins of the deceased who were raised up on high by means of skilfully constructed machines," i. e. the stone coffins containing the corpses were raised up to a level with the opening made above in the face of the rock, and in this way introduced into the hewn-out chambers within.

70, 71. κατὰ δὲ τὴν ἄκραν, &c. "throughout this elevation, there were very many royal places of entertainment, and treasures," &c. The reference in καταλύσεις is to banqueting-halls, &c.

73—75. ταῦτα τὰ βασίλεια, &c. Alexander destroyed neither the entire city of Persepolis, as some suppose (for it was in existence long after his death), nor all the buildings mentioned by Diodorus as standing on different parts of the ἄκρα. He appears to have set fire merely to a single edifice, on the third or uppermost terrace. This was the main banqueting-hall, where the monarch entertained the grantees of the court on solemn festivals. (Consult *Porter, Travels*, &c. vol. i. p. 646, and *Heeren, Hist. Res.* vol. i. p. 190.)—ἐνέπρησε, from ἐμπράθω.—διεπόρθησαν, when Xerxes invaded Greece.

81—86. λέγουσιν, referring, not to the boys, but to the Persians themselves.—ὅτι ἐπὶ τοῦτο ἔρχονται, &c. "that they go (to school) for this purpose, just as with us those who are about to learn their letters (go with that view)." We have given γράμματα here its literal meaning. The reference appears to be, however, not merely to letters, but to elementary

νεται γὰρ δὴ καὶ παισὶ πρὸς ἀλλήλους, ὥσπερ ἄνδράσιν, ἐγκλήματα καὶ κλοπῆς, καὶ ἀρπαγῆς, καὶ βίας, καὶ ἀπάτης, καὶ 85 κακολογίας, καὶ ἄλλων, οἷων δὲ εἰκός. Οὕς δ' ἂν γινῶσι τούτων τι ἀδικοῦντας, τιμωροῦνται. Κολάζουσι δὲ καὶ οὕς ἂν ἀδίκως ἐγκαλοῦντας εὐρίσκωσι. Δικάζουσι δὲ καὶ ἐγκλήματος, οὗ ἕνεκα ἄνθρωποι μισοῦσι μὲν ἀλλήλους μάλιστα, δικάζονται δὲ ἥκιστα, ἀχαριστίας, καὶ ὃν ἂν γινῶσι δυνάμενον μὲν χάριν ἀποδιδόναι, μὴ 90 ἀποδιδόντα δὲ, κολάζουσι καὶ τοῦτον ἰσχυρῶς. Οἷονται γὰρ, τοὺς ἀχαρίστους καὶ περὶ Θεοῦς ἂν μάλιστα ἀμελῶς ἔχειν, καὶ περὶ γονέας, καὶ πατρίδα, καὶ φίλους.

17. Διδάσκουσι δὲ αὐτοὺς καὶ σωφροσύνην, καὶ πείθεσθαι τοῖς ἄρχουσι, καὶ ἐγκρατεῖς εἶναι γαστρὸς καὶ ποτοῦ. Μέγα δὲ εἰς 95 τοῦτο συμβάλλεται, ὅτι οὐ παρὰ μητρὶ σιτοῦνται οἱ παῖδες, ἀλλὰ παρὰ τῷ διδασκάλῳ, ὅταν οἱ ἄρχοντες σημῇνωσι. Φέρονται δὲ οἰκοθεν, σίτον μὲν, ἄρτους, ὄψον δὲ, κάρδαμον· πιεῖν δ', ἢν τις διψῇ, κώθωνα, ὡς ἀπὸ τοῦ ποταμοῦ ἀρύσασθαι. Πρὸς δὲ τούτοις μαθησίουσι τοξεύειν καὶ ἀκοντίζειν. Μέχρι μὲν δὴ ἕξ ἢ 100 ἑπτακαίδεκα ἐτῶν ἀπὸ γενεᾶς οἱ παῖδες ταῦτα πράττουσιν· ἐκ τούτου δὲ εἰς τοὺς ἐφήβους ἐξέρχονται.

studies in general. (Consult *Sturz, Lex. Xen. s. v.*)—γίγνται, "there arise." Lit. "there are produced."—καὶ ἄλλων οἷων δὲ εἰκός, "and other offences, of such a nature as it is natural for accusations to arise about," i. e. about which it is natural for accusations to arise. Complete the clause as follows: καὶ ἄλλων τοιούτων, οἷων δὲ εἰκός ἐστιν ἐγκλήματα γίνεσθαι.

86—92. ἂν γινῶσι ἀδικοῦντας, "they may have ascertained to be offending."—ἐγκλήματος, "in the case of an accusation." Lit. "respecting an accusation."—δικάζονται, "go to law." Mid. voice.—χάριν ἀποδιδόναι, "to return a favour," i. e. to testify thankfulness.—καὶ περὶ Θεοῦς, &c. "will, in all likelihood, be most negligent of their duty towards both gods," &c. For a literal translation supply *ἑαυτῶς* after ἔχειν, "will, in all likelihood, have (i. e. bear) themselves, in an especial degree, negligently towards," &c.

94—102. σωφροσύνην, "discreetness of deportment."—φέρονται δὲ οἰκοθεν, &c. "they bring with them from home, moreover, for solid food, bread, and, to eat with their bread, water-cresses." Observe the force of the mid. in *φέρονται*.—πιεῖν δ', "and for drinking."—ἀρύσασθαι, "to take up water for themselves." Observe the force of the mid. The aorist, too, indicates despatch and saving of time.—ἐκ τούτου δὲ, "but after this." Sup. χρόνου.

III. AFRICA.

1. Ὁ Νεῖλος, ὃς Αἴγυπτος τὸ παλαιὸν ἐκαλεῖτο, ἀπὸ τῶν Αἰθιοπικῶν τερμόνων ῥεῖ ἐπ' εὐθείας πρὸς ἄρκτους, ἕως τοῦ καλουμένου χωρίου Δέλτα, εἴτα σχιζόμενος τριγώνου σχῆμα ἀποτελεῖ. Πολλὰ δὲ στόματα τοῦ Νείλου, ὧν τὰ ἔσχατα, τὸ μὲν ἐν δεξιᾷ 5 Πηλουσιακὸν, τὸ δὲ ἐν ἀριστερᾷ Κανωβικὸν καλεῖται καὶ Ἡρακλειωτικὸν μεταξὺ δὲ τούτων ἄλλαι πέντε εἰσὶν ἐκβολαί, αἱ γε ἀξιόλογοι, λεπτότεραι δὲ πλείους.—2. Μέγιστος δ' ὧν τῶν ἀπάντων ποταμῶν καὶ πλείστην γῆν διεξιὼν, καμπὰς ποιεῖται μεγάλας, ποτὲ μὲν ἐπὶ τὴν ἀνατολὴν καὶ τὴν Ἀραβίαν ἐπιστρέφων, ποτὲ δ' 10 ἐπὶ τὴν δύσιν καὶ τὴν Λιβύην ἐκκλίνων. Φέρεται γὰρ ἀπὸ τῶν Αἰθιοπικῶν ὄρων μέχρι τῆς εἰς Θάλατταν ἐκβολῆς στάδια μάλιστά πως μύρια καὶ δισχίλια, σὺν αἷς ποιεῖται καμπαῖς. Κατὰ δὲ τοὺς ὑποκάτω τόπους συστέλλεται τοῖς ὄγκοις, αἰ μᾶλλον ἀποσπωμένου τοῦ ῥεύματος ἐπ' ἀμφοτέρως τὰς ἡπείρους. Τῶν δ' 15 ἀποσχιζομένων μερῶν, τὸ μὲν εἰς τὴν Λιβύην ἐκκλινὸν ὑπ' ἄμμου καταπίνεται, τὸ βάθος ἐχούσης ἄπιστον τὸ δ' εἰς τὴν Ἀραβίαν ἐναντίως εἰσχεόμενον, εἰς τέλματα παμμεγέδη καὶ λίμνας ἐκτρέπεται μεγάλας καὶ περιρικουμένας γένεσι πολλοῖς.

3. Ἐν ταῖς ἀναβάσεσι τοῦ Νείλου, πᾶσα ἡ χώρα καλύπτεται,

2—13. ἐπ' εὐθείας, "*straight onward*." Sup. with εὐθείας (which is the gen. sing. fem. of εὐθύς) the noun ἰδοῦ.—σχιζόμενος, "*dividing*." Lit. "*dividing itself*."—στόματα. Sup. ἰστί.—ὧν τὰ ἔσχατα, "*the extreme ones of which*." The nom. aba. again before a clause indicating distribution.—αἱ γε ἀξιόλογοι, &c. "*some of considerable, but the greater part of scanty, size*."—μάλιστά πως, "*pretty nearly*." Observe the diminishing force of πως. Lit. "*very nearly, after a manner*."—σὺν αἷς ποιεῖται καμπαῖς, "*including the bends which it makes*." Lit. "*together with the bends which*," &c. Observe the attraction in αἷς καμπαῖς. The plain Greek would be, σὺν ταῖς καμπαῖς ἃς (καμπὰς) ποιεῖται.—κατὰ δὲ τοὺς ὑποκάτω τόπους, &c. "*in the low grounds, however, it is contracted in its volume of waters, the stream being continually drawn away more and more towards both continents*," i. e. after leaving the mountains and reaching the level country at their base, the Nile loses by sending off two branches in two opposite directions. This is all false. The Nile receives, in place of sending forth. The two continents are Africa and Asia; which, according to the ancient geographers, until the time of Ptolemy, were supposed to have the Nile as their common line of separation.

καὶ πελαγίζει, πλὴν τῶν οἰκήσεων αὐταὶ δ' ἐπὶ λόφων αὐτοφυῶν 20
ἢ χωματῶν ἰδρυνταί, πόλεις τε ἀξιόλογοι καὶ κῶμαι, νησιζουσαὶ
κατὰ τὴν πόρρωθεν ὄψιν. Πλείους δ' ἢ τετταράκοντα ἡμέρας
τοῦ θέρους διαμεῖναν τὸ ὕδωρ, ἔπειθ' ὑπόβασιν λαμβάνει κατ'
ὀλίγον, καθάπερ καὶ τὴν αὐξήσιν ἔσχεν ἐν ἐξήκοντα δὲ ἡμέραις
τελέως γυμνοῦται τὸ πεδίον. Πληροῦται δὲ ὁ Νεῖλος ὑπὸ τῶν 25
ὄμβρων τῶν θεριῶν, τῆς Αἰθιοπῆς τῆς ἄνω κλυζομένης καὶ μά-
λιστα ἐν τοῖς ἐσχάτοις ὄρεσι παυσσαμένων δὲ τῶν ὄμβρων παύεται
κατ' ὀλίγον καὶ ἡ πλημμυρίς.

4. Φασὶν οἱ Αἰγύπτιοι, κατὰ τὴν ἐξ ἀρχῆς τῶν ὄλων γένεσιν
πρώτους ἀνδρώπους γενέσθαι κατὰ τὴν Αἴγυπτον, διὰ τε τὴν εὐ- 30
κρασίαν τῆς χώρας, καὶ διὰ τὴν φύσιν τοῦ Νείλου. Τοῦτον γὰρ
πολύγονον ὄντα, καὶ τὰς τροφὰς αὐτοφυεῖς παρεχόμενον, ῥαδίως
ἐκτρέφειν τὰ ζωογονηθέντα. Τῆς δὲ ἐξ ἀρχῆς παρ' αὐτοῖς ζω-
γονίας τεκμήριον πειρῶνται φέρειν, τὸ καὶ νῦν ἔτι τὴν ἐν τῇ Θηβαίδι
χώραν κατὰ τινὰς καιροὺς τοσοῦτους καὶ τηλικούτους μῦς γεννᾶν, 35
ὥστε τοὺς ἰδόντας τὸ γενόμενον ἐκπλήττεσθαι. Ἐνίους γὰρ αὐτῶν
ἔως μὲν τοῦ στήθους καὶ τῶν ἐμπροσθίων ποδῶν διατετυπῶσθαι,

19—22. *πᾶσα ἡ χώρα.* The inundation is felt most extensively, and, of course, beneficially, in Lower Egypt.—*ἐπὶ λόφων, &c.* “on natural hills or artificial mounds.”—*κατὰ τὴν πόρρωθεν ὄψιν,* “when seen from a distance.” More lit. “as regards the view from the distance.”—*πλείους δ' ἢ, &c.* The rise of the Nile commences with the summer solstice (June 21). The river attains its greatest height at the autumnal equinox (Sept. 21), continues stationary for some days, and then diminishes at a less rapid rate than it rose. At the winter solstice (Dec. 21) it is very low, but some water still remains in the large canals. At this period the lands are put under culture.

25—29. *πληροῦται δὲ ὁ Νεῖλος, &c.* The inundation of the Nile is caused by the heavy annual rains between the tropics. A similar increase of waters is common to all the rivers of the torrid zone, and, in low situations, occasions inundations as in Egypt.—*κλυζομένης,* “being inundated by these.”—*κατὰ τὴν ἐξ ἀρχῆς, &c.* “in the first creation of all things.”

30—39. *τὴν εὐκρασίαν,* “the excellent climate.”—*πολύγονον,* “very fertilising.” The waters of the Nile are said, even at the present day, to possess the same character, as regards not only plants, but also the animal kingdom.—*καὶ τὰς τροφὰς, &c.* “and affording spontaneously its nutritious properties.”—*τὰ ζωογονήεντα,* “the things that are born alive,” i. e. animals as opposed to plants.—*τὸ καὶ νῦν ἔτι, &c.* “the circumstance, namely, that still, even at the present day, the country in the Thebais produces at certain seasons so many and so large-sized mice.”—*μυώσης τι κατὰ φύσιν, &c.* “the clod of earth still remaining (here) in its natu-

καὶ κίνησιν λαμβάνειν, τὸ δὲ λοιπὸν τοῦ σώματος ἔχειν ἀδιατύ-
πτων, μενούσης ἔτι κατὰ φύσιν τῆς βώλου.

- 40 5. Τετταράκοντα ἀπὸ τῆς Μέμφιδος σταδίου προελθόντι, ὄρεινῇ
τις ὄφρὺς ἐστίν, ἐφ' ἣ πολλαὶ μὲν πυραμίδες εἰσὶ, τάφοι τῶν βασι-
λέων τρεῖς δ' ἀξιώλογοι τὰς δὲ δύο τούτων καὶ ἐν τοῖς ἑπτὰ
Θεάμασι καταριθμοῦνται.—Ἐν Ἀρσινόῃ πόλει, ἣ πρότερον Κρο-
κοδείλων πόλις ἐκαλεῖτο, χειροθήκης ἱερὸς κροκοδείλος ἐτρέφετο.
45 Ἐν δὲ Ἡρακλέους πόλει ὁ ἰχνεύμων τιμᾶται, ἰχθρὸς ὢν κροκο-
δαίλοις καὶ ἀσπίσιν. Ἐν τῷ Κυνοπολίτῃ νομῷ καὶ τῇ Κυνῶν
πόλει ὁ Ἄνουβις τιμᾶται, καὶ τοῖς κυσὶ τιμῇ καὶ σίτισις τέτακ-
ταί τις ἱερά. Τινὰ μὲν γὰρ τῶν ζώων ἅπαντες κοινῇ τιμῶσιν
Αἰγύπτιοι, καθάπερ βοῦν, κύνα, αἰλουργον, ἱέρακα, καὶ ἵβιν ἄλλα
50 δ' ἐστὶν ἅ τιμῶσι καθ' ἑαυτοὺς ἕκαστοι.

ral state," i. e. the latter half of the animal still remains a clod of earth. This foolish story is found in several of the ancient writers, and among the rest in Ælian (*H. A.* 2, 56). It is very surprising that it should elicit from Wesseling (*ad Diod. Sic.* 1, 10) only a "*nondum credimus*." The whole matter rests, very probably, on the appearance, in former days, at particular periods, of greater numbers of the *sorex*, or "shrew-mouse." Some of these little animals, being seen only half out of the earth, may have given rise to the most amusing part of this preposterous fable. That the Egyptians worshipped a species of shrew-mouse (the *sorex religiosus*), perhaps on this very account, has been confirmed by the discoveries of Olivier and Passalacqua. (*St. Hilaire, Dic. Hist. Nat.* vol. xi. p. 323.)

40—43. τετταράκοντα ἀπὸ τῆς Μέμφιδος, &c. "to one having advanced forty stadia from Memphis a kind of mountain-ridge presents itself." Lit. "to one having advanced, &c. there is a kind of mountain-ridge." This ὄρεινῇ ὄφρὺς is called by modern writers, a "rocky platform," and is said to be about a hundred and fifty feet above the level of the surrounding desert. The number of pyramids now standing in Egypt is about forty. They are all in what is called Middle Egypt, and are divided into five groups. The pyramids alluded to in the text are those at the modern *Gizeh* or *Djizeh*, north-west of the ancient Memphis, and form the most remarkable of all the groups, since they contain the largest pyramid among them.—ἀξιώλογοι, "remarkable ones."—ἐν τοῖς ἑπτὰ Θεάμασι, "among the seven wonders (of the world)." Lit. "the seven sights," i. e. great sights.

43—50. πρότερον. It was called Arsinoë, after the queen of Ptolemy Philadelphus. The appellation Κροκοδείλων πόλις is merely a Greek translation of its original Egyptian name.—ἐν τῷ Κυνοπολίτῃ νομῷ, "in the *Cynopolitic nome*." The Greek name *nome* (νομός) was applied to the jurisdictions, or districts, into which Egypt was divided.—ὁ Ἄνουβις, "the god *Anubis*," a dog-headed deity of the Egyptians.—καθ' ἑαυτοὺς ἕκαστοι,

6. Τὰς Θήβας Ὅμηρος ἑκατομπίλους καλεῖ, καὶ πλείστα ἐκὲν κτήματα κῆσθαι λέγει. Καὶ νῦν δαίνονται ἵχνη τοῦ μεγέθους αὐτῆς ἐπὶ ὀγδοήκοντα σταδίους τὸ μῆκος· ἔστι δ' ἱερὰ πλείω. Καὶ τούτων δὲ τὰ πολλὰ ἠκρωτηρίασε Καμβύσης· νυνὶ δὲ κωμηδὸν συνοικεῖται. Ἐν τῇ περαιᾷ ἐστὶ τὸ Μαιμόνιον. Ἐνταῦθα δὲ 55 δυοῖν κολοσσῶν ὄντων μονολίθων, ἀλλήλων πλησίον, ὁ μὲν σώζεται, τοῦ δὲ ἑτέρου τὰ ἄνω μέρη, τὰ ἀπὸ τῆς καδέδρας, πίπτωκε σεισμοῦ γενηθέντος, ὥς φασι. Πειπίστευται δ' ὅτι ἅπαξ καθ' ἡμέραν ἐκάστην ψόφος, ὥς ἂν πληγῆς οὐ μεγάλης, ἀποτελεῖται ἀπὸ τοῦ μένοντος ἐν τῷ θρόνῳ καὶ τῇ βάσει μέρους. Ὑπὲρ δὲ τοῦ Μαιμ- 60

"each community by themselves," i. e. some animals were held sacred by the inhabitants of one part of Egypt, and not by those of another.

51—55. ἑκατομπίλους. This, of course, is an exaggeration, either springing from the fancy of the bard himself, or resting on false information received from the Phœnician traders. One difficulty, however, still remains. The Egyptian Thebes, contrary to the usual belief, was never surrounded by walls of any kind, and, therefore, even if we consider ἑκατομπίλους in the text as equivalent to "many-gated," still these gates or portals must either be those of its numerous palaces, or, what is more probable, the openings in the great circus or hippodrome that was in the neighbourhood of the city. The mention of Thebes in Homer occurs at *Il.* 9, 381, *seqq.*—αὐτῆς, as if πόλις preceded, which is implied, in fact, in Θήβας.—ἔστι δ' ἱερὰ πλείω, "there are in it, also, numerous temples."—κωμηδὸν, "in villages," i. e. several settlements are scattered over the circuit of the ancient city, but they are like so many villages, and form separate clusters or groups.—ἐν τῇ περαιᾷ, "on the opposite side of the Nile." Sup. χώρα.

56—59. δυοῖν κολοσσῶν. These are the two statues called by the Arabs, at the present day, Shamy and Damy.—σεισμοῦ γενηθέντος. The destruction of the upper part of this statue has been attributed to Cambyzes, by the writers of some of the inscriptions on it, as well as by some ancient authors. This seems more probable than the cause assigned by Strabo, in our text, since the temple to which the statue belonged, and the other colossi in the dromos, have evidently been levelled and mutilated by the hand of man. (*Wilkinson's Thebes*, p. 36.)—ὥς ἂν πληγῆς οὐ μεγάλης, "as of a slight blow." The sound which this statue, commonly called "the vocal Memnon," uttered, was said to resemble the breaking of a harp-string. One of the inscriptions, however, says it was like brass when struck (ὥς χαλκοῖο τυπίντος), and this led Wilkinson to make an experiment deserving of mention here. There is, it seems, in the lap of the statue a stone, which, on being struck, emits a metallic sound; and, in the block behind, a square place is cut large enough to admit a person, who might thus lie concealed from the most scrutinizing observer in the plain below. Mr. Wilkinson placed some peasants below, and having ascended to the lap of the statue, struck the sonorous block with a small hammer. On inquiring of the peasants what they heard, their answer

νοίου θῆκαι βασιλέων ἐν σπηλαίοις λατομηταὶ περὶ τετταράκοντα, δαυμαστῶς κατεσκευασμένα, θέας ἄξιαι.

7. Περὶ τὰς ἐσχατίας τῆς Αἰγύπτου καὶ τῆς ὁμορούσης Ἀραβίας τε καὶ Αἰθιοπίας, τόπος ἐστὶν ἔχων μέταλλα πολλὰ καὶ 65 μεγάλα χρυσοῦ, συναγομένου πολλῇ κακοπαθείᾳ τε καὶ δαπάνῃ. Τῆς γὰρ γῆς μελαίνης οὐσῃς τῇ φύσει, καὶ διαφυὰς καὶ φλέβας ἐχούσης μαρμάρου, τῇ λευκότητι διαφερούσας, καὶ πάσας τὰς περιλαμβομένας φύσεις ὑπερβαλλούσας τῇ λαμπρότητι, οἱ προσεδρεύοντες τοῖς μεταλλικοῖς ἔργοις τῷ πλήθει τῶν ἐργαζομένων 70 κατασκευάζουσι τὸν χρυσόν. Οἱ γὰρ βασιλεῖς τῆς Αἰγύπτου τοὺς ἐπὶ κακουργίᾳ καταδικασθέντας, καὶ τοὺς κατὰ πόλεμον αἰχμαλωτισθέντας, ἔτι δὲ τοὺς ἀδίκους διαβολαῖς περιπεσόντας,

was, "you are striking brass." It may be added, that the part of the statue which had been broken off is now carried away, and that the figure is again completed by courses of common sandstone, forming the back, neck, and head. By whom this was done has not been ascertained.

61. *Θῆκαι βασιλείων.* These are the famous "*tombs of the kings*," in which Belzoni made some of his most brilliant discoveries. The paintings, with which they are adorned within, throw great and interesting light on the manners and customs of the ancient Egyptians.—*λατομνταὶ*, "*hollowed out of the rock*."

63—70. *περὶ τὰς ἐσχατίας, &c.* The position of these mines is about south-east from *Bahayreh*, a village opposite the town of *Edfou*, or Apollinopolis Magna, and at a distance of nearly ten days' journey from that place, in the mountains of the *Bishareeh*. The gold lies in veins of quartz, in the rocks bordering an inhospitable valley: but the small quantity which these mines are capable of producing by immense labour, added to the difficulty of procuring water, would probably render the re-opening of them, at the present day, an unprofitable speculation; and indeed in the time of Abulfeda they only just covered their expenses, and have never been worked since they were abandoned by the Arab califs. (*Wilkinson, Manners and Customs of Anc. Egypt*, vol. i. p. 233.)—*τῆς γὰρ γῆς μελαίνης οὐσῃς, &c.* The rock in which the veins of quartz run is an argillaceous schist.—*διαφυὰς καὶ φλέβας*, "*seams and veins*."—*μαρμάρου.* What Diodorus here calls "*marble*" is the quartz, which is the matrix of the ore.—*πάσας τὰς περιλαμβομένας φύσεις*, "*all other natural substances that throw brilliancy around*," i. e. all the most shining substances. More lit. "that cause themselves to shine around." Middle voice.—*οἱ προσεδρεύοντες, &c.* "*the overseers of these mining operations*." Lit. "they who sit by (or near) these," &c.—*κατασκευάζουσι*, "*elaborate*."

70—72. *οἱ γὰρ βασιλεῖς, &c.* Diodorus, who copies this whole account from Agatharchides (*de R. M.* p. 23), refers here to the Ptolemies, or kings of the Greek dynasty. From his remarks, however, at the close of his narrative, it appears that the mode of mining described by him was brought in by the earliest Pharaohs.—*ἔτι δὲ τοὺς ἀδίκους διαβολαῖς*

καὶ διὰ θυμὸν εἰς φυλακὰς παραδεδομένους, ποτὲ μὲν αὐτοὺς, ποτὲ δὲ καὶ μετὰ πάσης συγγενείας ἀθροίσαντες, παραδιδόασιν πρὸς τὴν τοῦ χρυσοῦ μεταλλείαν. Οἱ δὲ παραδοθέντες, πολλοὶ 75 μὲν τὸ πλῆθος ὄντες, πάντες δὲ πέδαις δεδεμένοι, προσκαρτεροῦσι ταῖς ἔργοις συνεχῶς, καὶ μεθ' ἡμέραν καὶ δι' ὅλης νυκτὸς, ἀνά-
 παυσιν μὲν οὐδεμίαν λαμβάνοντες, ὄρασμοῦ δὲ παντὸς φιλοτίμως ἐργόμενοι. Τῆς δὲ τὸν χρυσὸν ἐχούσης γῆς τὴν μὲν σκληροτάτην 80
 πυρὶ πολλῷ καύσαντες καὶ ποιήσαντες χαλύνην, προσάγουσι τὴν διὰ τῶν χειρῶν κατεργασίαν τὴν δὲ ἀνειμένην πέτραν καὶ μετρίῳ
 πόνῳ δυναμένην ὑπείκειν λατομικῷ σιδήρῳ καταπονοῦσι μυριάδες ἀπληροῦντων ἀνθρώπων. Καὶ τῆς μὲν ὅλης πραγματείας ὁ τὸν
 λίθον διακρίνων τεχνίτης καθηγῆται, καὶ τοῖς ἐργαζομένοις ὑπο-
 δείκνυσι τῶν δὲ πρὸς τὴν ἀτυχίαν ταύτην ἀποδειθέντων, οἱ μὲν 85
 σώματος ῥώμῃ διαφέροντες τυπίσι σιδηραῖς τὴν μαρμαρίζουσαν πέτραν κόπτουσιν, οὐ τέχνην τοῖς ἔργοις, ἀλλὰ βίαν προσάγοντες.
 Καὶ οὗτοι μὲν τὰ λατομούμενα θραύσματα εἰς ἔδαφος κατα-
 βάλλουσι, καὶ τοῦτο ἀδιαλείπτως ἐνεργοῦσι πρὸς ἐπιστάτου βαρύν-
 τητα καὶ πληγὰς. Οἱ δὲ ἄνηβοι παῖδες εἰσδυόμενοι διὰ τῶν 90

&c. "and those, moreover, who have become involved in false accusations, and have through resentment been thrown into prison, sometimes themselves alone, at other times," &c. If the Greek text be correct, the reference in ἀδίκαις διαβολαῖς περιπισόντας will be to persons falsely accused of offences against the royal authority, and who, in the irritation of the moment (διὰ θυμὸν), have been thrown unheard into prison. This appears to be the only intelligible explanation that can be given. Wilkinson suggests for a translation, "convicted of false accusations," but the Greek text will not admit of this.

79—83. τῆς δὲ τὸν χρυσὸν, &c. "having, by the aid of a heavy fire, roasted the hardest part of the earth containing the gold, and (thus) made it porous and brittle, they bring to bear upon it the labour of the hands," i. e. they roast the quartz in which the gold lies imbedded. The term "earth" (γῆς) is here loosely applied to the rocky matrix itself.—τὴν δὲ ἀνειμένην πέτραν, &c. "thereupon, many thousands of (these) unfortunate persons labour with iron picks on the rock (thus) softened (by the fire), and able (now) to yield to moderate labour."—καὶ τῆς μὲν ὅλης πραγματείας, &c. "an engineer, moreover, who selects the stone, and points it out to the workmen, directs the whole work." Lit. "an artificer, &c. takes the lead of the whole operation."

86—104. τυπίσι σιδηραῖς, &c. "cleave the marble-shining rock with iron chisels, bringing no skill to bear upon their labours, but mere physical strength."—πρὸς ἐπιστάτου βαρύντητα, &c. "at the harsh command and blows of an overseer."—διὰ τῶν ὑπνόμων, "through the

ὑπονόμων εἰς τὰ κεκοιλωμένα τῆς πέτρας, ἀναβάλλουσιν ἐπιπύνωσ
 τὴν ῥίπτουμένην κατὰ μικρὸν πέτραν, καὶ πρὸς τὸν ἐκτὸς τοῦ
 στομίου τύπον εἰς ὑπαιθρον ἀποκομίζουσιν. Οἱ δὲ ὑπὲρ ἑτὶ τριά-
 κοντα παρὰ τούτων λαμβάνοντες ὠρισμένον μέτρον τοῦ λατομή-
 5 ματος, ἐν ὄλμοις λιθίνοις τύπτουσι σιδηροῦς ὑπέροις, ἄχρις ἂν ὀρόβου
 τὸ μέγεθος κατεργάζωνται. Παρὰ δὲ τούτων τὸν ὀροβίτην λίθον
 αἱ γυναῖκες καὶ οἱ πρεσβύτεροι τῶν ἀνδρῶν ἐκδέχονται, καὶ μύλῳ
 ἐξῆς πλειόνων ὄντων, ἐπὶ τούτους ἐπιβάλλουσι, καὶ παραστάντες
 ἀνὰ τρεῖς ἢ δύο πρὸς τὴν κώπην ἀλῆθουσιν, ἐς σεμιδάλεως τρόπον
 10 τὸ δοθεὲν μέτρον κατεργαζόμενοι. Τὸ δὲ τελευταῖον οἱ τεχνῖται
 παραλαβόντες τὸν ἀληλεσμένον λίθον πρὸς τὴν ὄλην ἄγουσι συ-
 τέλειαν. Ἐπὶ γὰρ πλατείας σανίδος μικρὸν ἐγκεκλιμένης τρί-
 βουσι τὴν κατεργασμένην μάρμαρον, ὕδωρ ἐπιχέοντες. Εἶτα τὸ
 μὲν γεῶδες αὐτῆς ἐκτηκόμενον διὰ τῶν ὑγρῶν καταρρεῖ κατὰ τὴν
 15 τῆς σανίδος ἔγκλισιν, τὸ δὲ χρυσίον ἔχον ἐπὶ τοῦ ξύλου παραμένει
 διὰ τὸ βάρος. Πολλάκις δὲ τοῦτο ποιοῦντες τὸ μὲν πρῶτον ταῖς
 χερσὶν ἐλαφρῶς τρίβουσι, μετὰ δὲ ταῦτα σπόγγοις ἀραιοῖς κούφως
 ἐπιθλίβοντες, τὸ χαῦνον καὶ γεῶδες διὰ τούτων ἀναλαμβάνουσι,

drains," i. e. the lateral passages constructed principally for carrying off the water from the mine, and running almost horizontally. They are called *Stollen* by the German miners.—ἀναβάλλουσιν, "*pile up.*"—ὠρισμένον μέτρον τοῦ λατομήματος, "*a piece of the quarried stone of certain dimensions.*" More lit. "*a defined size of the quarried stone.*"

5—10. *τύπτουσι*, "*pound it.*"—ἀνὰ τρεῖς ἢ δύο, "*in parties of three or two,*" i. e. three or two persons being employed at the same hand-mill. As the number was more commonly three than two, the greater numeral precedes. Observe the distributive force of ἀνὰ. "There is no peculiar form in Greek for distributives. To express their meaning, sometimes the cardinal numbers compounded with εἰς are used; sometimes the prepositions ἀνὰ, κατὰ, &c." (*Matthiæ, G. G. § 144.*)—πρὸς τὴν κώπην, &c. "*grind at the handle (of the same mill), reducing the size given (unto them) to the form of the finest flour.*"

10—15. οἱ τεχνῖται, "*the master workmen.*"—πρὸς τὴν ὄλην ἄγουσι συ-
 τέλειαν, "*carry it away to undergo the final process.*"—ἐπὶ γὰρ πλατείας
 σανίδος, &c. "*for they rub the pulverized stone upon a broad table a
 little inclined, pouring water upon it (at the time).*" More lit. "*for
 they rub the marble (thus far) operated upon,*" &c.—τὸ μὲν γεῶδες αὐτῆς,
 "*the earthy matter contained in it.*"—διὰ τῶν ὑγρῶν, "*by the fluid par-
 ticles,*" i. e. the water poured upon it.—τὸ δὲ χρυσίον ἔχον, "*while that
 which contains gold.*"

17—30. σπόγγοις ἀραιαῖς, &c. "*pressing upon it lightly with fine
 sponges,*" i. e. gently applying fine sponges.—τὸ χαῦνον καὶ γεῶδες, "*the*

μέχρις ἂν οὗτου καθαρὸν γένηται τὸ ψῆγμα τοῦ χρυσοῦ. Τὸ δὲ
τελευταῖον ἄλλαι τεχίται παραλαμβάνοντες μέτρῳ καὶ σταθμῷ 20
τὸ συνηγμένον εἰς κεραμέους χύτρους ἐμβάλλουσι. Μίξαντες δὲ
κατὰ τὸ πλῆθος ἀνάλογον μολίβδου βῶλον καὶ χόνδρους ἁλῶν,
ἔτι δὲ βραχὺ κασσίτερου, καὶ κρίθινον πίτυρον προσεμβάλλουσιν.
Ἀρμωστὸν δ' ἐπίθεμα ποιήσαντες, καὶ πηλῷ φιλοπόνως περι-
χρίσαντες, ὑπτῶσιν ἐν καμίνῳ πέντε ἡμέρας καὶ νύκτας ἴσας 25
ἀδιαλείπτως. Ἐπειτα ἐάσαντες ψυγῆναι, τῶν μὲν ἄλλων οὐδὲν
εὑρίσκουσιν ἐν τοῖς ἀγγείοις, τὸν δὲ χρυσὸν καθαρὸν λαμβάνουσιν,
ὀλίγης ἀπουσίας γεγενημένης. Ἡ μὲν οὖν τῶν μετὰλλων τούτων
εὗρεσις ἀρχαία παντελῶς ἐστίν, ὡς ἂν ὑπὸ τῶν παλαιῶν βασιλέων
καταδειχθεῖσα.

30

8. Ὁ Ἀλέξανδρος κρίνας ἐν Αἰγύπτῳ πόλιν μεγάλην κτίσαι,
προσέταξε τοῖς ἐπὶ τὴν ἐπιμέλειαν ταύτην καταλειπομένοις, ἀνὰ
μίσει τῆς τε λίμνης καὶ τῆς θαλάσσης οἰκίσαι τὴν πόλιν. Δια-
μετρήσας δὲ τὸν τόπον, καὶ ῥυμοτομήσας φιλοτέχνως τὴν πόλιν,
ἂφ' ἑαυτοῦ προσηγόρευσεν Ἀλεξάνδρειαν, εὐκαιρότατα μὲν κειμένην 35
πλησίον τοῦ Φάρου λιμένος, τῇ δ' εὐστοχίᾳ τῆς ῥυμοτομίας
πωήσας διαπνεῖσθαι τὴν πόλιν τοῖς ἐτησίοις ἀνέμοις. Καὶ τού-
των πνεόντων μὲν διὰ τοῦ μεγίστου πελάγους, καταψυχόντων δὲ
τὸν κατὰ τὴν πόλιν ἅερα, πολλὴν τοῖς κατοικοῦσιν εὐκρασίαν καὶ
ὑγίειαν κατεσκεύασε. Καὶ τὸν μὲν περίβολον αὐτῆς ὑπεστήσατο 40
τῷ τε μεγέθει διαφέροντα καὶ κατὰ τὴν ὀχυρότητα θαυμάσιον.
Ἀνὰ μέσον γὰρ ὦν μεγάλης λίμνης καὶ τῆς θαλάττης, δύο

light and earthy substance."—παραλαμβάνοντες μέτρῳ καὶ σταθμῷ,
"having taken away by measure and weight."—μίξαντες δὲ κατὰ τὸ
πλῆθος, &c. "and then, having mixed together in a certain proportion,"
&c.—προσεμβάλλουσιν, "they throw these in together with it."—ψυγῆναι,
from ψύχω.—τῶν μὲν ἄλλων, "of the other substances," referring to the
lead, salt, and other ingredients that had been thrown in to promote
the fusion and refining of the gold.—ὀλίγης ἀπουσίας γεγενημένης, "a
slight diminution (in quantity) having taken place."—ὡς ἂν κατα-
δειχθεῖσα, "as having been (originally) established."

32—36. ἐπὶ τὴν ἐπιμέλειαν ταύτην, "for this purpose." More lit. "for
this object of this care."—τῆς λίμνης, "the lake (Mareotis)."—τῇ εὐστοχίᾳ
τῆς ῥυμοτομίας, "by the accurate direction of the line of streets."

38—49. διὰ τοῦ μεγίστου πελάγους, "over a very wide expanse of sea."
The Etesian, being northern winds, blew over a large portion of the
Mediterranean before reaching Egypt.—μεγάλης λίμνης, alluding again

μόνον ἀπὸ τῆς γῆς ἔχει πρόσόδους στενάς καὶ παντελῶς εὐφυλάκτους. Τὸν δὲ τύπον τῆς πόλεως ἀποτελεῶν χλαμύδι παρα-
 45 πλήσιον, ἦγε πλατεῖαν, μέσσην σχεδὸν τὴν πόλιν τέμνουσαν, καὶ
 τῷ τε μεγέθει καὶ πλάτει θουμαστήν. Ἀπὸ γὰρ πύλης ἐπὶ
 πύλιν διήκουσα, τεσσαράκοντα μὲν σταδίων ἔχει τὸ μῆκος,
 πλέθρου δὲ τὸ πλάτος, οἰκιῶν δὲ καὶ ἱερῶν πολυτελεσί κατα-
 σκευαῖς πᾶσα κεκόσμηται. Προσέταξε δ' ὁ Ἀλέξανδρος καὶ
 50 βασιλεια κατασκευάσαι θουμαστὰ κατὰ τὸ μέγεθος καὶ βάρος
 τῶν ἔργων. Οὐ μόνον δ' ὁ Ἀλέξανδρος, ἀλλὰ καὶ οἱ μετ' αὐτὸν
 βασιλεύσαντες Αἰγύπτου σχεδὸν ἅπαντες πολυτελεσί κατασκευαῖς
 ἠΰξησαν αὐτὰ τὰ βασιλεια. Καθόλου δὲ ἡ πόλις τοσαύτην
 ἐπίδοσιν ἔλαβεν ἐν τοῖς ὕστερον χρόνοις, ὥστε παρὰ πολλοῖς αὐτὴν
 55 πρῶτην ἀριθμεῖσθαι τῶν κατὰ τὴν οἰκουμένην. Καὶ γὰρ κάλλει,
 καὶ μεγέθει, καὶ προσόδων πλήθει καὶ τῶν πρὸς τροφὴν ἀνηκό-
 των πολὺ διαφέρει τῶν ἄλλων. Τὸ δὲ τῶν κατοικούντων οἰκη-
 τῶν αὐτὴν πλῆθος ὑπερβάλλει τοὺς ἐν ταῖς ἄλλαις πόλεσιν
 οἰκήτορας.

60 9. Οἱ Αἰθίοπες κακόβιοί τε καὶ γυμνήτες εἰσι τὰ πολλά, καὶ
 νομάδες· τὰ δὲ βοσκήματα αὐτοῖς ἐστί μικρὰ πρόβατα καὶ αἰγες
 καὶ βόες καὶ κύνες μικροί. Ζῶσι δ' ἀπὸ κέγχρου, καὶ κριθῆς,
 ἀφ' ὧν καὶ ποτὸν ποιοῦσιν αὐτοῖς. Οὐδ' ἀκρόδρυα ἔχουσι πλὴν
 φοινίκων ὀλίγων ἐν κήποις βασιλικοῖς· ἐνιοὶ δὲ καὶ πῶαν σιτοῦνται,
 65 καὶ κλῶνας ἀπαλοὺς, καὶ λωτὸν, καὶ καλάμου ῥίζαν. Κρέας
 δὲ χρῶνται, καὶ αἵματι, καὶ γάλακτι, καὶ τυρῷ.—10. Οἱ
 Αἰθίοπες χρῶνται τόξοις τετραπῆχεσι ξυλίνοις, πεφυρακτωμένοις.
 Ὅπλίζουσι δὲ καὶ τὰς γυναῖκας, ὧν αἱ πλείους κεκρίκωνται τὸ
 χεῖλος τοῦ στόματος χαλκῷ κρίκῳ· κωδιοφόροι δ' εἰσὶν, ἐρέαν οὐκ
 70 ἔχοντες, τῶν προβάτων αἰγοτριχούτων· οἱ δὲ γυμνήται εἰσιν,

to the lake Mareotis.—ἦγε πλατεῖαν, “he drew a broad avenue.” Sup.
 ῥύμπη.—κατασκευαῖς, “structures.”

50—55. βάρος τῶν ἔργων, “solidity of the work.”—κατασκευαῖς, “erections.”—τῶν κατὰ τὴν οἰκουμένην. Sup. πόλιν.

66—69. οἱ Αἰθίοπες κακόβιοί τε, &c. “the Æthiopians both lead hard
 lives, and are for the most part devoid of clothing.”—χρῶνται, “they use
 (for food).”—χρῶνται τόξοις, “make use of bows.”—κεκρίκωνται τὸ χεῖλος,
 &c. “insert a brazen ring into the (lower) lip of the mouth.” Lit.
 “ring with a brazen ring the,” &c.

ἢ καὶ περιέζωνται μικρὰ κώδια ἢ τρίχινὰ πλέγματα εὐϋφῇ, Θεὸν δὲ νομίζουσι, τὸν μὲν ἀθάνατον, τοῦτον δ' εἶναι τὸν αἴτιον τῶν πάντων, τὸν δὲ θνητὸν, ἀνώνυμόν τινα καὶ οὐ σαφῆ· ὡς δ' ἐπιτοπολὺ τοὺς εὐεργέτας καὶ τοὺς βασιλείας Θεοὺς νομίζουσι. Τοὺς δὲ νεκροὺς οἱ μὲν εἰς τὸν ποταμὸν ἐκρίπτουσιν, οἱ δ' οἴκοι 75 κατέχουσι περιχέαντες ὕαλον, τινὲς δὲ ἐν κεραμίαις σοροῖς καταρύττουσι κύκλῳ τῶν ἱερῶν. Βασιλείας καθιστάσι τοὺς κάλλει διαφέροντας, ἢ ἀρετῇ κτηνοτροφίας, ἢ ἀνδρείας, ἢ πλοῦτου.

11. Τούτων διευκρινημένων, οἰκεῖον ἂν εἴη διελθεῖν περὶ τῶν Λιβύων τῶν πλησίον Αἰγύπτου κατοικούντων καὶ τῆς ὁμόρου 80 χώρας. Τὰ γὰρ περὶ Κυρήνην καὶ τὰς Σύρτις, ἔτι δὲ τὴν μεσόγειον τῆς κατὰ τοὺς τόπους τούτους χέρσου, κατοικεῖ τεταρα γένη Λιβύων ὧν οἱ μὲν ὀνομαζόμενοι Νασαμῶνες νέμονται τὰ νεύοντα μέρη πρὸς νότον, οἱ δ' Αὐχίσαι τὰ πρὸς τὴν δύσιν· οἱ δὲ Μαρμαρίδαι κατοικοῦσι τὴν μεταξὺ ταινίαν Αἰγύπτου καὶ 85 Κυρήνης, μετέχοντες καὶ τῆς παραλίας· οἱ δὲ Μάκαι πολυανδραπία τῶν ὁμοεθνῶν προέχοντες, νέμονται τοὺς τόπους τοὺς περὶ τὴν Σύρτιν. Τῶν δὲ προειρημένων Λιβύων γεωργοὶ μὲν εἰσιν,

70—78. τῶν προβάτων αἰγοτριχόντων. They wear no garments made of wool, since their sheep have hair like goats, instead of wool.—οἱ δὲ, “some (of them).”—ἢ τρίχινὰ πλέγματα εὐϋφῇ, “or coverings made of hair, of a fine texture.”—Θεὸν δὲ νομίζουσι, &c. “they believe also in a twofold deity, the one immortal, and that this one is the author of all things; the other mortal, being a nameless kind of being, and not clear to comprehend.” For a literal translation, sup. εἶναι with Θεόν. “They think that there is a god, in part immortal,” &c. We have here a gross kind of Dualism, suited to the conceptions of a barbarous race.—ὡς δ' ἐπιτοπολὺ, “and for the most part.”—Θεοὺς νομίζουσι, “they regard as gods.” Lit. “they consider to be gods.” Sup. εἶναι.—περιχέαντες ὕαλον, “having poured around them a transparent kind of resin.” The reference cannot, by any possibility, be to glass. Such a version would be totally inconsistent with the barbarous habits of the race. The meaning here given to ὕαλος approximates very closely to its primitive acceptation, namely, any clear or transparent substance, such as crystal, amber, &c.—κύκλῳ τῶν ἱερῶν, “round about the temples.”—ἢ ἀρετῇ, “or for superiority.”

79—87. διελθεῖν, “to treat.”—τὰ γὰρ περὶ Κυρήνην. Sup. μέρη.—ἔτι δὲ τὴν μεσόγειον, &c. “and, still farther, the interior of the country in this quarter.”—τὰ νεύοντα μέρη, “the regions that incline,” i. e. look.—μετέχοντες καὶ τῆς παραλίας, “having a share also of the sea-coast.”—τῶν ὁμοεθνῶν, “the other tribes of the same race (with themselves).” Governed by πρὸ in composition.

οἷς ὑπάρχει χώρα δυναμένη καρπὸν φέρειν θαψιλῇ, νομάδες δ', ὅσοι τῶν κτηνῶν τὴν ἐπιμέλειαν ποιούμενοι, τὰς τροφὰς ἔχουσιν ἀπὸ τούτων. Ἀμφοτέρω δὲ τὰ γένη ταῦτα βασιλέας ἔχει, καὶ βίον οὐ παντελῶς ἄγριον, οὐδ' ἀνθρωπίνης ἡμερότητος ἐξηλλαγ-
 5 μένον. Τὸ δὲ τρίτον γένος οὔτε βασιλέως ὑπακούον, οὔτε τοῦ δικαίου λόγον οὐδ' ἔννοιαν ἔχον, αἰεὶ ληστεύει ἀπροσδοκῆτως δὲ τὰς ἐμβολὰς ἐκ τῆς ἐρήμου ποιούμενον, ἀρπάζει τὰ παρατυχόντα, καὶ ταχέως ἀνακάμπτει πρὸς τὸν αὐτὸν τόπον. Πάντες δ' οἱ Λίβυες οὗτοι θηριώδη βίον ἔχουσιν, ὑπαίθριοι διαμείνοντες, καὶ τὸ
 10 τῶν ἐπιτηδευμάτων ἄγριον ἐξηλωκότες· οὔτε γὰρ ἡμέρου διαίτης, οὔτ' ἐσθῆτος μετέχουσιν, ἀλλὰ δορατὶς αἰγῶν σκεπάζουσι τὰ σώματα. Ὁ δ' ὄπλισμός αὐτῶν ἐστὶν οἰκέως τῆς τε χώρας καὶ τῶν ἐπιτηδευμάτων. Κοῦφοι γὰρ ὄντες τοῖς σώμασι, καὶ χώραν οἰκοῦντες κατὰ τὸ πλεῖστον πεδιάδα, πρὸς τοὺς κινδύνους ὁρμῶσι,
 15 λόγχας ἔχοντες τρεῖς καὶ λίθους ἐν ἄγγεσι σκυτίνους· ξίφος δ' οὐ φοροῦσιν, οὐδὲ κράνος, οὐδ' ὄπλον οὐδὲν ἕτερον, στοχαζόμενοι τοῦ προτερεῖν ταῖς εὐκνησίαις ἐν τοῖς διωγμοῖς, καὶ πάλιν ἐν ταῖς ἀποχωρήσεσι. Διόπερ εὐθετώτατοι πρὸς δρόμον εἰσὶ καὶ λιθοβολίαν, διαπεπονηκότες τῇ μελέτῃ καὶ τῇ συνθειᾷ τὰ τῆς
 20 φύσεως προτερήματα. Καθόλου δὲ πρὸς τοὺς ἄλλοφύλους οὔτε τὸ δίκαιον οὔτε τὴν πίστιν κατ' οὐδένα τρόπον διατηροῦσιν.

12. Τῆς δὲ χώρας ἡ μὲν ὁμορος τῇ Κυρῇ γειώδης ἐστὶ καὶ πολλοὺς φέρουσα καρπούς. Οὐ μόνον γὰρ ὑπάρχει σιτοφόρος, ἀλλὰ καὶ πολλὴν ἄμπελον, ἔτι δ' ἐλαίαν ἔχει, καὶ τὴν ἀγρίαν
 25 ὕλην, καὶ ποταμοὺς εὐχρησίαν παρεχομένους· ἡ δ' ὑπὲρ τὸ νότιον μέρος ὑπερτείνουσα, ἄσπορος οὖσα καὶ σπανίζουσα ναμα-

5—13. οὔτε τοῦ δικαίου, &c. "and having no regard for, or conception of, what is just."—τὰ παρατυχόντα, "whatever they meet with." Lit. "the things that have (anywhere) come in contact with them."—καὶ τὸ τῶν ἐπιτηδευμάτων, &c. "and zealously indulging in their savage habits." The expression τὸ τῶν ἐπιτηδευμάτων ἄγριον is equivalent, in fact, to ἄγρια ἐπιτηδεύματα.—ἴστιν οἰκέως, "is in unison with."

16—19. στοχαζόμενοι τοῦ προτερεῖν, &c. "aiming merely at outstripping their foes by their agile movements," &c.—διαπεπονηκότες τῇ μελέτῃ, &c. "having improved, by practice and constant habit, the advantages of nature."

22—29. γεώδης, "rich."—σιτοφόρος, "a grain country."—εὐχρησίαν

τριάων ὑδάτων, τὴν πρόσοψιν ἔχει πελάγει παρεμφερῆ, οὐδεμίαν δὲ παρεχουμένη ποικιλίαν, ἐρήμῳ γῇ περιέχεται. Διόπερ οὐδ' ὄρεον ἰδεῖν ἐστίν, οὐ τετράπουον ἐν αὐτῇ ζῶον, πλὴν δορκάδος καὶ βοός· οὐ μὴν οὔτε φυτὸν, οὔτ' ἄλλο τῶν δυναμένων ψυχαγωγῆσαι 30 τὴν ὄρασιν, ὥς ἂν τῆς εἰς μεσόγειον ἀνηκούσης γῆς ἐχούσης ἐπὶ τὸ μῆκος ἀθρόους θῖνας. Ἐφ' ὅσον δὲ σπανίζει τῶν πρὸς ἡμερον βίον ἀνηκόντων, ἐπὶ τοσοῦτον πληθύνει παντοίων ταῖς ἰδέαις καὶ τοῖς μεγέθεσιν ὄφρων, μάλιστα δὲ τῶν τοιοιούτων, οὓς προσαγορεύουσι κεράστας· οἳ τὰ μὲν δῆγματα θανατηφόρα ποιοῦνται, τὴν 35 δὲ χροῖαν ἄμμῳ παραπλησίαν ἔχουσι. Διόπερ ἐξωμοιωμένων αὐτῶν κατὰ τὴν πρόσοψιν τοῖς ὑποκειμένοις ἐδάφεσιν, ὀλίγοι μὲν ἐπιγιγνώσκουσιν, οἱ πολλοὶ δ' ἀγνοοῦντες πατοῦσι, καὶ κινδύνοις περιπίπτουσιν ἀπροσδοκῆτοις.

13. Ἡ Καρχηδὼν ἐπὶ χερρὸνῆσου τινὸς ἰδρύται, περιγραφούσης 40 κύκλον, τριακοσίων ἐξήκοντα σταδίων ἔχοντα τεῖχος. Κατὰ μέσσην δὲ τὴν πόλιν ἡ ἀκρόπολις, ἣν ἐκάλουν Βύρσαν, ὄφρως ἱκανῶς ὀρθία, κύκλῳ περιοικυμένη, κατὰ δὲ τὴν κορυφὴν ἔχουσα Ἀσκληπιεῖον, ὅπερ κατὰ τὴν ἄλωσιν τῆς πόλεως ἡ γυνὴ τοῦ Ἀσδρούβα συνέκρησεν αὐτῇ. Ὑπόκειται δὲ τῇ ἀκροπόλει οἳ τε λιμένες, καὶ 45 ὁ Κώθων, νησίον περιφερὲς Εὐρίπῳ περιεχόμενον, ἔχον τε νεωσοίκους ἐκατέρωθεν κύκλῳ. Κτίσμα δ' ἐστὶ Διδοῦς, ἀγαγούσης ἐκ Τύρου λαόν· οὕτω δ' εὐτυχῆς ἡ ἀποικία τοῖς Φοίνιξιν ὑπῆρξε καὶ αὕτη,

παρεχομένης, "*affording convenient uses*," i. e. convenient and useful rivers.—*ἡματιαίων ὑδάτων*, "*of running waters*."—*ἴστιν*, for *ἔστιν*.

31—33. *ὥς ἂν τῆς εἰς μεσόγειον, &c.* "*since the region, that stretches inward, has throughout its whole extent a continued row of sand-hills.*"—*ἐφ' ὅσον δὲ σπανίζει . . . ἐπὶ τοσοῦτω πληθύει*, "*as great, moreover, as is the scarcity . . . even so great (on the other hand) is the abundance.*"

40—43. *περιγραφούσης κύκλον*, "*describing a (kind of) circle.*" The peninsula merely approached to a circular shape.—*ἡ ἀκρόπολις*. Sup. *ἦν*.—*ὄφρως ἱκανῶς ὀρθία*, "*a hilly brow of considerable elevation.*" More lit. "*sufficiently high*," i. e. for the purposes of a citadel.

45—54. *οἳ τε λιμένες, &c.* "*both the harbours, and in particular the one called Cothon.*" Carthage had two harbours, the outer and inner one. The inner harbour was named Cothon.—*νησίον περιφερὲς, &c.* "*a small circular island, surrounded by a canal.*"—*νεωσοίκους*, "*arsenals.*" These were, in fact, arsenals and dockyards combined, consisting of large covered buildings, capable of containing two hundred and twenty vessels of war, and having arsenals in the upper stories. (*Appian, Pun.* 96.)—*λαόν*, "*a body of followers.*"—*οὕτω δ' εὐτυχῆς, &c.* "*so flourishing*,

- καὶ ἡ μέχρι τῆς Ἰβηρίας τῆς τε ἄλλης καὶ τῆς ἔξω στηλῶν,
 50 ὥστε καὶ τῆς Εὐρώπης τὴν ἀρίστην ἐνείμαντο οἱ Φοίνικες κατὰ
 τὴν ἡπειρον, καὶ τὰς προσεχεῖς νήσους· τὴν τε Διβύην κατεκτή-
 σαντο πᾶσαν, ὅσῃν μὴ νομαδικῶς οἶόν τ' ἦν οἰκεῖν. Ἀφ' ἧς δυνά-
 μειως πόλιν τε ἀντίπαλον τῇ Ῥώμῃ κατεσκευάσαντο, καὶ τρεῖς
 ἐπολέμησαν πρὸς αὐτοὺς μεγάλους πολέμους.
- 55 14. Γένοιτο δ' ἂν εὐθελος ἡ δύναμις αὐτῶν ἐκ τοῦ ὑστάτου
 πολέμου, ἐν ᾧ κατελύθησαν ὑπὸ Σκηπίωνος, τοῦ Αἰμίλιανοῦ, καὶ
 ἡ πόλις ἄρδην ἠφάνισθη. Ὅτε γὰρ ἤρξαντο πολεμαῖν, πόλεις μὲν
 εἶχον τριακοσίας ἐν τῇ Διβύῃ ἀνδρῶπων δ' ἐν τῇ πόλει μυριάδας
 ἐβδομήκοντα· πολιορκούμενοι δὲ καὶ ἀναγκασθέντες τραπέσθαι
 60 πρὸς ἑνδοσιν, πανοπλιῶν μὲν ἔδωσαν μυριάδας εἴκοσι, καταπελτικὰ
 δὲ ὄργανα τρισχίλια, ὥς οὐ πολεμηθῶσιν. Κριθέντος δὲ πάλιν
 τοῦ ἀναπολεμῆν, ἐξαίφνης ὀπλοποιῖαν συνεστήσαντο, καὶ ἐκάστης
 ἡμέρας ἀνεφέροντο θυρεοὶ μὲν ἑκατὸν καὶ τετταράκοντα πεπηγότες
 μάχαιραι δὲ τριακόσαι, καὶ λόγχαι πεντακόσαι, χίλια δὲ βέλη

moreover, did both this colony prove for the Phœnicians, and also that sent as far as the other coast of Spain, and the part beyond the Columns of Hercules (in particular)." The meaning is, that not only Carthage proved a flourishing settlement, but also Carthago Nova, on the Mediterranean shore of Spain, and in particular Gades, on the Atlantic coast.—ἐνείμαντο, "appropriated unto themselves."—ὅσῃν μὴ νομαδικῶς, &c. "as much as it was possible to inhabit not in a nomadic manner," i. e. which admitted of any other than a pastoral, and, of course, wandering mode of life: οἶόν τ' ἦν is the same as ἐξῆν.—αὐτοῖς, referring to the Romans.

55—61. αὐτῶν, referring to the Carthaginians.—τῷ ὑστάτῳ πολέμῳ. The third Punic war, one of the three referred to in the previous paragraph.—ἐν τῇ πόλει, "in their own city," i. e. Carthage.—καταπελτικὰ ὄργανα, "catapults." Lit. "catapultic engines."—ὥς οὐ πολεμηθῶσιν, "(thinking) that by doing this they will not be warred upon again by the Romans." In order to seize the full sense of ὥς with a participle, as in the present instance, we must, in translating, insert some word or clause.—κριθέντος δὲ πάλιν, &c. "a renewal of hostilities, however, having again been determined on." Strabo here leans to the Roman side of the question. The truth was, that, after they had been stripped of nearly all their resources by their victorious foes, the Carthaginians were told that they must leave their city, and found one in the interior of Africa, at a distance of not less than ten miles from the sea. This stroke of perfidy gave rise to the third Punic war, which closed with the fall of Carthage.

62—72. συνεστήσαντο, "they set on foot."—ἀνεφέροντο, "were laid up," i. e. made and stored up in the arsenal.—πεπηγότες, "well-compacted."

καταπελτικά· τρίχα δὲ τοῖς καταπίλταις αἱ θιράπαινοι παρ- 65
 ἔρχον. Ἔτι τοῖνυν ναῦς ἔχοντες δώδεκα, τότε, καίπερ ἤδη συμ-
 πεφευγότες εἰς τὴν Βύρσαν, ἐν διμήνῳ κατεσκευάσαντο ναῦς εἴκοσι
 καὶ ἑκατὸν καταφράκτους, καὶ, τοῦ στόματος τοῦ Κῶδωνος φρου-
 ρουμένου, διώρυξαν ἄλλο στόμα, καὶ προῆλθεν αἰφνιδίως ὁ στόλος·
 ὕλη γὰρ ἦν ἀποκειμένη παλαιὰ, καὶ τεχνιτῶν πλῆθος προσεδρεῦον 70
 καὶ σιταρκοῦμενον δημοσίᾳ. Τοιαύτη δ' οὔσα Καρχηδῶν, ὅμως
 ἰάλω καὶ κατεσκάφη.

HISTORY AND BIOGRAPHY.

I. SOLON.

Solon procures the Athenians the Possession of Salamis.

Ἐπεὶ μακρόν τινα καὶ δυσχερῇ πόλεμον οἱ ἐν ἄστει περὶ τῆς
 Σαλαμινίαν νήσου Μεγαρεῦσι πολεμοῦντες ἐξέκαμον, καὶ νόμον
 ἔθεντο, μήτε γράψαι τινὰ, μήτ' εἰπεῖν αὐθις, ὥς χρῆ τὴν πόλιν

—βίη καταπελτικά, “catapultic javelins,” i. e. large iron javelins in-
 tended to be thrown from catapults.—τρίχα. The ropes for managing
 the catapults were made out of human hair, the Romans having stripped
 the Carthaginians of the proper materials.—καταφράκτους, “completely
 equipped.”—φρουρουμένου, “being blockaded (by the Romans).”—ὕλη γὰρ
 ἦν ἀποκειμένη παλαιά, “for a quantity of old naval timber was lying
 stored up.”—προσεδρεῦον, “plied the work.”—ἰάλω, from ἀλίσκω, in a
 passive sense.

1—3. οἱ ἐν ἄστει, “those in the city,” i. e. the Athenians. When-
 ever the reference is to Attic affairs, and the term ἄστυ is thus employed,
 the allusion is to the city of Athens.—πολεμοῦντες ἐξέκαμον, “were wearied
 out with waging war.”—νόμον ἔθεντο. Observe the force of the mid. A
 legislator is said τιθέναι νόμον, because he does it for others; but a people
 are said τιθέναι νόμον, because they do it for themselves.—μήτε γράψαι
 τινὰ, &c. “that no one either propose in writing, or recommend by word
 of mouth, for the time to come, that it is incumbent on the state to
 lay claim to Salamis, or else that (if he do so) he be punished with
 death.” Observe the distinction between γράψαι and εἰπεῖν. No law
 could be proposed to the public assembly at Athens unless it had been
 written on a white tablet, and fixed up, some days before the time of
 meeting, at the statues of the heroes called ἐπάνυμοι, in order that all
 the citizens might read what was to be proposed at their next meeting,
 and be able to give a more deliberate judgment thereon. Hence the
 expression γράψαι in the text. The verb εἰπεῖν, on the other hand,
 refers to an oral recommendation of any measure either in conversation or
 debate.

ἀντιποιεῖσθαι τῆς Σαλαμῖνος, ἢ θανάτῳ ζημιοῦσθαι, βαρέως φέρων
 5 τὴν ἀδοξίαν ὁ Σόλων, καὶ τῶν νέων ὄρων πολλοὺς δεομένους ἀρχῆς
 ἐπὶ τὸν πόλεμον, αὐτοὺς δὲ μὴ θαρρύνοντας ἄρξασθαι διὰ τὸν νόμον,
 ἐσκήψατο μὲν ἑκστασιν τῶν λογισμῶν, καὶ λόγος εἰς τὴν πόλιν ἐκ
 τῆς οἰκίας διεδόθη παρακινητικῶς ἔχειν αὐτόν. Ἐλεγεία δὲ κρύφα
 συνθεῖς, καὶ μελετήσας ὥστε λέγειν ἀπὸ στόματος, ἐξεπῆδησεν
 10 εἰς τὴν ἀγορὰν ἄφνω, πῖλιν περιθέμενος. Ὀχλου δὲ πολλοῦ συν-
 δραμόντος, ἀναβάς ἐπὶ τὸν τοῦ κήρυκος λίθον, ἐν ᾧδῃ διεξῆλθε τὴν
 ἱεργίαν, ἧς ἐστὶν ἀρχή·

Αὐτὸς κήρυξ ἦλθον ἀφ' ἡμερτῆς Σαλαμῖνος,
 Κόσμον ἐπέων, ᾧδὴν ἀντ' ἀγορῆς, θέμενος.

5—8. τὴν ἀδοξίαν, “the ignominy (of this decree).”—διομίνους ἀρχῆς,
 “only wanting a pretext.” ἀρχῆς is here equivalent to προφάσις.—
 αὐτοῖς, “of themselves.”—ἑκστασιν τῶν λογισμῶν, “an alienation of his
 reasoning faculties.”—λόγος διδόθη, “a report was circulated.”—παρα-
 κινητικῶς ἔχειν αὐτόν, “that he was disordered in intellect.” Complete
 and construe as follows: αὐτὸν ἔχειν ἑαυτὸν παρακινητικῶς τὸν νοῦν. Lit.
 “that he had himself in a disordered state as regarded his mind.”

8—10. ἱεργία δὲ κρύφα συνθεῖς, &c. “having composed, however, in
 secret, some verses in elegiac measure, and having gone over these care-
 fully, so as to repeat them off-hand.” Lit. “from the mouth,” i. e. from
 memory. We must not attach to ἱεργία anything of an elegiac tone or
 meaning. It refers merely to the alternating hexameter and penta-
 meter which formed the elegiac measure, and a specimen of which is
 given farther on. The word ἱεργός was first applied to the alternating
 hexameter and pentameter in the time of Simonides. Previous to this,
 the measure was called, not ἱεργός, but ἱπρός, and was used for martial
 themes. Plutarch, therefore, uses ἱεργία here in the earlier sense of
 ἱπρῶν, and hence also we see why Solon, who in reality composed a kind
 of war song, adopted the measure in question.—πῖλιν περιθέμενος, “hav-
 ing placed a cap on his head,” i. e. as if he had just returned from a
 journey, the cap being most commonly worn by the Greeks only on
 journeys.

11—14. τὸν τοῦ κήρυκος λίθον, “the herald’s stone.” An elevation, from
 which the herald, or crier, as the case might be, was wont to make an-
 nouncements to the people.—ἐν ᾧδῃ διεξῆλθε, &c. “he went over in song
 the elegiac poem (which he had composed).”—αὐτὸς ἦλθον, “I, even I,
 have just come.” Observe the force of αὐτὸς (lit. “I myself”), and also
 the instantaneous action denoted by the aorist.—κόσμον ἐπίων, &c. “hav-
 ing composed a fair order of words, a song in place of an harangue.”
 The expression κόσμον ἐπίων θέμενος is equivalent, in fact, to ἱπρὶν κοσμίως
 θέμενος. This line is a pentameter, following an hexameter, the pecu-
 liar characteristic of the elegiac metre. In scanning, we must pronounce
 ἐπίων as a word of two syllables, for the sake of the metre :

κόσμων ἔπ | ὦν, ὦδ | ῆν || ἀντ' ἄγορ | ῆς, θέμιν | ὅς ||

Τοῦτο τὸ ποίημα Σαλαμὶς ἐπιγέγραπται, καὶ στίχων ἑκατὸν 15
 ἔστι, χαριέντως πᾶν πεποιημένων. Τότε δὲ ἀσθέντος αὐτοῦ, καὶ
 τῶν φίλων τοῦ Σόλωνος ἀρξαμένων ἐπαινεῖν, μάλιστα δὲ τοῦ Πεισι-
 στράτου τοῖς πολίταις ἐγκλυσομένου, καὶ παρορμῶντος πεισθῆναι
 τῷ λέγοντι, λύσαντες τὸν νόμον, αὐθις ἤπτοντο τοῦ πολέμου,
 προστησάμενοι τὸν Σόλωνα. Τὰ μὲν οὖν δημῶδη τῶν λεγομένων 20
 τοιαῦτ' ἔστιν, ὅτι πλεύσας ἐπὶ Κωλιάδα μετὰ τοῦ Πεισιστράτου,
 καὶ καταλαβὼν αὐτόθι πάσας τὰς γυναῖκας τῇ Δήμητρὶ τὴν
 πάτριον θυσίαν ἐπιτελούσας, ἔπεμψεν ἄνδρα πιστὸν εἰς τὴν Σαλα-
 μῆνα, προσποιούμενον αὐτόμολον εἶναι, κελύσοντα τοὺς Μεγαρεῖς,
 εἰ βούλονται τῶν Ἀθηναίων τὰς πρώτας λαβεῖν γυναῖκας, ἐπὶ 25
 Κωλιάδα μετ' αὐτοῦ πλεῖν τὴν ταχίστην. Ὡς δὲ πεισθέντες οἱ
 Μεγαρεῖς ἄνδρα ἐξέπεμψαν ἐν τῷ πλοίῳ, καὶ κατεῖδεν ὁ Σόλων
 τὸ πλοῖον ἐλαυνόμενον ἀπὸ τῆς νήσου, τὰς μὲν γυναῖκας ἐκποδῶν
 ἀπελθεῖν ἐκέλευσε, τῶν δὲ νεωτέρων τοὺς μηδὲπω γενειῶντας ἐνδύ-
 μασι καὶ μίτραις καὶ ὑποδήμασι τοῖς ἐκείνων σκευασαμένους, καὶ 30
 λαβόντας ἐγχειρίδια κρυπτά, παίζειν καὶ χορεύειν προσέταξε πρὸς
 τῇ θαλάσῃ, μέχρις ἂν ἀποβῶσιν οἱ πολέμιοι, καὶ γένηται τὸ
 πλοῖον ὑποχείριον. Οὕτω δὲ τούτων πραττομένων, ὑπαχθέντες οἱ
 Μεγαρεῖς τῇ ὄψει, ἐξεπήδων ὡς ἐπὶ γυναῖκας ἀμιλλώμενοι πρὸς

16—20. τότε δὲ ἀσθέντος αὐτοῦ, “it having thereupon been sung (by him) on this occasion.”—αὐτοῦ, i. e. τοῦ ποιήματος.—προσστησάμενοι τὸν Σόλωνα, “having placed Solon at their head.” Observe the force of the mid.

20—24. τὰ μὲν οὖν δημῶδη, &c. “the popular account, then, of the transaction, is as follows.” Lit. “the popular ones, then, of the things that are reported (concerning this affair) are such (as follow).” The expression τὰ δημῶδη τῶν λεγομένων, is equivalent, in fact, to τὰ ἐπὶ τῶν πλείστον λεγόμενα.—ἐπὶ Κωλιάδα, “to the promontory of Colias.” A promontory of Attica, over against Salamis, and having on it a temple of Ceres.—καταλαβὼν, “having found.” The primitive meaning of the verb is, “to come suddenly, or unawares upon any one.”—κελύσοντα, “to bid.” The fut. part. indicating intention or purpose.

26—30. τὸν ταχίστην, “instantly.” Sup. ὅθεν.—τῷ πλοίῳ, referring to the vessel in which the pretended deserter had come.—τὰν δὲ νεωτέρων, &c. The order is as follows: προσέταξε δὲ τοὺς μηδὲπω γενειῶντας τῶν νεωτέρων . . . παίζειν καὶ χορεύειν πρὸς τῇ θαλάσῃ, &c.—τοῖς ἐκείνων, “which belonged to the former,” i. e. to the women. Sup. ὅσοι.—σκευασαμένους, “having arrayed themselves.”

33—38. ὑπαχθέντες, “having been lured on.”—ἐξεπήδων ὡς ἐπὶ, &c. “leaped forth (from the vessel), thinking that they did so merely in a contest with one another for the possession of women.” The expression

35 ἀλλήλους· ὥστε μὴδὲνα διαφυγεῖν, ἀλλὰ πάντας ἀπολέσθαι, καὶ τὴν νῆσον ἐπιπλεύσαντες εὐθύς ἔχουσιν τοὺς Ἀθηναίους. Ἄλλοι δὲ ἄλλον τινὰ τρόπον γενέσθαι τὴν κατάληψιν λέγουσιν.

II.

Extracts from the Life of Aristides.

Ἀριστείδης ὁ Λυσιμάχου, φυλῆς μὲν ἦν Ἀντιοχίδος, τὸν δὲ δῆμον Ἀλωπεκῆθεν. Περὶ δ' οὐσίας αὐτοῦ λόγοι διάφοροι γεγόνασιν, οἱ μὲν, ὡς ἐν πενίᾳ συντόνῳ καταβιώσαντος, καὶ μετὰ τὴν τελευταίαν ἀπολιπόντος θυγατέρας δύο πολὺν χρόνον ἀνεκδότους δι' ἀπορίαν γεγενημένας. Πρὸς δὲ τοῦτον τὸν λόγον ὑπὸ πολλῶν εἰρημένον ἀντιτασσόμενος ὁ Φαληρεὺς Δημήτριος, χωρίον τε Φαληροῦ φησι γινώσκειν Ἀριστείδου λεγόμενον, ἐν ᾧ τέθραπται, καὶ ἄλλα τεκμήρια τῆς περὶ τὸν οἶκον εὐπορίας ἀγείρει, οὐ μάλ' αὖ πειθανὰ, φιλοτιμούμενος αὐτὸν τῆς πενίας ἐξελεῖσθαι, ὡς μεγάλου κακοῦ.

ὡς ἐπὶ γυναῖκας, &c. is equivalent to νομίζοντες ἐκπαῖν ἀμιλλόμενοι, &c.—ὥστε μὴδὲνα διαφυγεῖν, “so that (in the conflict which ensued) not one of them escaped,” &c. Sup. after ὥστε the words ἐν ταύτῃ τῇ ἀμίλλῃ, or something equivalent.—νῆσον. Salamis.—εὐθύς ἔχουσιν, “straightway held it as their own.”—ἄλλοι δὲ ἄλλον τινὰ τρόπον, &c. “others, however, say that the capture (of the island) took place after another kind of way.” The words ἄλλοι δὲ refer back to τὰ μὲν δημῶν as their protasis.

1—5. φυλῆς μὲν ἦν, &c. “was of the tribe Antiochis, but, as to his borough, of Alorpece.” The Attic tribes (φυλαὶ) were ten in number; and these ten were subdivided unevenly into one hundred and seventy-four boroughs.—οὐσίας αὐτοῦ, “his private resources.”—λόγοι, “accounts.”—οἱ μὲν, ὡς ἐν πενίᾳ, &c. “some, that he passed all his days in rigorous poverty,” &c. The particle ὡς, with the gen. abs. after verbs of thinking, feeling, declaring, &c. stands in the place of the acc. with the infin. (*Viger, Id. p. 458, Glasg. ed.*)—πολὺν χρόνον ἀνεκδότους, &c. “who were for a long time not given in marriage from utter poverty,” i. e. utter want of means to supply anything like a dowry.

5—9. πρὸς δὲ τοῦτον τὸν λόγον, &c. “to this report, however, though uttered by many individuals, Demetrius the Phalerean setting himself in opposition, both declares that he knows a spot of ground at Phalerum called after Aristides,” &c. Having had the previous clause commencing with οἱ μὲν, we should naturally expect this one to begin with οἱ δέ. Instead, however, of this, we have an adversative clause, πρὸς δὲ τοῦτον, &c.—τίθασται “he lies buried.” Observe the continued force of the perf.—τῆς περὶ τὸν οἶκον εὐπορίας, “of the abundance of his private means.”—οὐ μάλ' αὖ πειθανὰ, “not very convincing, indeed.”—τῆς πενίας, “from his poverty,” i. e. from the poverty alleged against him by others. Equivalent, in fact, to ἐκ τοῦ τῶν πεινήτων ἀριθμοῦ.

Θαυμασὴ δέ τις ἰφαίνεται αὐτοῦ παρὰ τὰς ἐν τῇ πολιτείᾳ 10 μεταβολὰς ἢ εὐστάθεια, μήτε ταῖς τιμαῖς ἱπαιρομένου, πρὸς τε τὰς δυσημερίας ἀδορύβως καὶ πρῶως ἔχοντος, καὶ ὁμοίως ἡγουμένου χρῆναι τῇ πατρίδι παρέχειν ἑαυτὸν, οὐ χρημάτων μόνον, ἀλλὰ καὶ δόξης προῖκα καὶ ἀμισθὶ πολιτευόμενον. Ὅθεν, τῶν εἰς Ἀμφιάραον ὑπ' Αἰσχύλου πεποιημένων ἱαμβείων ἐν τῷ θεάτρῳ 15 λεγομένων,

Οὐ γὰρ δοκεῖν δίκαιος, ἀλλ' εἶναι θέλει,
Βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενος,
'Αφ' ἧς τὰ κεδνὰ βλαστάνει βουλευμάτα,

πάντες ἀπέβλεψαν εἰς Ἀριστείδην, ὡς ἐκείνῳ μάλιστα τῆς ἀρετῆς 20 ταύτης προσηκούσης.

Οὐ μόνον δὲ πρὸς εὐνοίαν καὶ χάριν, ἀλλὰ καὶ πρὸς ὀργὴν καὶ

10—12. Θαυμασὴ δέ τις ἰφαίνεται, "*wonderful, too, of its kind, appeared his equanimity, amid the changes (that took place from time to time) in the government, he being neither elated (on the one hand) by the honours bestowed upon him, and (on the other) conducting himself quietly and calmly, as regarded the reverses (which he encountered).*" The reference is here to party changes by which offices, &c. are lost or won. With ἔχοντος sup. *ἑαυτόν*.—καὶ ὁμοίως ἡγουμένου, &c. "*and thinking, that he ought equally (in either event) to render himself useful to his country, by discharging the duties of a citizen gratuitously and without prospect of recompense, not only as regarded pecuniary benefits, but also preferment in the state.*" The gen. *χρημάτων* and *δόξης* give a nearer definition of the idea contained in *προῖκα* and *ἀμισθὶ*.

14, 15. εἰς Ἀμφιάραον, "*relative to Amphiaraus.*" The celebrated Argive soothsayer, and one of the seven leaders of the Argive army against Thebes.—ὑπ' Αἰσχύλου. In his play entitled, "The Seven against Thebes."—ἐν τῷ θεάτρῳ, "*in the theatre (at Athens).*"

17—19. βαθεῖαν ἄλοκα, &c. "*reaping in mind the produce of the deep furrow.*" Amphiaraus, on the score of principle and feeling, is compared to a deeply ploughed, and, therefore, richly productive, field.—τὰ κεδνὰ βουλευμάτα, "*his pure resolves.*"—ἀπέβλεψαν, "*turned away from other objects.*"—ὡς ἐκείνῳ μάλιστα, &c. "*as if this virtuous character suited him most of all.*" The three lines quoted from Æschylus, in the text, are scanned as follows :

οὐ γὰρ | δοκεῖν || δίκαι' | ὅς, ἀλλ' || εἶναί | θέλει, ||
βαθεῖ | ἄν ἄλδ || καὶ διὰ | φρενὸς || καρποῦ | μίνος, ||
ἀφ' ἧς | τὰ κεδν || ἃ βλαστ || ἀντί || βούλει | μάτᾱ. ||

They are all Iambic trimeters acatalectic.

22—26. οὐ μόνον δὲ πρὸς εὐνοίαν, &c. "*most firm was he, moreover, in making opposition, not only to the dictates of friendship and favour, but also to those of resentment and hatred, in behalf of what was just,*" i. e.

πρὸς ἔχθραν ἰσχυρότατος ἢν ὑπὲρ τῶν δικαίων ἀντιβῆναι. Λέγεται γοῦν ποτε διώκων ἔχθρὸν ἐν δικαστηρίῳ, μετὰ τὴν κατηγορίαν οὐ 25 βουλομένων ἀκούειν τοῦ κινδυνεύοντος τῶν δικαστῶν, ἀλλὰ τὴν ψῆφον εὐθὺς αἰτούντων ἐπ' αὐτὸν, ἀναπηδήσας τῷ κρινομένῳ συνεκτεύειν, ὅπως ἀκουσθεῖη καὶ τύχοι τῶν νομίμων.

Πάλιν δὲ κρίνων ἰδιώταις δυσί, τοῦ ἐτέρου λέγοντος, ὡς πολλὰ τυγχάνει τὸν Ἀριστείδην ὁ ἀντίδικος λελυπηκῶς, λέγ', ὦ ἴαθι, 30 ἔφη, μᾶλλον εἴ τε σὲ κακὸν πεποίηκε· σοὶ γὰρ οὐκ ἑμαυτῷ δικάζω.

Πασῶν δὲ τῶν περὶ αὐτὸν ἀρετῶν ἡ δικαιοσύνη μάλιστα τοῖς πολλοῖς αἰσθησιν παρῆχε, διὰ τὸ τὴν χρεῖαν ἐνδελεχესτάτην αὐτῆς καὶ κοινοτάτην ὑπάρχειν. Ὅθεν, ἀνὴρ πένης καὶ δημοτικὸς, ἐκτῆσατο τὴν βασιλικωτάτην καὶ θειοτάτην προσηγορίαν τὸν 35 Δίκαιον. Ὁ τῶν βασιλέων καὶ τυράννων οὐδεὶς ἐζήλωσεν, ἀλλὰ Πολιορκηταί, καὶ Κεραυνοί, καὶ Νικάτορες, ἔνιοι δ' Ἀετοὶ καὶ Ἰέρακες ἔχαιρον προσαγορευόμενοι, τὴν ἀπὸ τῆς βίας καὶ τῆς

in the cause of justice, Aristides forgot alike friend and foe, favour and injury.—μετὰ τὴν κατηγορίαν, &c. “*the judges not feeling inclined, after the charge (had been set forth by Aristides), to listen to the accused.*” Lit. “to the one who was in danger.”—ἀλλὰ τὴν ψῆφον, &c. “*but straightway asking for the ballot against him.*” At first, black and white pebbles (ψῆφοι) were given to the judges, with which to express their opinion; afterwards pellets of brass were employed, and finally black and white beans. Still, however, the term ψῆφος was retained in its general meaning of a ballot, even when beans were used as such.—ἀναπηδήσας τῷ κρινομένῳ, &c. “*to have leaped up, and, together with the person who was getting tried, to have entreated them that the latter might be heard, and might enjoy the privileges of the laws.*” Lit. “might meet with,” i. e. at their hands.

28—35. κρίνων, “*when dispensing justice.*”—πολλὰ τυγχάνει, &c. “*happens to have done many injuries to Aristides.*” To some verbs, which merely express subordinate definitions of an action, the Greeks add the participle of the verb which expresses the principal action.—πασῶν δὲ τῶν περὶ αὐτὸν, &c. “*of all the virtues of his character, however, his justice especially afforded a (clear) perception (of itself) to the people at large, on account of its exercise being most constant, and most common in its effects unto all,*” i. e. on account of the advantages which the people at large derive from its constant and unlimited exercise.—ἀνὴρ πίνης καὶ δημοτικὸς, “*although a poor man and a plain republican.*”—τὸν Δίκαιον, “*namely, the Just.*” Put in apposition with προσηγορίαν.—ὁ τῶν βασιλέων, &c. “*what no one of the kings and tyrants (mentioned in history) was emulous of obtaining; on the contrary, they took delight in being sur-named,*” &c.—ὁ, at the beginning of this sentence, is equivalent to the Latin *id quod*, and refers to the clause that precedes.—Πολιορκηταί καὶ κεραυνοί, &c. The allusion here is to the surnames of various ancient

δυνάμειως, ὡς ἔοικε, μᾶλλον ἢ τὴν ἀπὸ τῆς ἀρετῆς δόξαν ἀγαπῶντες.

Τῷ δ' οὖν Ἀριστείδῃ συνέβη τὸ πρῶτον ἀγαπωμένῳ διὰ τὴν 40 ἱπτανυμίαν, ὕστερον φθοισθῆναι. Ὁ γὰρ δῆμος ἐπὶ τῇ νίκῃ μέγα φρονῶν, ἤχθετο τοῖς ὄνομαι καὶ δόξαν ὑπὲρ τοὺς πολλοὺς ἔχουσιν. Καὶ συνελθόντες εἰς ἄστὺ πανταχόθεν, ἐξοστρακίζουσι τὸν Ἀριστείδην, ὄνομα τῷ φθόνῳ τῆς δόξης φόβον τυραννίδος δέμενοι. Μοχθηρίας γὰρ οὐκ ἦν ζημία ὁ ἐξοστρακισμὸς, ἀλλ' ἐκαλεῖτο μὲν, 45 δι' εὐπρέπειαν, ὄγκου καὶ δυνάμειως βαρυτέρας ταπεινώσεις καὶ κόλασις.

Γραφομένων οὖν τότε τῶν ὀστράκων, λέγεται τινα τῶν ἀγγραμμάτων καὶ παντελῶς ἀγροίκων, ἀναδόντα τῷ Ἀριστείδῃ τὸ ὄστρακον, ὡς ἐνὶ τῶν τυχόντων, παρκαλεῖν, ὅπως Ἀριστείδην ἐγγράψῃ. 50 Τοῦ δὲ θαυμάσαντος καὶ πυθομένου, μή τι κακὸν αὐτῷ Ἀριστείδης πεποίηκεν, οὐδὲν, εἶπεν, οὐδὲ γινώσκω τὸν ἄνθρωπον, ἀλλ' ἐνοχλοῦμαι πανταχοῦ τὸν Δίκαιον ἀκούων. Ταῦτ' ἀκούσαντα τὸν Ἀρισ-

monarchs: *Demetrius Potiorcētes*, son of Antigonus, *Ptolemy Ceraunus*, king of Macedonia; *Seleucus Nicātor*, king of Syria; *Pyrrhus*, the *Eagle*, king of Epirus; and *Antiochus Hiērax*, brother of *Seleucus Callinicus*.

41—48. τὴν ἱπτανυμίαν, "his surname," i. e. the Just.—τῇ νίκῃ, "their victory," i. e. the successful issue of the war with the Persians.—ἤχθετο, "took umbrage at."—ὄνομα τῷ φθόνῳ, &c. "having given 'a fear of tyranny' as a name to their envy of his glory," i. e. having assigned, as a pretext for their conduct towards him, the dread of his becoming too powerful, and crushing their liberties.—δι' εὐπρέπειαν, "for the sake of a becoming name." Lit. "for the sake of what was becoming."—ὄγκου καὶ δυνάμειως, &c. "an humbling and restricting of pride and power too burdensome (for the state to endure)."—γραφόμενον οὐ τότε, &c. "while the shells were therefore getting inscribed on that occasion," i. e. the occasion of the banishment of Aristides. The voters wrote on shells the name of the person they wished to have banished, and six thousand votes accomplished the object. The banishment imposed by this singular process was, however, only for ten years.

49—51. καὶ παντελῶς ἀγροίκων, "and altogether boorish class."—ὡς ἐνὶ τῶν τυχόντων, "as if to one of the ordinary kind of persons." He did not know Aristides, but took him for an ordinary person, and one of the common class of citizens.—ὅπως Ἀριστείδην ἐγγράψῃ, "that he will write upon it (the name) Aristides."—μή, "whether." Equivalent here, as often elsewhere, to the Latin *num.*—αὐτῷ. The more common form of expression would be αὐτὸν, giving ποίειω a double accusative. Later writers, however, sometimes allow themselves, in a case like the present, the dative of the person, as marking the more distant object.

τείδην ἀποκρίνασθαι μὲν οὐδὲν, ἐγγράψαι δὲ τὸντομα τῷ ὁστράκῳ
 55 καὶ ἀποδοῦναι. Τῆς δὲ πόλεως ἀπαλλαττόμενος ἦδη, τὰς χεῖρας
 ἀνατείνας εἰς τὸν οὐρανὸν, ἠΰξαστο, μηδένα καιρὸν Ἀθηναίους κατα-
 λαβεῖν, ὃς ἀναγκάσει τὸν δῆμον Ἀριστείδου μνησθῆναι.

Οἱ Ἕλληνες ἐτέλουν μὲν τινα, καὶ Λακεδαιμονίων ἡγουμένων,
 ἀποφορὰν εἰς τὸν πόλεμον, ταχθῆναι δὲ βουλόμενοι κατὰ πόλιν
 60 ἐκάστοις τὸ μέτριον, ᾤκησαντο παρὰ τῶν Ἀθηναίων Ἀριστείδην,
 καὶ προσέταξαν αὐτῷ, χώραν τε καὶ προσόδους ἐπισκεψάμενον,
 ὀρίσαι τὸ κατ' ἀξίαν ἐκάστῳ καὶ δύναμιν. Ὁ δὲ τηλικαύτης
 ἐξουσίας κύριος γενόμενος, καὶ τρόπον τινὰ τῆς Ἑλλάδος ἐπ'
 αὐτῷ μόνῳ τὰ πρᾶγματα πάντα θεμένης, πένης μὲν ἐξῆλθεν,
 65 ἐπανῆλθε δὲ πενέστερος, οὐ μόνον καθαρώς καὶ δικαίως, ἀλλὰ καὶ
 προσφιλῶς πᾶσι καὶ ἀρεμοδίως τὴν ἐπιγραφὴν τῶν χρημάτων ποι-
 ησάμενος. Ὡς γὰρ οἱ παλαιοὶ τὸν ἐπὶ Κρόνου βίον, οὕτως οἱ
 σύμμαχοι τῶν Ἀθηναίων τὸν ἐπ' Ἀριστείδου φόρον, εὐποτμίαν
 τινὰ τῆς Ἑλλάδος ὀνομάζοντες, ὕμνουν, καὶ μαλιστα μετ' οὗ
 70 πολὺν χρόνον διπλασιασθέντος, εἴτ' αὖθις τριπλασιασθέντος.

Ἀριστείδης εἰς τὸ ἄρχειν ἀνθρώπων τοσούτων καταστήσας τὴν

53—56. ταῦτ' ἀκούσαντα. Sup. λέγεται ("it is said") at the beginning of this sentence.—μηδένα καιρὸν, &c. "for no occasion to befall the Athenians," i. e. no crisis to come upon them.

58—61. ἐτίλουν, "were accustomed to pay."—καὶ Λακεδαιμονίων ἡγουμένων, "even while the Lacedæmonians had the lead," i. e. stood at the head of the Grecian confederacy, or, in other words, held the Hegemony.—ταχθῆναι δὲ βουλόμενοι, &c. "wishing, however, their proportion to be fixed for each, city by city." More lit. "to be assigned unto each."—χώραν τε καὶ προσόδους, &c. "having inspected both situation and revenues, to determine the quota to be paid by each community, according to its rank and resources." More lit. "to determine for each what was according to rank and ability."

63—70. τρόπον τινὰ, "after a manner," i. e. in some respect.—ἐπ' αὐτῷ μόνῳ, "in his hands alone," i. e. under his sole direction.—πένης μὲν ἐξῆλθεν, &c. "went forth a poor man, but returned still poorer," i. e. went forth from Athens, to enter upon these his public duties.—τὴν ἐπιγραφὴν τῶν χρημάτων ποιησάμενος, "having made the (requisite) valuation of property."—τὸν ἐπὶ Κρόνου βίον, "the mode of life led in the days of Saturn," i. e. in the golden age.—τὸν ἐπ' Ἀριστείδου φόρον, "the tax paid in the time of Aristides," i. e. by virtue of his arrangements.—εὐποτμίαν τινὰ τῆς Ἑλλάδος, &c. "calling it a kind of good fortune on the part of Greece; and especially since after no long time it was doubled, and then again trebled," i. e. by another power at the head of the confederacy, namely, Athens. With διπλασιασθέντος; sup. φόρου.

ἑαυτοῦ πατρίδα, αὐτὸς ἐνέμεινε τῇ πενίᾳ, καὶ τὴν ἀπὸ τοῦ πένης εἶναι δόξαν οὐδὲν ἦττον ἀγαπῶν τῆς ἀπὸ τῶν τροπαίων διετέλεσε. Δῆλον δ' ἐκεῖθεν. Καλλίας ὁ δαδούχος ἦν αὐτῷ γένει προσήκων τοῦτον οἱ ἐχθροὶ θανάτου διώκοντες, ἐπεὶ περὶ ὧν ἐγράψαντο με- 75 τρώως κατηγορήσαν, εἰπόν τινα λόγον ἔξωθεν τοιοῦτον πρὸς τοὺς δικαστάς· Ἀριστείδην, ἔφησαν, ἴστε, τὸν Λυσιμάχου, θαυμαζόμενον ἐν τοῖς Ἑλλήσι· τούτῳ πῶς οἴεσθε τὰ κατ' οἶκον ἔχειν, ὄρῶντες αὐτὸν ἐν τριβῶνι τοιοῦτῳ προερχόμενον εἰς τὸ δημόσιον; ἄρ' οὐκ εἰκὸς ἐστὶ, τὸν ῥιγοῦντα φανερώς, καὶ πεινῇν οἴκοι, καὶ τῶν ἄλλων 80 ἐπιτηδείων σπανίζειν; τοῦτον μέντοι Καλλίας, ἀνεψιὸν αὐτῷ ὄντα, πλουσιώτατος ὢν Ἀθηναίων, περιορᾷ μετὰ τέκνων καὶ γυναικὸς ἐνδεόμενον, πολλὰ κεχρημένος τῷ ἀνδρὶ, καὶ πολλάκις αὐτοῦ τῆς παρ' ὑμῖν δυνάμεως ἀπολελαυκώς. Ὁ δὲ Καλλίας, ὄρῶν ἐπὶ τούτῳ μάλιστα θορυβοῦντας τοὺς δικαστάς καὶ χαλεπῶς πρὸς 85

71—74. Ἀριστείδης εἰς τὸ ἄρχειν, &c. "*Aristides having placed his country on a firm basis, for the ruling over so many communities, remained himself in his (original) poverty.*" It was principally through the influence of Aristides that Athens obtained the Hegemony, or head of the confederacy.—τὴν ἀπὸ τοῦ πένης εἶναι δόξαν, "*the glory arising from his being a poor man.*"—τῆς ἀπὸ τῶν τροπαίων, "*than that resulting from his trophies,*" i. e. the victories he had won.—δῆλον δ' ἐκεῖθεν, "*now this is manifest from the following circumstance.*"

74—78. ὁ δαδούχος, "*the torch-bearer.*" One of the highest sacerdotal dignitaries at the mysteries of Eleusis.—ἐπεὶ περὶ ὧν ἐγράψαντο, &c. "*when they had accused him, with no great force, respecting the things about which they had brought their charge, went on to mention to the judges a circumstance unconnected with the indictment, of the following nature.*" The expression περὶ ὧν ἐγράψαντο is for περὶ τῶν ἃ ἐγράψαντο.—τούτῳ πῶς οἴεσθε, &c. "*how do you suppose his affairs stand for this man at home, when you see him,*" &c. i. e. how do you think he must live in private, when you see the poverty-stricken garb in which he appears in public. The full expression for τὰ κατ' οἶκον ἔχειν is τὰ πράγματα κατ' οἶκον ἔχειν ἑαυτά.

80—83. τὸν ῥιγοῦντα φανεῶς, &c. "*that he, who shivers from cold in public, suffers also from hunger at home.*" The expression τὸν ῥιγοῦντα φανεῶς refers to the circumstance of Aristides' poverty-stricken appearance, and is equivalent, in fact, to τὸν οὕτω φαῦλον τριβῶνιν ἀμπεχόμενον, "*that he who wears so wretched an old cloak.*"—τούτῳ, ἀνεψιὸν αὐτῷ ὄντα, περιορᾷ ἐνδεόμενον, "*allows this man, who is his own cousin, to feel the pressure of want.*" Lit. "*neglects (or overlooks) this man . . . being in want.*"—πολλὰ κεχρημένος τῷ ἀνδρὶ, &c. "*although he has, in many things, availed himself of the services of the man, and has often derived advantage from his influence with you.*"

84—90. ἐπὶ τούτῳ μάλιστα, "*at this most of all.*"—καὶ χαλεπῶς πρὸς

αὐτὸν ἔχοντας, ἐκάλει τὸν Ἀριστείδην, ἀξιῶν μαρτυρῆσαι πρὸς τοὺς δικαστάς, ὅτι πολλάκις αὐτοῦ πολλά καὶ διδόντες καὶ δεομένου λαβεῖν, οὐκ ἠθέλησεν, ἀποκρινόμενος, ὡς μᾶλλον αὐτῷ διὰ τὴν πενίαν μέγα φρονεῖν ἢ Καλλία διὰ τὸν πλοῦτον προσήκει.

90 Ταῦτα τοῦ Ἀριστείδου τῷ Καλλίᾳ προσμαρτυρήσαντος, οὐδεὶς ἦν τῶν ἀκουόντων, ὃς οὐκ ἀπῆει πένης μᾶλλον, ὡς Ἀριστείδης, εἶναι βουλόμενος, ἢ πλουτεῖν, ὡς Καλλίας.

III. THEMISTOCLES.

Λέγεται ὁ Θεμιστοκλῆς, Νεοκλέους υἱός, οὕτω παράφορος πρὸς δόξαν εἶναι, καὶ πράξαι μεγάλων ὑπὸ φιλοτιμίας ἐραστής, ὥστε νέος ὢν ἔτι, τῆς ἐν Μαραθῶνι μάχης πρὸς τοὺς βαρβάρους γενομένης, καὶ τῆς Μιλτιάδου στρατηγίας διαβοηθείσης, σύννους
 5 ὀρεῖσθαι τὰ πολλὰ πρὸς ἑαυτῷ, καὶ τὰς νύκτας ἀγρυπνεῖν, καὶ τοὺς πόντους παραιτεῖσθαι τοὺς συνήθεις, καὶ λέγειν πρὸς τοὺς ἐρωτῶντας καὶ θαυμάζοντας τὴν περὶ τὸν βίον μεταβολὴν, ὡς καθέυνδεν αὐτὸν οὐκ ἐφῆ τὸ τοῦ Μιλτιάδου τρόπαιον. Οἱ μὲν γὰρ ἄλλοι πέρας ὦντο τοῦ πολέμου τὴν ἐν Μαραθῶνι τῶν βαρβάρων ἦτταν
 10 εἶναι, Θεμιστοκλῆς δὲ ἀρχὴν μειζόνων ἀγώνων, ἐφ' οὗς ἑαυτὸν ὑπὲρ τῆς ὅλης Ἑλλάδος ἤλειφεν αἰεὶ, καὶ τὴν πόλιν ἤσκει, πρόβωθεν ἥδη προσδοκῶν τὸ μέλλον.

Καὶ πρῶτον μὲν τὴν Λαυριωτικὴν πύρσοδον ἀπὸ τῶν ἀργυρείων

αὐτὸν ἔχοντας, "and incensed at him." For a literal translation sup. *ἑαυτοὺς* after *ἔχοντας*.—ὅτι πολλάκις αὐτοῦ πολλά καὶ διδόντες, &c. "that although he (Callias) on many occasions, both offers to give and requests (Aristides) to receive many things, the latter was unwilling (to take), making answer, that it becomes him more to be proud of his poverty, than Callias of his wealth."—τῷ Καλλίᾳ, "in favour of Callias."

1—5. οὕτω παράφορος, "so powerfully borne away."—καὶ ἐραστής, "and so enamoured." Sup. οὕτω from the previous clause.—τοὺς βαρβάρους, referring to the Persians.—σύnnους ὀρεῖσθαι, &c. We have here the nom. with the infin. on account of the nom. νέος preceding with ὥστε. The whole clause, therefore, may be rendered as follows: "that, while still quite young, . . . he was seen to be of thoughtful mood, keeping for the most part by himself, and took no rest of nights," &c.

10—15. Θεμιστοκλῆς δὲ ἀρχὴν, &c. "Themistocles, however, (regarded it) as a beginning merely of greater conflicts."—ἑαυτὸν ἤλειφεν, "he kept preparing himself." Lit. "he kept anointing himself." A metaphor borrowed from gymnastic exercises, the athletes always anointing their bodies before engaging in the contest.—καὶ πρῶτον μὲν τὴν Λαυριωτικὴν,

μετάλλων ἔθος ἐχόντων Ἀθηναίων διανέμεσθαι, μόνος εἶπεν ἐτόλ-
 μησε παρελθὼν εἰς τὸν δῆμον, ὡς χρῆ, τὴν διανομὴν ἐάσαντας, ἐκ 15
 τῶν χρημάτων τούτων κατασκευάσασθαι τριήρεις ἐπὶ τὸν πρὸς
 Αἰγινήτας πόλεμον. Ἡκμαζε γὰρ οὗτος ἐν τῇ Ἑλλάδι μάλιστα,
 καὶ κατεῖχον οἱ Αἰγινῆται πλήθει νεῶν τὴν θάλασσαν. Ἡ καὶ
 ῥᾶον Θεμιστοκλῆς συνέπεισεν, οὐ Δαρεῖον, οὐδὲ Πέρσας (μακρὰν
 γὰρ ἦσαν οὗτοι, καὶ δέος οὐ πάνυ βέβαιον ὡς ἀφιζόμενοι παρεῖχον) 20
 ἐπισείων, ἀλλὰ τῇ πρὸς Αἰγινήτας ὀργῇ καὶ φιλονεικίᾳ τῶν
 πολιτῶν ἀποχρησάμενος εὐκαίρως ἐπὶ τὴν παρασκευὴν. Ἐκατὸν
 γὰρ ἀπὸ τῶν χρημάτων ἐκείνων ἐποίηθῃσαν τριήρεις, αἱ καὶ πρὸς
 Πέρσας ἐναυμάχησαν. Ἐκ δὲ τούτου κατὰ μικρὸν ὑπάγων καὶ
 καταβιβάζων τὴν πόλιν πρὸς τὴν θάλασσαν, ὡς τὰ περὶ μὲν 25
 οὐδὲ τοῖς ὁμόροις ἀξιομάχους ὄντας, τῇ δ' ἀπὸ τῶν νεῶν ἀλκῇ
 καὶ τοὺς βαρβάρους ἀμύνασθαι, καὶ τῆς Ἑλλάδος ἄρχειν δυνα-
 μένους, ἀντὶ μονίμων ὀπλιτῶν, ὥς φησι Πλάτων, ναυβάτας καὶ

&c. "and, in the first place, the Athenians having a custom of dis-
 tributing among themselves the Laurian revenues from their silver
 mines (in that quarter)," i. e. the revenues of their silver mines at
 Laurium. The mines of Laurium were in the neighbourhood of the
 promontory of Sunium.—τὴν διανομὴν ἐάσαντας, &c. "to give over this
 distribution (among themselves) and construct," &c. Observe the force
 of the aorists, implying that this ought to be done without delay.

17—22. Ἡκμαζε γὰρ οὗτος, &c. "for this war was prosecuted (at that
 time) with the greatest vigour (of any) in Greece."—Ἡ, "on which
 account." Sup. αἰτία. When not beginning a sentence, Ἡ becomes ἦ.
 —οὐ Δαρεῖον, &c. "not holding up before them (for the purpose of in-
 spiring terror) Darius or the Persians, for these were far away, and
 afforded no very sure grounds of alarm, as (only) intending to come,"
 i. e. and did not as yet excite much real alarm, while they only intended
 to come, but were not actually present. The literal meaning of ἐπισείω
 is to brandish some terror-inspiring object before one, as a Gorgon's
 head, a lash, &c.—ἀποχρησάμενος εὐκαίρως, "having dexterously availed
 himself."—ἐπὶ τὴν παρασκευὴν, "for the purposes of the intended equip-
 ment."

25—31. τὴν πόλιν, equivalent here to τοὺς πολίτας.—τὰ περὶ μὲν, "in
 their land forces."—ἀξιομάχους, "a match," as if πολίτας. not πόλιν, pre-
 ceded, the reference being more to the idea implied in πόλιν than to the
 grammatical form of the word.—τῇ δὲ ἀπὸ τῶν νεῶν ἀλκῇ, "but, with the
 strength resulting from their ships."—ἀντὶ μονίμων ὀπλιτῶν, "in place of
 firm land forces," i. e. soldiers fully armed and firmly enduring the
 onset of the foe. Plato complains of the change, and contrasts the firm
 character of land forces with the unstable movements of naval troops,
 who, leaving their vessels, make some rapid inroad, but, as soon as the

Θαλαττίους ἐποίησε· καὶ διαβολὴν καθ' αὐτοῦ παρέσχεν, ὥς ἄρα
 30 Θεμιστοκλῆς τὸ δόρυ καὶ τὴν ἀσπίδα τῶν πολιτῶν παρελόμενος,
 εἰς ὑπηρέσιον καὶ κώπην συνέστειλε τὸν τῶν Ἀθηναίων δῆμον.
 Ἐπραξε δὲ ταῦτα Μιλτιάδου κρατήσας ἀντιλέγοντος. Εἰ μὲν
 δὴ τὴν ἀκρίβειαν καὶ τὸ καθαρὸν τοῦ πολιτεύματος ἔβλαψεν, ἢ
 μὴ, ταῦτα πράξας, ἔστω φιλοσοφώτερου ἐπισκοπεῖν. Ὅτι δ' ἡ τότε
 35 σωτηρία τοῖς Ἕλλησιν ἐκ τῆς θαλάσσης ὑπῆρξε, καὶ τὴν Ἀθη-
 ναίων πόλιν λυθείσαν ἔστησαν αἱ τριήρεις ἐκεῖναι, τὰ τ' ἄλλα, καὶ
 Ξέρξης αὐτὸς ἐμαρτύρησε. Τῆς γὰρ πεζικῆς δυνάμεως ἀδραύσ-
 του διαμενούσης, ἔφυγε μετὰ τὴν τῶν νεῶν ἥτταν, ὥς οὐκ ὦν ἀξιό-
 μαχος. Καὶ Μαρδόνιον ἐμποδὼν εἶναι τοῖς Ἕλλησι τῆς διώξεως
 40 μᾶλλον, ἢ δουλωσόμενον αὐτοῦς, ὥς ἐμοὶ δοκεῖ, κατέλιπεν.

IV. THEMISTOCLES.

Incidents in the Second Persian War.

Θεμιστοκλῆς παραλαβὼν τὴν ἀρχὴν, εὐθὺς μὲν ἐπεχείρει τοὺς

foe appear, retreat to their ships. (*Plat. Leg.* 4, p. 706, B.—*Ast. ad loc.*)—ναυβάτας καὶ θαλαττίους ἐποίησε, “made them mariners and a sea-faring people.”—ὥς ἄρα Θεμιστοκλῆς τὸ δόρυ, “namely, that Themistocles, having taken away from his fellow-citizens the spear and the shield, had degraded the people of the Athenians to the rowing bench and the oar.” The sword and shield were the badges of freemen, and opposed to the implements of rowers, who were slaves. Hence the figurative allusion to the comparatively degrading character, as was thought, of naval services.—συνέστειλε, equivalent to ἐταπείνωσε.

33—40. τὴν ἀκρίβειαν καὶ τὸ καθαρὸν, &c. “the strictness and purity of popular government,” which allows no degrading task to be exacted from a citizen.—ἔστω φιλοσοφώτερου ἐπισκοπεῖν, “let it be for some one of a more philosophic spirit (than myself) to consider.” We have altered the old reading φιλοσοφώτερον. The present lection is more animated.—ἔτι δ' ἡ τότε σωτηρία, &c. “but that their preservation, in that crisis, resulted to the Greeks from the sea, and that those some galleys reestablished the city of the Athenians, after it had been laid low, both the other events of the war, and (the movements of) Xerxes himself clearly testified.” For πόλιν λυθείσαν ἔστησαν, Stephens cites, as a MS. reading, πόλιν αὐθις ἀνέστησαν. A very good lection: probably the true one.—τῆς γὰρ πεζικῆς δυνάμεως, &c. “for although his land force remained,” &c.—καὶ Μαρδόνιον ἐμποδὼν εἶναι, &c. “and he left Mardonius behind, as appears to me, to be a hindrance to the Greeks in their pursuit (of him, Xerxes), rather than with the view of actually enslaving them.”

1—6. ἐπιχείρει τοὺς πλείους ἐμβιβάζειν, &c. “kept striving to pre-

πολίτας ἐμβιβάζειν εἰς τὰς τριήρεις, καὶ τὴν πόλιν ἔπεισεν ἐκλι-
πόντας ὡς προσωτάτω τῆς Ἑλλάδος ἀπαντᾶν τῷ βαρβάρῳ κατὰ
θάλασσαν. Προσεχόντων δὲ τῶν Ἀθηναίων αὐτῷ, πέμπεται
μετὰ νεῶν ἐπ' Ἀρτεμίσιον τὰ στενὰ φυλάξων. Ἐνθα δὲ τῶν μὲν 5
Ἑλλήνων Εὐρυβιάδην καὶ Λακεδαιμοναίους ἡγεῖσθαι κελεύοντων,
τῶν δὲ Ἀθηναίων, ὅτι πληθεὶ τῶν νεῶν σύμπαντας ὁμοῦ τι τοὺς
ἄλλους ὑπερέβαλλον, οὐκ ἀξιούντων ἑτέροις ἕπεσθαι, συνιδὼν τὸν
κίνδυνον ὁ Θεμιστοκλῆς, αὐτός τε τὴν ἀρχὴν Εὐρυβιάδῃ παρῆκε,
καὶ κατεπράυνε τοὺς Ἀθηναίους, ὑπισχνόμενος, ἂν ἄνδρες ἀγαθοὶ 10
γείωνται πρὸς τὸν πόλεμον, ἐκόντας αὐτοῖς παρέξειν εἰς τὰ λοιπὰ
πειθαμένους τοὺς Ἕλληνας. Δι' ὅπερ δοκεῖ τῆς σωτηρίας αἰτι-
ώτατος γενέσθαι τῇ Ἑλλάδι, καὶ μάλιστα τοὺς Ἀθηναίους
προαγαγεῖν εἰς δόξαν, ὡς ἀνδρείᾳ μὲν τῶν πολεμίων, εὐγνωμοσύνῃ
δὲ τῶν συμμάχων περιγενομένους.

15

Αἱ δὲ γενόμεναι τότε πρὸς τὰς τῶν βαρβάρων ναῦς περὶ τὰ
στενὰ μάχαι κρίσι' μὲν εἰς τα ἔλα μεγάλην οὐκ ἐποίησαν, τῇ δὲ

vail upon his fellow-citizens to embark," &c. More lit. "kept endeavouring to make his fellow-citizens go on board of," &c. Observe the continued action denoted by the imperf. ἐπιχειρεῖ.—καὶ τὴν πόλιν ἔπεισεν, &c. "and (at last) persuaded them to abandon their city, and meet the barbarian by sea, as far as possible from Greece."—προσεχόντων δὲ τῶν Ἀθηναίων αὐτῷ, "the Athenians thereupon attending unto him," i. e. listening to, and acquiescing in, his proposal. Sup. τὸν νῦν after προσεχόντων.—Ἀρτεμίσιον, a promontory on the northern coast of Eubœa, between the Sinus Maliacus and Sinus Pelasgicus.—τὰ στενὰ φυλάξων, "to guard the straits in that quarter."—τῶν μὲν Ἑλλήνων, &c. "the other Greeks bidding Eurybiades and the Lacedæmonians take the lead." With Ἑλλήνων sup. ἄλλων.

7—15. ὁμοῦ τι, "nearly."—Equivalent to σχιδόν.—οὐκ ἀξιούντων, "not thinking it right," i. e. worthy of themselves as a people.—παρῆκε, "yielded up."—καὶ κατεπράυνε τοὺς Ἀθηναίους, &c. "and strove to soften down the Athenians, by promising them, that, if they prove brave men as regards the (approaching) war, he will make the (rest of the) Greeks, for the time to come, willingly obedient unto them," i. e. he will ensure them, for the time to come, the supremacy of Greece.—τῇ; σωτηρίας αἰτιώτατος τῇ Ἑλλάδι, "the chief cause of its safety unto Greece."—εὐγνωμοσύνη, "in noble-mindedness," i. e. in a noble surrender of their rights for the good of their country.—περιγενομένους, "having proved superior to."

16—23. αἱ δὲ γενόμεναι τότε, &c. "the battles, it is true, that took place on that occasion, against the vessels of the barbarians, in the neighbourhood of the straits, afforded no sure means of judging with regard to the general result; still, however, by the experience (gained in them), they

πεῖρα μάλιστα τοὺς Ἕλληνας ὤνησαν, ὑπὸ τῶν ἔργων παρὰ τοὺς
 κινδύνους διδαχθέντας, ὥς οὔτε πλήθη νεῶν, οὔτε κόσμοι καὶ λαμ-
 20 πρότητες ἐπισήμων, οὔτε κραυγαὶ κομπῶδεις, ἢ βάρβαροι παιᾶνες
 ἔχουσι τι δεινὸν ἀνδράσιν ἐπισταμένοις εἰς χεῖρας ἶναι, καὶ μάχε-
 σθαι τολμῶσιν ἀλλὰ δεῖ τῶν τοιούτων καταφρονούντας ἐπ' αὐτὰ
 τὰ σώματα φέρεσθαι, καὶ πρὸς ἐκεῖνα διαγωνίζεσθαι συμπλα-
 κέντας. "Ο δὴ καὶ Πίνδαρος οὐ κακῶς ἔοικε συνιδὼν ἐπὶ τῆς
 25 ἐπ' Ἀρτεμισίῳ μάχης εἰπεῖν, ὅθι παῖδες Ἀθηναίων ἐβάλοντο
 φαεινὰν κρηπίδα ἐλευθερίας. Ἀρχὴ γὰρ ὄντως τοῦ νικᾶν τὸ
 θάρρειν.

Ξέρξου δὲ διὰ τῆς Δωρίδος ἄνωθεν ἐμβαλόντος εἰς τὴν Φωκίδα,
 καὶ τὰ τῶν Φωκέων ἄσθη πυρπολοῦντος, οὐ προσήμουν οἱ Ἕλλη-
 30 νες, καίπερ τῶν Ἀθηναίων δεομένων εἰς τὴν Βοιωτίαν ἀπαντῆσαι
 πρὸ τῆς Ἀττικῆς, ὥσπερ αὐτοὶ κατὰ θάλασσαν ἐπ' Ἀρτεμισίῳ
 ἐβοήθησαν. Μηδενὸς δ' ὑπακούοντος αὐτοῖς, ἀλλὰ τῆς Πελο-
 ποννήσου περιεχομένων, καὶ πᾶσαν ἐντὸς Ἰσθμοῦ τὴν δύναμιν ὠρμη-

very greatly benefited the Greeks, (now) taught by their own exertions, in the very midst of danger itself, that neither numbers of ships nor ornamental and splendid appendages to the prow," &c. Lit. "ornaments and splendours of prow-appendages." The ἐπίσημα were not ensigns or streamers, as some erroneously suppose, but figures and other ornaments either attached to, or painted on, the sides of the vessels towards the prow.—ἐπ' αὐτὰ τὰ σώματα φέρεσθαι, &c. "to rush against the very bodies of the foe, and, having grappled with, to contend strenuously against, them." Observe the middle voice in φέρεσθαι, lit. "to bear themselves."

24—27. ὁ δὴ καὶ Πίνδαρος, &c. "Pindar, also, having perceived this, appears to have expressed himself not badly, in relation to the battle at Artemisium, 'where' (to quote his own words) 'the sons of the Athenians laid the bright foundation of their freedom.'" The relative ὁ, beginning the clause, is equivalent here to τοῦτο.—οὐ κακῶς, stronger than the simple εὖ would have been.—ὅθι, poetic form for οὗ.—παῖδες Ἀθηναίων, equivalent to Ἀθήναια, but intending to indicate here, that the sons who fought the battle proved themselves worthy of the fame of their fathers.—ἐβάλοντο. Observe the force of the middle, expressed in our version by the pronoun "their." Lit. "laid for themselves."—φαεινάν. Doric for φαεινὴν.—τὸ θάρρειν, "confidence," i. e. intrepid courage.

30—38. καίπερ τῶν Ἀθηναίων, &c. "although the Athenians entreated them to march into Boeotia, and meet the foe there in front of Attica." Observe the peculiar construction εἰς τὴν Βοιωτίαν ἀπαντῆσαι, where two verbs are required in translating.—ἀλλὰ τῆς Πελοποννήσου περιεχόμενον, &c. "but (all) having their thoughts engrossed with the Peloponnesus, and being desirous of collecting," &c. Lit. "but having themselves

μένων συνάγειν, καὶ διατειχιζόντων τὸν Ἰσθμὸν εἰς θάλασσαν ἐκ θαλάσσης, ἅμα μὲν ὀργή τῆς προδοσίας εἶχε τοὺς Ἀθηναίους, 35 ἅμα δὲ δυσθυμία καὶ κατῆφεια μεμονωμένους. Μάχεσθαι μὲν γὰρ οὐ διανοοῦντο μυριάσι στρατοῦ τοσαύταις· ὁ δ' ἦν μόνον ἀναγκαῖον ἐν τῷ παρόντι, τὴν πόλιν ἀφέντας ἐμφῶναι ταῖς ναυσίν, οἱ πολλοὶ χαλεπῶς ἤκουον, ὥς μήτε νίκης δεόμενοι, μήτε σωτηρίαν ἐπιστάμενοι, θεῶν τε ἱερὰ καὶ πατέρων ἧρία προΐεμένους. 40

Ἔνθα δὴ Θεμιστοκλῆς ἀπορῶν ταῖς ἀνθρωπίνους λογισμοῖς προσάγεσθαι τὸ πλῆθος, σημεῖα δαιμόνια καὶ χρησμούς ἐπῆγεν αὐτοῖς, καὶ κρατήσας τῇ γνώμῃ, ψήφισμα γράφει, τὴν μὲν πόλιν παρακαταθέσθαι τῇ Ἀθηνᾷ τῇ Ἀθηναίων μεθεούσῃ, τοὺς δ' ἐν ἡλικίᾳ πάντας ἐμβαίνειν εἰς τὰς τριήρεις, παῖδας δὲ καὶ 45 γυναῖκας καὶ ἀνδράποδα σώζειν ἕκαστον ὥς δυνατόν. Κυρωθέντος δὲ τοῦ ψηφίσματος, οἱ πλείστοι τῶν Ἀθηναίων ὑπεξέθεντο γονίας καὶ γυναῖκας εἰς Τροιζῆνα, φιλοτίμως πάνυ τῶν Τροιζη-

(i. e. their thoughts) round about the Peloponnesus."—καὶ δι' ατειχιζόντων, "and being engaged in drawing a wall across."—ἅμα μὲν ὀργή τῆς προδοσίας, &c. "both anger at this abandonment took possession of the Athenians, and also dejection and despondency at having been left alone (by all)." Lit. "and at the same time dejection and despondency (seized them), having been left alone."—μάχεσθαι οὐ διανοοῦντο, "they had no idea of fighting."—στρατοῦ, referring to the Persian force.—τὴν πόλιν ἀφέντας, &c. "namely, to abandon their city, and keep to their ships."

39—45. ὥς μήτε νίκης δεόμενοι, &c. "as neither wanting a (dearly-bought) victory on the one hand, nor, on the other, regarding that as preservation which compelled men to abandon both the temples of the gods and the tombs of their fathers." Sup. ἀνδρῶν with προΐεμένων. In a literal translation ἀνδρῶν is governed by σωτηρίαν, "nor, on the other hand, understanding (as such) a preservation of men, having abandoned (at the time) both the temples," &c.—ἔνθα δὴ Θεμιστοκλῆς, &c. "thereupon, then, Themistocles, completely at a loss how to bring the multitude over to his views by human means." The term λογισμοῖς is here equivalent to the Latin *rationibus*.—σημεῖα δαιμόνια καὶ χρησμούς, &c. "brought to bear upon them prodigies and oracles." Lit. "signs from on high." The verb ἐπῆγεν is figuratively applied here from the management of military engines.—καὶ κρατήσας τῇ γνώμῃ, "and having gained the day with his opinion," i. e. his opinion having been at length embraced by the people.—ψήφισμα γράφει, τὴν μὲν πόλιν, &c. "he proposes a decree, that they entrust their city into the hands of Minerva, the tutelary goddess of the Athenians." μεθεούσῃ is here equivalent, in fact, to ἀρχούσῃ. Coray suggests Ἀθηνῶν for Ἀθηναίων.—τοὺς δ' ἐν ἡλικίᾳ πάντας, "and that all who were of age," i. e. able to bear arms.

47—51. ὑπεξέθεντο γονίας καὶ γυναῖκας εἰς Τροιζῆνα, "conveyed their

νίων ὑποδεχομένων. Καὶ γὰρ τρέφειν ἐψηφίσαντο δημοσίᾳ. δύο
 50 ὀβολοὺς ἐκάστω διδόντες, καὶ τῆς ὀπώρας λαμβάνειν τοὺς
 παῖδας ἐξεῖναι πανταχόθεν, ἔτι δ' ὑπὲρ αὐτῶν διδασκάλοις τελεῖν
 μισθοὺς.

Ἐκπλεούσης δὲ τῆς πόλεως, τοῖς μὲν οἶκτον τὸ θάμα, τοῖς δὲ
 θαῦμα τῆς τέλμης παρεῖχε, γονέας μὲν ἄλλῃ προπεμπόντων,
 55 αὐτῶν δ' ἀκάμπτων πρὸς οἰμωγὰς καὶ δάκρυα γυναικῶν καὶ
 τέκνων περιβολὰς διαπερώντων εἰς τὴν νῆσον. Καίτοι πολλοὶ
 μὲν διὰ γῆρας ἀπολιμπανόμενοι τῶν πολιτῶν ἔλεον εἶχον. Ἦν
 δέ τις καὶ ἀπὸ τῶν ἡμέρων καὶ συντρόφων ζώων ἐπικλῶσα
 γλυκυθυμία, μετ' ὠρυγῆς καὶ πόθου συμπαραθεόντων ἐμβαίνουσι
 60 τοῖς ἑαυτῶν τροφεῦσιν. Ἐν οἷς ἱστορεῖται κύων Ξανθίππου, τοῦ
 Περικλέους πατρὸς, οὐκ ἀνασχόμενος τὴν ἀπ' αὐτοῦ μόνωσιν,
 ἐναλέσθαι τῇ Σαλασση, καὶ τῇ τριγῆρει παρανηχόμενος, ἐμπεσεῖν
 εἰς τὴν Σαλαμῖνα καὶ λειποθυμήσας ἀποθανεῖν εὐθύς. Οὗ καὶ
 τὸ δεικνύμενον ἄχρι νῦν καὶ καλούμενον Κυνὸς σῆμα τάφον εἶναι
 65 λέγουσι.

Ταῦτα δὴ μεγάλα τοῦ Θεμιστοκλέους. Εὐρυβιάδου τὴν μὲν
 ἡγεμονίαν τῶν νεῶν ἔχοντος διὰ τὸ τῆς Σπάρτης ἀξίωμα, *μαλα-*
parents and wives to Træzene as a place of security. Observe the
 idea of shelter as implied in ὑπὸ in composition, and also the force of the
 mid.—καὶ τῆς ὀπώρας λαμβάνειν, &c. Construe καὶ ἐξεῖναι τοὺς παῖδας λαμ-
 βάνειν τῆς ὀπώρας πανταχόθεν.

53—59. τοῖς μὲν οἶκτον, &c. The order is, τὸ θάμα παρεῖχε τοῖς μὲν
 οἶκτον, τοῖς δὲ θαῦμα τῆς τέλμης.—προπεμπόντων. Sup. τῶν πολιτῶν.—
 αὐτῶν δὲ ἀκάμπτων, “and they themselves, unmoved by the lamentations
 and tears of their wives, and the embraces of their children, crossing
 over to the island (of Salamis).”—τῶν πολιτῶν ἔλεον εἶχον, “excited the
 compassion of their fellow-citizens.”—ἦν δέ τις καὶ ἀπὸ τῶν ἡμέρων, &c.
 “there was also a touching kind of affection displayed on the part of the
 tame and domesticated animals.” The same as, ἦν δὲ γλυκυθυμία ἀπὸ
 τῶν ἡμέρων ἐπικλῶσα τὸν θυμόν.—πόθου, “every demonstration of
 regret.”—συμπαραθεόντων, “running along by the side of.”—ἐμβαίνουσι,
 “while preparing to embark.”

61—65. τὴν ἀπ' αὐτοῦ μόνωσιν, “the being abandoned by him.”—ἐμ-
 πεσεῖν εἰς τὴν Σαλαμῖνα, &c. “to have fallen, on reaching the shore of
 Salamis, and having fainted (through exhaustion), to have instantly
 died.”—οὗ καὶ τὸ δεικνύμενον, &c. The order is, οὗ τάφον λέγουσιν εἶναι τὸ
 δεικνύμενον ἄχρι νῦν καὶ καλούμενον Κυνὸς σῆμα.

66—71. ταῦτα δὴ μεγάλα τοῦ Θεμιστοκλέους, “now the following are
 distinguished actions on the part of Themistocles.” The particle δὲ here,
 like *jam* in Latin, is employed in continuation of a discourse, and serves

κοῦ δὲ περὶ τὸν κίνδυνον ὄντος, αἵρειν δὲ βουλομένου καὶ πλεῖν ἐπὶ τὸν Ἰσθμὸν, ὅπου καὶ τὸ πεζὸν ἤθροιστο τῶν Πελοποννησίων, ὁ Θεμιστοκλῆς ἀντέλεγεν· ὅτε καὶ τὰ μνημονεύμενα λεχθῆναι 70
 φασι. Τοῦ γὰρ Εὐρυβιάδου πρὸς αὐτὸν εἰπόντος· ὦ Θεμιστοκλῆς, ἐν τοῖς ἀγῶσι τοὺς προεξανισταμένους ῥαπίζουσι· Ναί, εἶπεν ὁ Θεμιστοκλῆς, ἀλλὰ τοὺς ἀπολειφθέντας οὐ στεφانوῦσιν.
 Ἐπαράμενου δὲ τὴν βακτηρίαν ὡς πατάζοντος, ὁ Θεμιστοκλῆς ἔφη· Πάταξον μὲν, ἄκουσον δέ. Θαυμάσαντος δὲ τὴν πραότητα 75
 τοῦ Εὐρυβιάδου, καὶ λέγειν κελεύσαντος, ὁ μὲν Θεμιστοκλῆς ἀνῆγεν αὐτὸν ἐπὶ τὸν λόγον. Εἰπόντος δὲ τινος, ὡς ἀνὴρ ἄπολις οὐκ ὀρθῶς διδάσκει τοὺς ἔχοντας ἐγκαταλιπεῖν καὶ προσέσθαι τὰς πατρίδας, ὁ Θεμιστοκλῆς ἐπιστρέψας τὸν λόγον, Ἡμεῖς τοι, εἶπεν, ὦ μοχθηρῆ, τὰς μὲν οἰκίας καὶ τὰ τεῖχη καταλελοίπαμεν, οὐκ 80
 ἀξιούντες, ἀψύχων ἕνεκα, δουλεύειν· πόλις δ' ἡμῖν ἐστὶ μεγίστη τῶν Ἑλληνίδων, διακόσiai τριήρεις, αἱ νῦν ὑμῖν παρεστᾶσι βοηθοὶ σώζεσθαι δι' αὐτῶν βουλομένοις. Εἰ δ' ἄπιτε δεύτερον ἡμᾶς

at the same time to excite attention.—μαλακοῦ δὲ περὶ, &c. “*but being timid as regarded the approaching danger.*”—αἵρειν, “*to weigh anchor.*” Sup. τὰς ἀγκύρας.—τὸ πεζόν. Sup. στράτευμα.—ὅτε καὶ τὰ μνημονεύμενα, &c. “*on which occasion they say that those memorable words were uttered by him.*”

72—75. τοὺς προεξανισταμένους ῥαπίζουσι, “*they chastise those who rise up (to start) before the time.*” The officers termed *agonothetæ* had the right of inflicting corporal punishment for any violation of the rules of the games.—τὴν βακτηρίαν. Compare note on page 88, line 70—74.—πάταξον μὲν, ἄκουσον δέ. Compare note on page 88, line 70—74.

77—85. ἀνῆγεν αὐτὸν ἐπὶ τὸν λόγον, “*gradually brought him over to his way of thinking.*” Observe the force of the imperf. in denoting continued and gradual action.—ὡς ἀνὴρ ἄπολις οὐκ ὀρθῶς διδάσκει, &c. “*that a man without a city does not rightly teach those who have one, to leave it and abandon their native country,*” i. e. has no right to advise others to leave their cities, &c. With τοὺς ἔχοντας supply πόλιν. Themistocles is called ἄπολις, because Athens had been deserted by its inhabitants, and was now in possession of the foe.—ἐπιστρέψας τὸν λόγον, “*having directed his remarks unto him.*”—καταλελοίπαμεν, perf. mid. of καταλείπω. The perf. shows the action to be past, but the effects to be still continuing.—ἀψύχων ἕνεκα, “*for the sake of mere inanimate objects.*”—πόλις δὲ ἡμῖν ἐστὶ μεγίστη, &c. “*and yet we still have a city, the greatest of the Grecian ones, these two hundred galleys, namely, which now stand as auxiliaries by your side, if you are willing to be saved by means of them.*”—εἰ δ' ἄπιτε δεύτερον, &c. “*if, however, ye shall depart, having a second time abandoned us.*” Observe the Attic usage in ἄπιτε, where the present has the force of the future. The allusion in δεύτερον προ-

προδόντες, αὐτίκα πεύσεταιί τις Ἑλλήνων, Ἀθηναίους καὶ πόλιν
85 ἔλευθέραν, καὶ χώραν οὐ χείρονα κεκτημένους, ἥς ἀπέβαλον.
Ταῦτα τοῦ Θεμιστοκλέους εἰπόντος, ἔννοια καὶ δέος ἔσχε τὸν
Εὐρυβιάδην τῶν Ἀθηναίων, μὴ σφᾶς ἀπολιπόντες οἴχωνται.

Λέγεται δ' ὑπὸ τινων, τὸν μὲν Θεμιστοκλέα περὶ τούτων ἀπὸ
τοῦ καταστρώματος ἄνωθεν τῆς νεῶς διαλέγεσθαι, γλαῦκα δ'
90 ὀφθῆναι διαπετομένην ἐπὶ τὰ δεξιὰ τῶν νεῶν, καὶ τοῖς καρχησίοις
ἐπικαθίζουσιν δι' ὃ δὴ καὶ μάλιστα προσέθεντο τῇ γνώμῃ, καὶ
παρεσκευάζοντο ναυμαχῆσόντες. Ἀλλ' ἐπεὶ τῶν πολεμίων ὁ
στόλος, τῇ Ἀττικῇ κατὰ τὸ Φαληρικὸν προσφερόμενος, τοὺς
πέριξ ἀπέκρυψεν αἰγιαλοὺς, αὐτὸς τε βασιλεὺς μετὰ τοῦ πεζοῦ
95 στρατοῦ καταβάς ἐπὶ τὴν θάλασσαν ἄθρους ὤφθη, τῶν δυνάμεων
ὁμοῦ γενομένων, ἐξερρύθησαν οἱ τοῦ Θεμιστοκλέους λόγοι τῶν
Ἑλλήνων, καὶ πάλιν ἐπάπταινον οἱ Πελοποννήσιοι πρὸς τὸν Ἰσθ-
μὸν, εἴ τις ἄλλο τι λόγοι χαλεπαίνοντες. Ἐδόκει δὲ τῆς νυκτὸς

δόντες is to the passage that begins on page 246, line 32, *μυθὸν δ' ὑπακού-
οντες*, &c.—*τις Ἑλλήνων*, "some one of the Greeks." More expressive
than *οἱ Ἕλληνες*.—*κεκτημένους*, "are in possession of."—*ἥς ἀπέβαλον*, by
attraction for *τῆς ἦν ἀπέβαλον*. Themistocles threatens, that the Athen-
ians will retire with their fleet, and found a new and more powerful
state in some other quarter of Greece.

86, 87. *έννοια καὶ δέος τῶν Ἀθηναίων*, "a suspicion and fear of the
Athenians." Equivalent to *έννοια καὶ δέος μὴ οἱ Ἀθηναῖοι*.—*μὴ σφᾶς ἀπολι-
πόντες*, &c. "lest they leave them on a sudden and depart." *σφᾶς* refers
to the other allies.

88—91. *τὸν μὲν Θεμιστοκλέα*, &c. "that Themistocles was discoursing
concerning these things, from the deck, in the upper part of the ship, and
that, at the same moment, an owl was seen winging its way on the right
of the ships, and alighting on the top of the mast."—*ἀπὸ τοῦ καταστρώ-
ματος*, &c. freely, "on the upper deck of the ship."—*ὀφθῆναι*. Observe
the instantaneous action denoted by the aorist.—*γλαῦκα*. The owl was
sacred to Minerva, the tutelary goddess of the Athenians. Hence the
peculiar significance of the omen.—*τὰ δεξιὰ*. Sup. *μῖση*.—*δι' ὃ δὴ καὶ
μάλιστα*, &c. "on which account, then, they even most of all acceded to
his opinion." Lit. "added themselves," &c.

93—4. *τῇ Ἀττικῇ κατὰ τὸ Φαληρικόν*, &c. "bearing down upon Attica
in the direction of the Phalerian promontory."—*ἄθρους ὤφθη*, "was seen
in full force."—*τῶν δυνάμεων ὁμοῦ γενομένων*, "his armaments having be-
come united," i. e. a communication having been established between his
land and naval forces.—*ἐξερρύθησαν οἱ τοῦ Θεμιστοκλέους λόγοι*, &c. "the
arguments of Themistocles quickly flowed away from (the minds of) the
Greeks, and the Peloponnesians began once more to look with an anxious
eye towards the isthmus, indignant that any one should recommend a
different course."—*εἴ τις ἄλλο*, &c. The particle *εἰ* is here equivalent to

ἀποχωρεῖν, καὶ παρηγγέλλετο πλοῦς τοῖς κυβερνήταις. "Ενθα δὴ βαρέως φέρων ὁ Θεμιστοκλῆς, εἰ τὴν ἀπὸ τοῦ τόπου καὶ τῶν στενῶν προέμενοι βοήθειαν οἱ Ἕλληνες διαλυθήσονται κατὰ πόλεις, ἐβουλεύετο καὶ συνετίθει τὴν περὶ τὸν Σίκιννον πραγματείαν. Ἦν δὲ τῷ γένει Πέρσης ὁ Σίκιννος, αἰχμάλωτος, εὖνους δὲ τῷ 5 Θεμιστοκλεῖ, καὶ τῶν τέκνων αὐτοῦ παιδαγωγός. "Ον ἐκπέμπει πρὸς τὸν Πέρσην κρύφα, κελεύσας λέγειν, ὅτι Θεμιστοκλῆς, ὁ τῶν Ἀθηναίων στρατηγός, αἰρούμενος τὰ βασιλέως, ἐξαγγέλλει πρῶτος αὐτῷ τοὺς Ἕλληνας ἀποδιδράσκοντας, καὶ διακελεύεται μὴ παρεῖναι φυγεῖν αὐτοῖς, ἀλλ' ἐν ᾧ ταρασσονται τῶν πεζῶν χωρὶς 10 ὄντες, ἐπιθέσθαι καὶ διαφθεῖραι τὴν ναυτικὴν δύναμιν. Ταῦτα δ' ὁ Ξέρξης ὡς ἀπ' εὐνοίας λελεγμένα δεξάμενος, ἦσθη, καὶ τέλος εὐθὺς ἐξέφερε πρὸς τοὺς ἡγεμόνας τῶν νεῶν, τὰς μὲν ἄλλας πληροῦν καθ' ἡσυχίαν, διακοσίαις δ' ἀναχθέντας ἥδη περιβαλέσθαι τὸν πόρον ἐν κύκλῳ πάντα, καὶ διαζῶσαι τὰς νήσους, ὅπως 15 ἐκφύγη μηδεὶς τῶν πολεμίων. Οὕτως οἱ Ἕλληνες ἐκινήθησαν ἀνάγκῃ πρὸς τὸν κίνδυνον.

ἔτι, as is frequently the case.—ιδέκει δὲ, "it was resolved, therefore." Lit. "it appeared good, therefore (to the Peloponnesians)."—πλοῦς, "a sailing away," i. e. an abandonment of their present station.—εἰ τὴν ἀπὸ τοῦ τόπου, &c. "that the Greeks, having abandoned the advantage resulting from their present situation and from the straits, shall be broken up by cities, devised and arranged the famous stratagem that was executed by Sicinnus."—τῶν στενῶν. The straits between Salamis and the mainland, where the battle was afterward fought.—διαλυθήσονται κατὰ πόλεις. Meaning, that, in case they retire to the isthmus, they will inevitably, on the approach of the foe, sail away to the defence of their respective cities.—τὴν περὶ τὸν Σίκιννον πραγματείαν. More lit. "the (well-known) stratagem relative to Sicinnus." Observe the force of the article, as indicating a well-known circumstance.

6—15. ὃν. Equivalent here to τοῦτον.—τὸν Πέρσην. Xerxes.—αἰρούμενος τὰ βασιλείας, "preferring the cause of the king." Lit. "choosing for himself," &c.—ἐξαγγέλλει πρῶτος αὐτῷ, &c. "is the first to announce to him that the Greeks are preparing to flee." Lit. "is the first to announce the Greeks unto him as intending to flee."—μὴ παρεῖναι φυγεῖν αὐτοῖς, "not to permit them to escape."—ἐν ᾧ, "while." Sup. χρόνον.—καὶ τέλος εὐθὺς ἐξέφερε, "and immediately issued an order."—διακοσίαις δ' ἀναχθέντας, &c. "but to weigh anchor at once with two hundred, and encompass all the strait round about, and to encircle the ships of the foe as with a girdle, in order that no one of their enemies may escape out of their hands." ἀναχθέντας is the passive in a middle sense.—τὸν πόρον. The strait between Salamis and the mainland of Attica.—διαζῶσαι, from διαζώνυμι.

" Ἀμα δ' ἡμέρα Ξέρξης μὲν ἄνω καθῆστο τὸν στόλον ἐποπτεύων καὶ τὴν παράταξιν, ὥς μὲν Φανόδημός φησιν, ὑπὲρ τὸ Ἡράκλειον, 20 ἢ βραχεῖ πόρῳ διείργεται τῆς Ἀττικῆς ἡ νῆσος, ὥς δ' Ἀκιστόδωρος, ἐν μεθορίῳ τῆς Μεγαρίδος, ὑπὲρ τῶν καλουμένων Κεράτων, χρυσοῦν δίφρον θέμενος, καὶ γραμματεῖς πολλοὺς παραστησάμενος, ἃν ἔργον ἦν ἀπογράφεσθαι κατὰ τὴν μάχην τὰ πραττόμενα.

25 Περὶ δὲ τοῦ πλήθους τῶν βαρβαρικῶν νεῶν Αἰσχύλος ὁ ποιητής, ἐν τραγῳδίᾳ Πέρσαις, λέγει ταῦτα:

Ξέρξης δὲ (καὶ γὰρ οἶδα) χιλιάς μὲν ἦν
 Νεῶν τὸ πλῆθος· αἱ δ' ὑπέρομποι τάχει
 Ἑκατὸν δις ἦσαν, ἐπτά θ'. ὧδ' ἔχει λόγος·

30 τῶν δ' Ἀττικῶν, ἑκατὸν ὀγδοήκοντα τὸ πλῆθος οὖσῶν, ἐκάστη τοὺς ἀπὸ τοῦ καταστρώματος μαχομένους ὀκτωκαίδεκα εἶχεν·

19—23. Φανόδημος. The author of a history of Attica, now lost.—ἦ, "where." Sup. χώρᾳ.—διείργεται τῆς Ἀττικῆς, "is separated from Attica."—Ἀκιστόδωρος. An unknown writer. Sup. φησίν.—Κεράτων, "the Horns." These were two mountains opposite Salamis, on the borders of Megara and Attica.—χρυσοῦν δίφρον θέμενος, "having caused a golden seat to be placed there for himself." Observe the force of the mid.—παραστησάμενος, "having stationed by his side." The force of the mid. is again apparent.

26—28. ἐν τραγῳδίᾳ Πέρσαις, "in his tragedy of 'the Persians.'" Lit. "in his tragedy, 'the Persians.'"—Ξέρξης δὲ, καὶ γὰρ οἶδα, &c. "unto Xerxes, on the other hand, and (my statement may be relied upon), for I know the fact, the number of ships was a thousand, while those distinguished for speed were two hundred and seven. This is the true computation." Lit. "thus the computation has itself." Sup. ἐαυτὸν after ἔχει. With this computation Herodotus (7, 89) agrees, who makes the whole Persian fleet consist of one thousand two hundred and seven galleys. (Compare *Diodorus Siculus*, 11, 3.)—καὶ γὰρ οἶδα. Observe the elliptical use of καὶ γὰρ in this clause, like the Latin *etenim*.—αἱ δ' ὑπέρομποι τάχει. Equivalent, in fact, to αἱ ταχυτῆτι ἔξοχοι οὔσαι.—These three lines are Iambic trimeters, and are scanned as follows :

Ξέρξης | δὲ καὶ || γὰρ οἶδ' | ἄ χι || λιὰς | μὲν ἦν ||
 νεῶν | τὸ πλῆθ' || ὅς· αἱ | δ' ὑπέρ || ὀμμοῖ | τάχει ||
 ἑκατὸν | δις ἦ || σάν, ἑπτ' | ἄ θ'· ὧδ' || ἔχει | λόγος· ||

28—36. τὸ πλῆθος, "in number." According to Herodotus (8, 82), the combined Grecian fleet consisted of three hundred and eighty ships. The Athenians, however, had (c. 61) two hundred vessels manned with their own citizens. According to Æschylus (*Pers.* 334), the whole Grecian fleet contained three hundred and ten ships.—ἀπὸ τοῦ καταστρώματος,

ὦν τοξόται τέσσαρες ἦσαν, οἱ λοιποὶ δ' ὀπλῖται. Δοκεῖ δ' οὐχ ἥττον εὔ τὸν καιρὸν ὁ Θεμιστοκλῆς, ἢ τὸν τόπον, συνιδῶν καὶ φυλάξας, μὴ πρότερον ἀντιπρώρους καταστήσαι ταῖς βαρβαρικαῖς τὰς τριήρεις, ἢ τὴν εἰωθυῖαν ὥραν παραγενέσθαι, τὴν τὸ πνεῦμα 35 λαμπρὸν ἐκ πελάγους ἀεὶ καὶ κύμα διὰ τῶν στενῶν κατάγουσαν ὃ τὰς μὲν Ἑλληνικὰς οὐκ ἐβλαπτε ναῦς, ἀλιτενεῖς οὖσας καὶ ταπεινότερας, τὰς δὲ βαρβαρικὰς, ταῖς τε πρύμναις ἀνεστῶσας καὶ τοῖς καταστρώμασιν ὑφορούφους καὶ βαρείας ἐπιφερομένας ἔσφαλλε προσπίπτον, καὶ παρεδίδου πλαγίας τοῖς Ἑλλησιν ὀξέως 40 προσφερομένοις, καὶ τῷ Θεμιστοκλεῖ προσέχουσιν, ὡς ὁρῶντι μάλιστα τὸ συμφέρον.

Τοῦ δὲ ἀγῶνος ἤδη πολὺ προβεβηκότος, φῶς μὲν ἐκλάμψαι μέγα λέγουσιν Ἐλευσινόθεν, ἤχον δὲ καὶ φωνὴν τὸ Θριάσιον κατέχειν πεδίων, ἄχρι τῆς θαλάσσης, ὡς ἀνθρώπων ὁμοῦ πολλῶν τὸν 45

"from the deck." Our term "deck" hardly conveys the meaning of *κατάστρωμα*. It was, in fact, an elevated platform from which the missiles of the soldiers could be directed with more effect against the foe. —δοκεῖ δ' οὐχ ἥττον εὔ τὸν καιρὸν, &c. "now Themistocles appears to have observed and watched the time, no less carefully than the place, of battle, and not to have stationed his galleys prow to prow with those of the barbarians, before the accustomed hour had come, which always brought in a fresh wind from the sea and a swell through the straits."—πνεῦμα λαμπρὸν. Modern travellers still speak of this wind as blowing at a regular period of each day. They describe the appearance of the sky, in the quarter whence the wind proceeds, as bright and glowing like a furnace. This may serve to illustrate the epithet *λαμπρὸν*.

37—41. ε. Equivalent here to *τεῦτο*.—ἀλιτενεῖς οὖσας καὶ ταπεινότερας, "as they were shallow and lower in the water than those of their opponents." With *ταπεινότερας* sup. *τῶν πολεμίων*.—τὰς δὲ βαρβαρικὰς, &c. "while, on the other hand, coming full against them, it caused the barbarian vessels to veer around, both projecting upward (as they did) with their sterns, and being high-roofed with their decks, and bearing down heavily, and gave their sides to the Greeks advancing fiercely against them, and attending (implicitly) to Themistocles, as to one who saw best what was advantageous for them."—καὶ παρεδίδου πλαγίας. Sup. *αὐτάς*. The wind and waves caused the Persian ships to veer round, and presented their sides to the attacks of the Grecian prows.—*προσέχουσιν*. Sup. *τὸν νοῦν*.

44—48. τὸ Θριάσιον κατέχειν πεδίων, "filled the Thriasian plain." Lit. "took possession of." The Thriasian plain was situate to the north-west of Athens, near Eleusis, and was remarkable for its fertility. The procession of the initiated crossed this field, when at the celebration of the mysteries they bore the image of Iacchus from Athens to Eleusis.—ὡς ἀνθρώπων ὁμοῦ πολλῶν, &c. "as if many persons together were leading

μυστικὸν ἔξαγαγόντων Ἰαχχον. Ἐκ δὲ τοῦ πλήθους τῶν φθεγ-
 γομένων, κατὰ μικρὸν, ἀπὸ γῆς ἀναφερόμενον νέφος ἔδοξεν αὐθις
 ὑπνοοστεῖν, καὶ κατασκήπτειν εἰς τὰς τριήρεις. Ἐτεροι δὲ φάσ-
 ματα καὶ εἰδῶλα καθορᾶν ἔδοξαν ἐνόπλων ἀνδρῶν, ἀπ' Αἰγίνης
 50 τὰς χεῖρας ἀνεχόντων πρὸ τῶν Ἑλληνικῶν τριηρῶν οὓς εἰκάζον
 Αἰακίδας εἶναι, παρακεκλημένους εὐχαῖς πρὸ τῆς μάχης ἐπὶ τὴν
 βοήθειαν. Πρῶτος μὲν οὖν λαμβάνει ναῦν Λυκομήδης, ἀνὴρ
 Ἀθηναῖος, τριηραρχῶν, ἧς τὰ παράσημα περικόψας ἀνέθηκεν
 Ἀπόλλωνι δαφνηφόρῳ. Οἱ δ' ἄλλοι, τοῖς βαρβάροις ἐξισούμενοι
 55 τὸ πλῆθος ἐν στενῷ, κατὰ μέρος προσφερομένους καὶ περιπίπτον-
 τας ἀλλήλοις ἐτρέψαντο, μέχρι δέϊλης ἀντισχόντας, ὥς εἴρηκε
 Σιμωνίδης, τὴν καλὴν ἐκείνην καὶ περιβόητον ἀράμενοι νίκην, ἧς
 οὗδ' Ἑλλησιν, οὔτε βαρβάροις ἐνάλιον ἔργον εἰργασται λαμπρό-
 τερον, ἀνδρεία μὲν καὶ προθυμία κοινῇ τῶν ναυμαχησάντων, γνῶμη
 60 δὲ καὶ δεινότητι Θεμιστοκλέους.

forth (in procession) the mystic Iacchus. This sacred procession formed part of the Eleusinian celebration. It took place on the sixth day, and the statue of Iacchus was conveyed from the Ceramicus at Athens to the temple of Ceres at Eleusis, with sacred hymns and cries of joy. The noises heard on the present occasion resembled these cries.—*Ἰαχχον.* Iacchus was the name given to the god Dionysius, or Bacchus, in the Attic mysteries.—*ἐκ δὲ τοῦ πλήθους τῶν φθειγγομένων, &c.* “and that, out of the throng of those who were uttering these, a cloud appeared, arising (at first) by degrees from the ground, to bend downward again and descend upon the galleys.”—*τῶν φθειγγομένων,* referring to the ἔχον and φωνὴν mentioned just before.—*ὑπνοοστέιν.* More lit. “to return.”

49—55. *καθορᾶν ἔδοξαν,* “thought they saw.”—*ἀπ' Αἰγίνης, &c.* “coming from Ægina, and stretching out their hands in front of the Grecian galleys.”—*Αἰακίδας, “the Æacidæ,”* i. e. Peleus and Telamon, sons of Æacus, and worshipped at Ægina. A vessel had been sent to Ægina by the Athenians, to implore the assistance of Æacus and his descendants. (*Herod.* 8, 64.)—*τοῖς βαρβάροις ἐξισούμενοι, &c.* “being made equal in number to the barbarians (by their position) in the strait,” i. e. within the contracted limits of the strait, where only a small number of vessels could be confronted against each other, the Grecian fleet became in a manner equal to the Persians.—*κατὰ μέρος προσφερομένους, &c.* “routed them, advancing (to the attack) in separate portions, and falling foul of one another, after having resisted until evening.” The Persians fought the Greeks till evening, bearing down in succession with parts of their fleet, as far as the narrow straits would permit, and in so doing frequently ran foul of each other. When evening came, however, the Greeks put them to the rout.

57—60. *ἀράμενοι, “having gained.”*—*ἧς οὗδ' Ἑλλησιν,* “than which no naval exploit of a more brilliant character has ever been performed

Πόλεων μὲν οὖν τὴν Αἰγινήτων ἀριστεῦσαί φησιν Ἡρόδοτος, Θεμιστοκλεῖ δὲ, καίπερ ἄκοντες ὑπὸ φθόνου, τὸ πρῶτον ἀπέδωσαν ἅπαντες. Ἐπεὶ γὰρ ἀναχωρήσαντες εἰς τὸν Ἴσθμὸν ἀπὸ τοῦ βαμοῦ τὴν ψῆφον ἔφερον οἱ στρατηγοί, πρῶτον μὲν ἕκαστος ἑαυτὸν ἀπέφαινε ἀρετῇ, δεύτερον δὲ μετ' ἑαυτὸν Θεμιστοκλέα. Λακε- 65 δαιμόνιοι δὲ εἰς τὴν Σπάρτην αὐτὸν καταγαγόντες, Εὐρυβιάδῃ μὲν ἀνδρείας, ἐκείνῳ δὲ σοφίας ἀριστεῖον ἔδωσαν, θαλλοῦ στέφανον· καὶ τῶν κατὰ τὴν πόλιν ἀρμάτων τὸ πρῶτον ἔδωκόν τε, καὶ τριακοσίους τῶν νέων πομποὺς ἄχρι τῶν ὄρων συνεξέπεμψαν. Λέγεται δ', Ὀλυμπίαν τῶν ἐφεξῆς ἀγομένων, καὶ παρελθόντος εἰς 70 τὸ στάδιον τοῦ Θεμιστοκλέους, ἀμελήσαντας τῶν ἀγωνιστῶν τοὺς παρόντας, ὅλην τὴν ἡμέραν ἐκεῖνον θεᾶσθαι, καὶ τοῖς ξένοις ἐπιδεικνύειν, ἅμα θαυμάζοντας καὶ κροτοῦντας· ὥστε καὶ αὐτὸν ἡσθέντα πρὸς τοὺς φίλους ὁμολογῆσαι τὸν καρπὸν ἀπέχειν τῶν ὑπὲρ τῆς Ἑλλάδος αὐτῷ πονηθέντων.

75

V. CIMON.

Κίμων ὁ Μιλτιάδου, οὔτε τόλμῃ Μιλτιάδου λειπόμενος, οὔτε

by either Greeks or barbarians."—γνώμῃ καὶ δυνάμει, "by the sagacity and talent."

61—70. ἀριστεῦσαι, "bore off the palm of valour," i. e. the Æginetæ signalized themselves most, as a community, in the fight.—τὸ πρῶτον, "the highest rank for individual bravery."—ἀπὸ τοῦ βαμοῦ τὴν ψῆφον ἔφερον, "bore away the billets from the altar of Neptune there." Each commander took two billets from the altar, and was to mark on them the names of the individuals who, in their opinion, deserved the first and second prizes of valour. The solemnity of taking the billets from the altar was intended to make them give their decision with impartiality, as if in the presence of the god.—ἑαυτὸν ἀπέφαινε, "declared himself." More lit. "showed," or "indicated himself," i. e. by what he wrote on the billet.—θαλλοῦ στέφανον, "namely, a crown of olive."—τὸ πρῶτον, "the best." Lit. "the one that ranked first."—Ὀλυμπίαν τῶν ἐφεξῆς ἀγομένων, "that, when the next Olympic games were being celebrated." The battle of Salamis took place in the first year of the seventy-fifth Olympiad. The circumstance here alluded to, therefore, took place in the seventy-sixth Olympiad, after an interval of about three years.

72—75. ἐκεῖνον θεᾶσθαι, &c. "kept gazing upon him, and pointing him out to the strangers (who were present)."—τὸν καρπὸν ἀπέχειν τῶν ὑπὲρ, &c. "that he then reaped the fruit of the labours that had been undergone by him for Greece." The dat. αὐτῷ is here used for ὑπ' αὐτοῦ.

1—4. οὔτε λειπόμενος, "being neither surpassed." Lit. "left be-

συνέσει Θεμιστοκλέους, δικαιότερος ἀμφοῖν ὁμολογεῖται γενέσθαι, καὶ ταῖς πολεμικαῖς οὐδὲ μικρὸν ἀποδέων ἀρεταῖς ἐκείνων, ἀμήχανον ὅσον ἐν ταῖς πολιτικαῖς ὑπερβαλέσθαι, νέος ὢν ἔτι καὶ 5 πολέμων ἄπειρος. "Ὅτε γὰρ τὸν δῆμον, ἐπιόντων Μήδων, Θεμιστοκλῆς ἔπειθε, προέμενον τὴν πόλιν, καὶ τὴν χώραν ἐκλιπόντα, πρὸ τῆς Σαλαμῖνος ἐν ταῖς ναυσὶ τὰ ὅπλα θέσθαι, καὶ διαγυνίσασθαι κατὰ θάλασσαν, ἐκπεπληγμένων τῶν πολλῶν τὸ τόλμημα, πρῶτος Κίμων ὤφθη διὰ τοῦ Κεραμεικοῦ φαιδρὸς ἀνιῶν 10 εἰς τὴν ἀκρόπολιν μετὰ τῶν ἐταίρων, ἵππου τινὰ χαλινὸν ἀναθεῖναι τῇ θεῷ διὰ χειρῶν κομίζων ὥς οὐδὲν ἱππικῆς ἀλκῆς, ἀλλὰ ναυμάχων ἀνδρῶν ἐν τῷ παρόντι τῆς πόλεως δεομένης. Ἀναθείς δὲ τὸν χαλινὸν, καὶ λαβὼν ἐκ τῶν περὶ τὸν ναὸν κρεμαμένων ἀσπίδων, καὶ προσευξάμενος τῇ θεῷ, κατέβαινεν ἐπὶ 15 θάλασσαν, οὐκ ὀλίγοις ἀρχῇ τοῦ θαρσύνειν γενόμενος. Ἦν δὲ καὶ

hind."—συνέσει, "in intellect."—καὶ ταῖς πολεμικαῖς, &c. "and while not even in a slight degree inferior to them in warlike virtues, it is surprising how much he went beyond them in political abilities, though still young and inexperienced in military affairs."—ἀμήχανον ὅσον, analogous to the Latin *immane quantum*.

5—12. Μῆδων. Put for Περσῶν, as is often the case.—ἐπειθε, "was striving to persuade."—προέμενον τὴν πόλιν, &c. "that they, having left their city and abandoned their country, station themselves in battle array, in their ships, before Salamis, and contend manfully by sea."—τὰ ὅπλα θέσθαι. As regards the various meanings of this phrase, consult Schneider, *Ind. Xen. Anab.* p. 537.—ἐκπεπληγμένων τῶν πολλῶν, &c. "most persons having been struck with surprise at the daring proposal." τῶν πολλῶν is equivalent here to the Latin *plerisque*.—ὤφθη διὰ τοῦ Κεραμεικοῦ, &c. The order is, ὤφθη ἀνιῶν φαιδρὸς διὰ τοῦ Κεραμεικοῦ εἰς τὴν ἀκρόπολιν.—τοῦ Κεραμεικοῦ. The Ceramicus was a large district or ward in the western part of Athens, through which the route lay to the Acropolis.—ἵππου τινὰ χαλινόν. It was customary to consecrate to some deity any implement, &c., of which one intended no longer to make any use.—τῇ θεῷ, "to the goddess there," i. e. Minerva.—διὰ χειρῶν, equivalent here to ἐν χειρσί.—ὥς οὐδὲν ἱππικῆς, &c. "as if implying that the state stood in no need of equestrian strength, at the present crisis, but of men to fight her battles by sea," i. e. stood in no need of cavalry. With παρόντι sup. καί, and as regards ὥς with the part. consult the note on page 236, line 3.

13—15. καὶ λαβὼν ἐκ τῶν περὶ, &c. "and having taken one of the shields hanging around the temple," i. e. hanging around on the inner walls. Shields taken from the foe were accustomed to be thus suspended as trophies.—οὐκ ὀλίγοις ἀρχῇ, &c. "having proved (by this) a source of confidence to not a few."

τὴν ἰδέαν οὐ μεμπτός, ἀλλὰ μέγας, πολλῇ καὶ οὖλῃ τριχὶ κομῶν τὴν κεφαλὴν. Φανεῖς δὲ κατ' αὐτὸν τὸν ἀγῶνα λαμπρὸς καὶ ἀνδρώδης, ταχὺ δόξαν ἐν τῇ πόλει μετ' εὐνοίας ἔσχεν, ἀθροισζομένων πολλῶν πρὸς αὐτὸν, καὶ παρακαλοῦντων ἄξια τοῦ Μαραθῶνος ἥδη διανοεῖσθαι καὶ πράσσειν. Ὁρμήσαντα δ' αὐτὸν ἐπὶ 20 τὴν πολιτείαν ἄσμενος ὁ δῆμος ἐδέξατο, καὶ μεστὸς ὢν τοῦ Θεμιστοκλέους, ἀνῆγε πρὸς τὰς μεγίστας ἐν τῇ πόλει τιμὰς καὶ ἀρχάς, εὐάρμοστον ὄντα καὶ προσφιλεῖ τῷ πολλοῖς, διὰ πρᾶγματα καὶ ἀφέλειαν. Οὐχ ἥκιστα δ' αὐτὸν ἠύξησεν Ἀριστείδης ὁ Λυσιμάχου, τὴν εὐφύιαν ἐνορῶν τῷ ἦθει, καὶ ποιούμενος 25 οἷον ἀντίπαλον πρὸς τὴν Θεμιστοκλέους δεινότητα καὶ τόλμαν.

Ἐπεὶ δὲ Μήδων φυγόντων ἐκ τῆς Ἑλλάδος, ἐπέμφθη στρατηγὸς κατὰ Θάλασσαν, οὕτω τὴν ἀρχὴν Ἀθηναίων ἐχόντων, ἔτι δὲ Πausanias καὶ Λακεδαιμονίοις ἐπομένων, πρῶτον μὲν ἐν ταῖς στρατηγαῖς αἰεὶ παρεῖχε τοὺς πολίτας κόσμῳ τε θαυμαστοὺς 30 καὶ προθυμίᾳ πολὺ πάντων διαφέροντας. Ἐπειτα Πausanias τοῖς

16—20. τὴν ἰδέαν οὐ μεμπτός, "*not ill-looking in his general appearance.*"—Lit. "*not blameable in his appearance.*"—πολλῇ καὶ οὖλῃ τριχὶ, &c. "*having a thick and curling head of hair.*" Lit. "*being hairy as to his head, with much and curling hair.*"—φανεῖς, "*having shown himself.*"—ἄξια τοῦ Μαραθῶνος, &c. "*from henceforth to meditate and perform things worthy of Marathon,*" i. e. in all his designs and actions, for the time to come, to be emulous of the glory acquired by his father in the plain of Marathon. Or, in other words, to have the glory of the father reflected in the son.

20—26. ὀρμήσαντα ἐπὶ τὴν πολιτείαν, "*having entered with ardent zeal on political affairs.*"—καὶ μεστὸς ὢν, &c. "*and being (by this time) sated with,*" &c., i. e. tired of.—ἀνῆγε, "*gradually elevated Cimon.*" Observe the force of the imperf.—οὐχ ἥκιστα δ' αὐτὸν, &c. "*especially, however, did Aristides, the son of Lysimachus, contribute to his advancement, perceiving the native excellence of his character.*"—τὴν εὐφύιαν ἐνορῶν τῷ ἦθει. The same as ἐρῶν τὴν εὐφύιαν τὴν ἐν τῷ ἦθει.—ποιούμενος οἷον ἀντίπαλον, "*seeking to make him a match, as it were.*" Observe the force of the middle here, as indicating that the real motive of Aristides was not so much a regard for Cimon, as a feeling of secret hostility towards Themistocles.—ἀντίπαλον. A metaphor borrowed from gymnastic encounters.

27—35. Μήδων. Put for Περσῶν, as before.—οὕτω τὴν ἀρχὴν, &c. "*the Athenians not as yet enjoying the hegemony,*" i. e. the chief command or lead of the confederates.—ἐπομένων, "*following the orders of.*"—αἰεὶ παρεῖχε τοὺς πολίτας, &c. "*he always exhibited his fellow-citizens as both admirable for discipline, and far surpassing all in zeal* (for the common

μὲν βαρβάροις διαλεγόμενου περὶ προδοσίας, καὶ βασιλεῖ γρά-
 φοντος ἐπιστολᾶς, τοῖς δὲ συμμάχοις τραχέως καὶ αὐθάδως
 προσφερομένου, καὶ πολλὰ δι' ἐξουσίαν καὶ ὄγκον ἀνήκτον ὑβρί-
 35 ζοντος, ὑπολαμβάνων πρᾶως τοὺς ἀδικουμένους, καὶ φιλαιθερώπως
 ἐξομιλῶν, ἔλαθεν οὐ δι' ὅπλων τὴν Ἑλλάδος ἡγεμονίαν, ἀλλὰ
 λόγῳ καὶ ἤθει παρελόμενος. Προσετίθεντο γὰρ οἱ πλείστοι τῶν
 συμμάχων ἐκείνῳ τε καὶ Ἀριστείδῃ, τὴν χαλεπότητα τοῦ Παι-
 σανίου καὶ ὑπεροψίαν μὴ φέροντες.

40 Κίμων δὲ, τῶν συμμάχων ἤδη προσκεχωρηκότων αὐτῷ, στρα-
 τηγὸς εἰς Θράκην ἔπλευσε, πυνθανόμενος, Περσῶν ἄνδρας ἐνδόξους,
 καὶ συγγενεῖς βασιλέως, Ἡϊόνα πόλιν, ἐπὶ τῷ Στρυμόνι κειμένην
 ποταμῷ, κατέχοντας, ἐνοχλεῖν τοῖς περὶ τὸν τόπον ἐκεῖνον Ἕλλη-
 σιν. Πρῶτον μὲν οὖν μάχῃ τοὺς Πέρσας αὐτοὺς ἐνίκησε, καὶ
 45 κατέκλεισεν εἰς τὴν πόλιν. Ἐπειτα τοὺς ὑπὲρ Στρυμόνα Θρᾷκας,
 ὅθεν αὐτοῖς ἐφοίτα σῖτος, ἀναστάτους ποιῶν, καὶ τὴν χώραν παρα-
 φυλάττων ἅπασαν, εἰς τοσαύτην ἀπορίαν τοὺς πολιορκουμένους
 κατέστησεν, ὥστε Βούτην, τὸν βασιλέως στρατηγὸν, ἀπογνόντα τὰ
 πράγματα, τῇ πόλει πῦρ ἐνεῖναι, καὶ συνδιαφθεῖραι μετὰ τῶν
 50 φίλων καὶ τῶν χρημάτων ἑαυτόν. Οὕτω δὲ λαβὼν τὴν πόλιν,
 ἄλλο μὲν οὐδὲν ἄξιον λόγου ὠφελήθη, τῶν πλείστων τοῖς βαρ-

cause).”—διαλεγόμενου, “*conferring*.”—περὶ προδοσίας, “*respecting a be-
 trayal* (of his country).”—βασιλεῖ. Xerxes. (Compare *Thucyd.* 1, 128,
seq.)—προσφερομένου, “*bearing himself*.”—πολλὰ ὑβρίζοντος, “*indulging
 in many acts of insolent tyranny*.”

35—39. ὑπολαμβάνων πρᾶως, &c. “*Cimon, receiving mildly those who
 were aggrieved, and conversing with them kindly, insensibly took away
 the hegemony of Greece* (from the Spartans), *not by force of arms, but
 by his language and manner*.”—ἔλαθεν παρελόμενος. Lit. “*escaped ob-
 servation in having taken away*.”—τὴν Ἑλλάδος ἡγεμονίαν. The command
 of the confederate forces.—προσετίθεντο, “*kept adding themselves*,” i. e.
 kept coming over.—μὴ φέροντες, “*since they could not endure*.” As a
 mere negation of a fact we might here expect οὐ. The particle μὴ, how-
 ever, refers more particularly to what was passing at the time in the
 minds of the allies.

46—51. ὅθεν, “*whence*,” referring as well to the Thracians as to their
 territory.—ἀναστάτους ποιῶν, “*dislodging*.”—παραφυλάττων, “*keeping
 strict watch over*.”—τοὺς πολιορκουμένους, “*the besieged*,” referring to the
 Persians in Eion.—Βούτην. Herodotus (7, 107) calls him Boges, and
 states that great honours were conferred upon his surviving children in
 Persia.—ἀπογνόντα τὰ πράγματα, “*having despaired of his affairs*.”—
 ἄλλο μὲν οὐδὲν ἄξιον λόγου, &c. “*was benefited in nothing else worth men-*

βάροις συγκατακαέντων τὴν δὲ χώραν, εὐφροσύναν οὖσαν καὶ καλλίστην, οἰκῆσαι παρέδωκε τοῖς Ἀθηναίοις.

Ἦδη δ' εὐπορῶν ὁ Κίμων, ἐφόδια τῆς στρατηγίας, ἃ καλῶς ἀπὸ τῶν πολεμίων ἔδοξεν ὠφεληθῆναι, κάλλιον ἀνήλπισκεν εἰς τοὺς 55 πολίτας. Τῶν τε γὰρ ἀγρῶν τοὺς φραγμοὺς ἀφεῖλεν, ἵνα καὶ τοῖς ξένοις καὶ τῶν πολιτῶν τοῖς δεομένοις ἀδεῶς ὑπάρχη λαμβάνειν τῆς ὑπώρας· καὶ δεῖπνον οἴκοι παρ' αὐτῷ, λιτὸν μὲν, ἀρκοῦν δὲ πολλοῖς, ἐποιεῖτο κατ' ἡμέραν· ἐφ' ὃ τῶν πενήτων ὁ βουλούμενος εἰσέρει, καὶ διατροφὴν εἶχεν ἀπράγμονα, μόνοις τοῖς 60 δημοσίοις σχολάζων. Ὡς δ' Ἀριστοτέλης φησὶν, οὐχ ἀπάντων Ἀθηναίων, ἀλλὰ τῶν δημοτῶν αὐτοῦ Λακιάδων παρεσκευάζετο τῷ βουλομένῳ τὸ δεῖπνον. Αὐτῷ δὲ νεανίσκοι παρείποντο συνήθως δύο, ἢ τρεῖς, ἀμπεχόμενοι καλῶς· ὧν ἕκαστος, εἴ τις συντύχοι τῷ Κίμωνι τῶν ἀστῶν πρεσβύτερος, ἡμφισμένοιο ἐνδεῶς, διη- 65

tioning, the greatest part of the wealth in the place having been consumed together with the barbarians." The expression ἄλλο μὲν εἶδέν, &c. stands opposed to τὴν δὲ χώραν, &c.—τῶν πλείστων. Sup. χρημάτων.

54—59. ἤδη εὐπορῶν, "being now possessed of abundant means."—τῆς στρατηγίας, referring to his command against the Persians.—ἃ καλῶς ἀπὸ τῶν πολεμίων, &c. "which he had honourably gained from the enemy." The verbs δοκῶ and φαίνομαι frequently refer, among the Attic writers, not so much to what appears, as to what is actually the case. (Consult Hutch. ad Xen. Cyrop. p. 5.—Dorville, ad Charit. p. 413.)—κάλλιον, "still more honourably."—τῶν τε γὰρ ἀγρῶν, &c. "for he both removed the fences from his grounds."—ἵνα ὑπάρχη, "in order that it may be permitted."—λαμβάνειν τῆς ὑπώρας, "to take of his harvest." The gen. of part.—δεῖπνον ἐποιεῖτο, "he caused an entertainment to be prepared." Observe the force of the middle.

59—69. ἐφ' ὃ, referring to δεῖπνον.—ἀπράγμονα, "unattended by any trouble to themselves."—μόνοις τοῖς δημοσίοις σχολάζων. Cimon's plan was, according to this version of the story, that the poorer class might be supported without any labour on their own part, and thus have full leisure for attending to public affairs. A most unwise and short-sighted policy!—οὐχ ἀπάντων Ἀθηναίων, &c. "the entertainment was provided, not for that individual of all the Athenians, but for that one of the members of his own borough, the Laciadae, that wished to partake of it," i. e. not for all the Athenians who wished, but only for his own δημοταί. In construing, sup. τῷ βουλομένῳ with τῶν Ἀθηναίων. Theophrastus, as quoted by Cicero (*Off.* 2, 18), gives the same explanation as Aristotle.—Λακιάδων. The members of the borough of Λακία or Λακιάδαι, forming part of the tribe *Eneis* (Οἰνίς).—εἴ τις συντύχοι, &c. "whenever any elderly person among the citizens met Cimon," &c. Observe the use of the optative here to denote the frequent recurrence of an action.—τὰ ἱμάτια, referring merely to the outer garment or cloak.

μείβετο πρὸς αὐτὸν τὰ ἱμάτια. Καὶ τὸ γιγνόμενον ἐφαίνετο σεμνόν. Οἱ δ' αὐτοὶ καὶ νόμισμα κομίζοντες ἄφθονον, παριστάμενοι τοῖς κομφοῖς τῶν πενήτων ἐν ἀγορᾷ, σιωπῇ τῶν κερματίων ἐνέβαλλον εἰς τὰς χεῖρας.

- 70 Τοῦ μεγάλου βασιλέως οὐδεὶς ἐταπείνωσε καὶ συνέστειλε τὸ φρόνημα μᾶλλον ἢ Κίμων. Οὐ γὰρ ἀνῆκεν ἐκ τῆς Ἑλλάδος ἀπηλλαγμένον, ἀλλ', ὥσπερ ἐκ ποδὸς διώκων, πρὶν διαπνεῦσαι καὶ στῆναι τοὺς βαρβάρους, τὰ μὲν ἐπύρθει καὶ κατεστρέφετο, τὰ δ' ἀρίστη καὶ προσήγετο τοῖς Ἕλλησιν, ὥστε τὴν ἀπ' Ἰωνίας
- 75 Ἀσίαν ἄχρι Παμφυλίας παντάπασι Περσικῶν ὅπλων ἐρημῶσαι.

Ἦρχε μὲν τῶν βασιλικῶν νεῶν Τιθράυστης, τοῦ δὲ πεζοῦ, ὡς μὲν Ἐφορος λέγει, Φερενδάτης· Καλλισθένης δὲ Ἀριομάνδην τὸν Γωβρύου φησὶ κυριώτατον ὄντα τῆς δυνάμεως, παρὰ τὸν Εὐρυμέδοντα ταῖς ναυσὶ παρορμεῖν, οὐκ ὄντα μάχεσθαι τοῖς Ἕλλησι

80 πρόθυμον, ἀλλὰ προσδεχόμενον ὀγδοήκοντα ναῦς Φοινίσσας ἀπὸ Κύπρου προσπλευσας. Ταύτας φθῆναι βουλόμενος ὁ Κίμων ἀνήχθη, βιάζεσθαι παρεσκευασμένος, ἂν ἐκόντες μὴ ναυμαχῶσιν. Οἱ δὲ πρῶτον μὲν, ὡς μὴ βιασθεῖεν, εἰς τὸν ποταμὸν εἰσωρμίσαντο,

—καὶ τὸ γινόμενον ἐφαίνετο σεμνόν, “and what was thus done wore a most becoming appearance,” i. e. was highly applauded by all who witnessed it.—τοῖς κομφοῖς τῶν πενήτων, “the more respectable ones of the poor.” Who would have been averse, namely, to take any thing openly from a giver.—σιωπῇ τῶν κερματίων, &c. “silently thrust some small change into their hands.” Observe again the genitive of part.

70—75. συνέστειλε, “repressed.” Lit. “contracted,” i. e. brought into a narrower compass.—Οὐ γὰρ ἀνῆκεν, &c. “for he did not quit him on his departure from Greece, but, following as it were on his very footsteps, before the barbarians could take breath and make a stand, he ravaged and subdued some parts (of his dominions), and caused others to revolt and brought them over to the Greeks, so that he entirely freed Asia, from Ionia as far as Pamphylia, from Persian arms.” The reference here is to the Greek cities along the coast of Asia Minor, from Ionia, one of the north-westernmost, to Pamphylia, one of the southern provinces.

77—82. Ἐφορος. A Greek historian in the time of Philip and Alexander. His works are lost.—Καλλισθένης. A philosopher and historian from the school of Aristotle. None of his writings have reached us.—κυριώτατον ὄντα τῆς δυνάμεως, “being commander-in-chief of the whole force.”—παρὰ τὸν Εὐρυμέδοντα, “at the mouth of the Eurymedon.” A river of Pamphylia.—ναῖς φοινίσσας. The Phœnicians were at this time under the Persian sway and their vessels formed the most efficient part of the Persian fleets.—βιάζεσθαι, “to force an engagement.”

προσφερομένων δὲ τῶν Ἀθηναίων ἀντεξέπλευσαν, ὡς ἱστορεῖ Φανόδημος, ἐξακοσίαις ναυσίν, ὡς δ' Ἐφορος, πεντήκοντα καὶ τριακοσίαις. 85 Ἔργον δὲ κατὰ γοῦν τὴν θάλασσαν οὐδὲν ὑπ' αὐτῶν ἐπράχθη τῆς δυνάμεως ἄξιον, ἀλλ' εὐθύς εἰς τὴν γῆν ἀποστρέφοντες, ἐξέπιπτον οἱ πρῶτοι, καὶ κατέφευγον εἰς τὸ πεζὸν ἐγγὺς παρατεταγμένον· οἱ δὲ καταλαμβανόμενοι διεφθείροντο μετὰ τῶν νεῶν.

Τῶν δὲ πεζῶν ἐπικαταβάντων πρὸς τὴν θάλασσαν, μέγα 90 μὲν ἔργον ἐφαίνετο τῷ Κίμωνι τὸ βιάζεσθαι τὴν ἀπόβασιν, καὶ κεκηκότες ἀκμῇσι καὶ πολλαπλασίους ἐπάγειν τοὺς Ἕλληνας· ὁμῶς δὲ ῥώμῃ καὶ φρονήματι τοῦ κρατεῖν ὀρῶν ἐπηρμένους, καὶ πρῶτους ὁμοσε χωρεῖν τοῖς βαρβάροις, ἀπεβίβαζε τοὺς ὀπίστας ἔτι θερμούς τῷ κατὰ τὴν ναυμαχίαν ἀγῶνι, μετὰ κραυγῆς καὶ 95 ὀρύμου προσφερομένους. Ὑποστάντων δὲ τῶν Περσῶν καὶ δεξαμένων οὐκ ἀγεννῶς, κρατερὰ μάχῃ συνέστη· καὶ τῶν Ἀθηναίων ἄνδρες ἀγαθοὶ καὶ τοῖς ἀξιώμασι πρῶτοι καὶ διαπρεπεῖς ἔπεσον πολλῷ δ' ἀγῶνι τρεψάμενοι τοὺς βαρβάρους ἔκτεινον, εἴτα ῥρουν αὐτούς τε καὶ σκηναὶς παντοδαπῶν χρημάτων γεμούσας. Κίμων 100 δ', ὥσπερ ἀθλητῆς δεινός, ἡμέρᾳ μιᾷ δύο καθηρηκῶς ἀγωνίσματα, καὶ τὸ μὲν ἐν Σαλαμῖνι πεζομαχίᾳ, τὸ δ' ἐν Πλαταιαῖς ναυμα-

83—88. βιασθεῖεν, for βιασθήσαν.—εἰς τὸν ποταμὸν εἰσωρμίσαντο, "*ran up the river and moored themselves there.*"—ὡς δ' Ἐφορος, "*but, as Ephorus informs us.*" Sup. ἱστορεῖ.—ἔργον δὲ κατὰ γοῦν, &c. "*nothing, however, was done by them, on the sea at least, worthy of their great force.*"—ἐξέπιπτον οἱ πρῶτοι, "*the foremost tumultuously disembarked.*"—παρατεταγμένον, "*drawn up in battle array.*"

90—103. μέγα μὲν ἔργον, &c. "*it appeared to Cimon a difficult task to force a landing,*" &c. Lit. "*the forcing a landing, and the leading the Greeks, &c. appeared to Cimon,*" &c.—κεκηκότες, "*wearied with their previous exertions.*" Lit. "*after having laboured.*"—ῥώμῃ καὶ φρονήματι τοῦ κρατεῖν, "*by a consciousness of strength and the pride of victory,*" i. e. by a conviction that what strength they had left was amply sufficient for success, considering the proof they had already given of their prowess, &c.—ἔτι θερμούς τῷ κατὰ τὴν ναυμαχίαν ἀγῶνι, "*yet warm from their exertions in the naval conflict.*"—διεξαμένον. Sup. τοὺς Ἕλληνας.—συνίστη, "*ensued.*"—τοῖς ἀξιώμασι, "*in point of rank.*" More lit. "*for their meritorious qualities.*"—καθηρηκῶς, "*having gained.*"—καὶ τὸ μὲν ἐν Σαλαμῖνι, &c. "*and having exceeded the victory of Salamis by a land-fight, and that at Plataea by a naval conflict, added yet another to his successes.*" Dacier, not understanding the meaning of Plutarch, considers the present passage corrupt, and seeks to improve it by transposing πεζομαχίᾳ and ναυμαχίᾳ. The idea, however, intended to be

- χία παρεληλυθώς τρόπαιον, ἐπηγωνίσατο ταῖς νίκαις, καὶ τὰς ὀγδοήκοντα Φοινίσσας τρήρεις, αἱ τῆς μάχης ἀπελείφθησαν,
- 5 Κύπρῳ προσβεβληκέναι πυθόμενος, διὰ τάχους ἔπλευσεν οὐδὲν εἰδότες βέβαιον οὐπω περὶ τῆς μεΐζονος δυνάμεως τῶν στρατηγῶν, ἀλλὰ δυσπίστως ἤδη καὶ μετεώρως ἐχόντων ἥ καὶ μᾶλλον ἐκπλαγέντες, ἀπώλεσαν τὰς ναῦς ἀπάσας, καὶ τῶν ἀνδρῶν οἱ πλειστοὶ συνδιεφθάρησαν.
- 10 Τοῦτο τὸ ἔργον οὕτως ἐταπείνωσε τὴν γνώμην τοῦ βασιλέως, ὥστε συνδέσθαι τὴν περιβόητον εἰρήνην ἐκείνην, ἵππου μὲν δρόμον αἰετῆς Ἑλληνικῆς ἀπέχειν θαλάσσης, ἔνδον δὲ Κυανέων καὶ Χελιδονίων μακρᾷ νηὶ καὶ χαλκευβόλῳ μὴ πλέειν.

conveyed by Plutarch is simply this: Cimon, by his victory on the present occasion, surpassed both the sea-fight at Salamis and the land-fight at Plataea: the first, because his own naval engagement was connected with a successful battle by land; and the second, because his battle by land was connected with a victory by sea.—*ἐπηγωνίσατο ταῖς νίκαις*. More lit. "contended in addition to these victories."

5—8. *Κύπρῳ*. The common text has "ῥῥῳ, which has no meaning. Lubinus suggests Σύδρῃ, Sydra being a maritime town of Cilicia. The true reading, however, is more likely to be Κύπρῳ, as we have given it, since Polyænus (1, 34) informs us that Cimon, after his victory at the river Eurymedon, sailed for the island of Cyprus, having manned with Greeks the Persian vessels he had taken, and having made the crews assume Persian attire. This, of course, must have been with a view to deceive the Phœnicians.—*προσβεβληκέναι*, "had run into."—*οὐδὲν εἰδότες βέβαιον*, &c. The order is, *τῶν στρατηγῶν (τούτων τῶν νεῶν) εἰδότες οὐδὲν βέβαιον οὐπω περὶ τῆς μεΐζονος δυνάμεως*.—*ἀλλὰ δυσπίστως ἤδη*, &c. "but being by this time in a state of distrust and anxious expectation."—*ἥ καὶ μᾶλλον ἐκπλαγέντες*, "on which account, even, having become the more easily intimidated."

10—13. *ἔργον*, "achievement."—*εἰρήνην*. The whole story respecting this place is a mere fable. It appears to have sprung up, or to have acquired a distinct shape, in the rhetorical school of Isocrates, and to have been transmitted through the orators to the historians. (Consult *Thirlwall's Greece*, vol. iii. p. 37, seq.)—*ἵππου μὲν δρόμον*, &c. "to keep always one day's journey on horseback from the Grecian sea." According to another version, it was three days' journey on foot; while a third account embraced the whole peninsula of Asia Minor west of the Halys.—*ἐνδὸν Κυανέων καὶ Χελιδονίων*, "within the Cyanean and Chelidonian isles." Sup. *νήσων*. This included all the western coast of Asia Minor, and a part of the northern and southern shores. The Cyanean islands were at the junction of the Euxine and Thracian Bosphorus. The Chelidonian were off the coast of Lycia, opposite the Sacrum Promontorium.—*μακρᾷ νηὶ καὶ χαλκευβόλῳ*, "with a long and brazen-prowed ship." By *μακρὰ ναῦς* is meant a long galley, or regular vessel of war;

VI.

Extracts from the Life of Alcibiades.

Τὸ τοῦ Ἀλκιβιάδου ἦθος πολλάς ἀνομοιότητας πρὸς αὐτὸ καὶ μεταβολὰς ἐπεδείξατο. Φύσει δὲ πολλῶν ὄντων καὶ μεγάλων παθῶν ἐν αὐτῷ, τὸ φιλόνεικον ἰσχυρότατον ἦν, καὶ τὸ φιλόπρωτον, ὡς δῆλόν ἐστι τοῖς παιδικοῖς ἀπομνημονεύμασιν. Ἐν μὲν γὰρ τῷ παλαίειν πιεζόμενος, ὑπὲρ τοῦ μὴ πεσεῖν ἀναγαγὼν πρὸς τὸ στόμα 5 τὰ ἄμματα τοῦ πιεζοῦντος, οἷος ἦν διαφαγεῖν τὰς χεῖρας. Ἀφέντος δὲ τὴν λαβὴν ἐκείνου, καὶ εἰπόντος, Δάκνεις, ὦ Ἀλκιβιάδη, καθάπερ αἱ γυναῖκες Οὐκ ἔγωγε, εἶπεν, ἀλλ' ὡς οἱ λέοντες.

Ἔτι δὲ μικρὸς ὢν ἔπαιζεν ἀστραγάλοις ἐν τῷ στενωπῷ. Τῆς δὲ βολῆς καθηκούσης εἰς αὐτὸν, ἀμαξα φορτίων ἐπῆρει. Πρῶτον 10 μὲν οὖν ἐκέλευε περιμεῖναι τὸν ἄγοντα τὸ ζεύγος· ὑπέπιπτε γὰρ ἡ βολὴ τῇ παρόδῳ τῆς ἀμάξης. Μὴ πειθομένου δὲ δι' ἀγροικίαν, ἀλλ' ἐπάγοντος, οἱ μὲν ἄλλοι παῖδες διέσχον, ὁ δ' Ἀλκιβιάδης καταβαλὼν ἐπὶ στόμα πρὸ τοῦ ζεύγους, καὶ παρατείνας ἑαυτὸν,

by ναῦς χαλκέμβολος, an armed vessel of any kind.—πλείν. The regular Attic form is πλείν. But later writers sometimes employ the Ionic resolution. (Consult Lobeck, *ad Phryn.* p. 221.)

1—6. πολλάς ἀνομοιότητας πρὸς αὐτὸ, "many inconsistencies with itself," i. e. many traits inconsistent with one another.—ἦντων δὲ ἐν αὐτῷ, "but, although there were in him."—τοῖς παιδικοῖς ἀπομνημονεύμασιν, "from the reminiscences of his boyhood," i. e. from the stories told of his boyish years.—πιεζόμενος. One MS. has πιεζούμενος, corresponding with πιεζοῦντος, which follows immediately after. But, though the use of πιεζειν for πιέζειν is clear enough, the employment of πιεζεῖσθαι, on the other hand, is very uncertain.—ἀναγαγὼν πρὸς τὸ στόμα, &c. "having brought up, in contact with his mouth, the arms of the one who was pressing him hard, while clasped around his neck." The expression τὰ ἄμματα is borrowed from the exercise of wrestling, and is applied to the arms of an opponent thrown or clasped around one's neck, as the wrestling is going on.

6—16. οἷος ἦν, "was enabled." Lit. "was such as." Sup. τοῖος.—ἐκείνου, "the other."—γυναῖκες. Oertel conjectures κύνες, but the common reading is confirmed by two other passages of Plutarch.—ἔτι δὲ μικρὸς ὢν, "moreover, while still small."—ἐν τῷ στενωπῷ. The article is here employed, as referring to a well known story; unless, perhaps, we ought to read τῷ, the Attic form for τινί.—φορτίων, "loaded with wares."—ὑπέπιπτε τῇ παρόδῳ τῆς ἀμάξης, "was going to fall in the path of the wagon."—διέσχον, "separated," i. e. made way for it. Sup. ἑαυτούς.—

15 ἐκέλευεν οὕτως, εἰ βούλεται, διεξελθεῖν ὥστε τὸν μὲν ἄνθρωπον ἀνακροῦσαι τὸ ζευγὸς ὀπίσω, δείσαντα, τοὺς δ' ἰδόντας ἐκπλαγῆναι καὶ μετὰ βοῆς συνδραμεῖν πρὸς αὐτόν.

Ἐπεὶ δ' εἰς τὸ μανθάνειν ἦκε, τοῖς μὲν ἄλλοις ὑπήκουε διδάσκαλοις ἐπιεικῶς, τὸ δ' αὐλεῖν ἔφευγεν ὡς ἀγεννὲς καὶ ἀνελεύθερον.

20 Πλήκτρου μὲν γὰρ καὶ λύρας χρῆσιν οὐδὲν οὔτε σχήματος οὔτε μορφῆς ἐλευθέρῳ προπούσης διαφθείρειν, αὐλοὺς δὲ φυσῶντος ἀνθρώπου στόματι καὶ τοὺς συνήθεις ἂν πάνυ μόλις διαγνῶναι τὸ πρόσωπον. Ἐτι δὲ τὴν μὲν λύραν τῷ χρωμένῳ συμφθέγγεσθαι καὶ

25 τε φωνῇ καὶ τὸν λόγον ἀφαιρούμενον. Αὐλείτωσαν οὖν, ἔφη, Θηβαίων παῖδες· οὐ γὰρ ἴσασι διαλέγεσθαι ἡμῖν δὲ τοῖς Ἀθηναίοις, ὡς οἱ πατέρες λέγουσιν, ἀρχηγέτις Ἀθηναῖα καὶ πατρῷος Ἀπόλλων ἐστίν· ὧν ἡ μὲν ἔρριψε τὸν αὐλόν, ὁ δὲ καὶ τὸν αὐλητὴν ἐξέδειρεν. Τοιαῦτα παίζων ἅμα καὶ σπουδάζων ὁ Ἀλκιβιάδης

καταβαλὼν. Sup. *ἐαυτόν*.—οὕτως, “upon this,” i. e. he lay in this posture.—ἀνακροῦσαι ὀπίσω, “flogged back.”

18—24. *εἰς τὸ μανθάνειν*, “to the receiving of his education.”—πλήκτρου μὲν γὰρ καὶ λύρας, &c. “for he said that the use of the plectrum and the lyre spoiled nothing either of the carriage or the look that became a freeman.” Sup. *ἔλεγε*.—αὐλοὺς δὲ φυσῶντος ἀνθρώπου, &c. “whereas even his intimate friends could with very great difficulty recognize the features of one while playing upon the pipe.” Lit. “of a man inflating pipes with the mouth.” The reference in αὐλοὺς is, strictly speaking, as the plural indicates, to the double pipe. The term αὐλός is commonly translated “flute,” but such a version will invariably lead to an erroneous idea of the term.—*ἔτι δὲ τὴν μὲν λύραν*, &c. “that the lyre, moreover, speaks and sings with him that uses it,” i. e. that the lyre does not prevent the performer from speaking, or accompanying it with a song.—*ἐπιστομίζον καὶ ἀποφράττειν*, “muzzles and obstructs (the mouth of the performer.” We may sup. here, *τὸ τοῦ αὐλοῦντος στόμα*.

26—29. *οὐ γὰρ ἴσασι διαλέγεσθαι*, “for they know not how to converse.” The Bæotians were always derided by the Athenians as a dull and un-intellectual race.—*πατρῷος*, “an hereditary protector.”—*ἔρριψε τὸν αὐλόν*. Minerva threw away the pipe, on seeing accidentally, by the reflection in the waters of a fountain, the distortion of her features occasioned by playing upon it.—*τὸν αὐλητὴν*, “the one that played upon it.” The allusion is to the satyr Marsyas, who found the pipe which Minerva had cast away, and, having challenged Apollo to a trial of skill, was defeated and flayed alive.—*ἐξέδειρεν*, from *ἐκδέρω*.

29—33. *τοιαῦτα παίζων*, &c. “thus blending at the same time jest and earnest, Alcibiades kept both himself and the others from this branch of learning.” Lit. “thus, at the same time jesting and being in earnest,”

αὐτόν τε τοῦ μαθήματος ἀπέστησε καὶ τοὺς ἄλλους. Ταχὺ γὰρ 30
διήλθεν ὁ λόγος εἰς τοὺς παῖδας, ὡς εὖ ποιῶν ὁ Ἀλκιβιάδης βδε-
λύττοιο τὴν αὐλητικὴν, καὶ χλευάζοι τοὺς μανθάνοντας· ὅθεν
ἔξεπесе κομιδῇ τῶν ἐλευθέρων διατριβῶν, καὶ προεπηλακίσθη παν-
τάσασιν ὁ αὐλός.

Περικλεῖ ποτε βουλόμενος ἐντυχεῖν, ἐπὶ θύρας ἦλθεν αὐτοῦ. 35
Πυθόμενος δὲ μὴ σχολάζειν, ἀλλὰ σκοπεῖν καθ' ἑαυτὸν, ὅπως
ἀποδώσει λόγον Ἀθηναίοις, ἀπιὼν ὁ Ἀλκιβιάδης, εἶτα, ἔφη,
βέλτιον οὐκ ἦν σκοπεῖν αὐτὸν, ὅπως οὐκ ἀποδώσει λόγον Ἀθηναίοις;

Ἔτι δὲ μειράκιον ὦν, ἐστρατεύσατο τὴν εἰς Ποτίδαιαν στρατείαν, καὶ
Σωκράτη σύσκηνον εἶχε, καὶ παραστάτην ἐν τοῖς ἀγῶσιν. 40
Ἰσχυρᾶς δὲ γενομένης μάχης, ἡρίστευσαν μὲν ἀμφοτέρω· τοῦ δ'
Ἀλκιβιάδου τραύματι περιπεσόντος, ὁ Σωκράτης πρόεστη καὶ
ἤμυνε, καὶ μάλιστα δὴ προδήλως ἔσωσεν αὐτὸν μετὰ τῶν ὅπλων.
Ἐγένετο μὲν οὖν τῷ δικαιοτάτῳ λόγῳ Σωκράτους τὸ ἀριστεῖον
ἐπεὶ δὲ οἱ στρατηγοὶ διὰ τὸ ἀξίωμα τῷ Ἀλκιβιάδῃ σπουδάζοντες 45
ἐφαίνοντο περιθεῖναι τὴν δόξαν, ὁ Σωκράτης βουλόμενος αὔξεσθαι
τὸ φιλότιμον ἐν τοῖς καλοῖς αὐτοῦ, πρῶτος ἐμαρτύρει καὶ παρεκάλει
στεφανοῦν ἐκεῖνον καὶ διδόναι τὴν πανοπλίαν.

i. e. having a serious object in view.—ὡς εὖ ποιῶν ὁ Ἀλκιβιάδης, &c. “*that Alcibiades had done rightly in detesting the art of playing on the pipe,*” &c. Lit. “*that Alcibiades, acting rightly, had detested,*” &c.—ὅθεν ἐξέπесе κομιδῇ, &c. “*and hence the use of this instrument was driven out entirely from liberal pursuits, and treated with the utmost contempt,*” ἐξέπισε. Used here in its theatrical sense, as applied to actors or pieces that were driven from the stage, and equivalent to ἐξεβλήθη.

35—37. ἐντυχεῖν, “*to have an interview with.*”—ὅπως ἀποδώσει, &c. “*how he shall render an account to the Athenians,*” i. e. of the moneys that had passed through his hands.

37—48. εἶτα βέλτιον οὐκ ἦν; “*were it not then better?*” εἶτα imparts strength to the interrogation, and indicates also a feeling of surprise on the part of the speaker.—ἐστρατεύσατο τὴν στρατείαν, “*he served in the expedition.*”—ἐν τοῖς ἀγῶσιν, “*in the actions which took place.*”—ἡρίστευσαν, “*signalized their valour.*”—τραύματι περιπεσόντος, “*having met with a wound.*” More lit. “*having fallen in with a wound.*”—μάλιστα δὴ προδήλως, “*most manifestly on that occasion.*”—μετὰ τῶν ὅπλων. Alcibiades would otherwise have lost his shield among these, which would have been regarded as a great disgrace.—ἐγένετο μὲν οὖν, &c. “*the prize of valour, therefore, belonged on the justest grounds to Socrates.*”—τῷ Ἀλκιβιάδῃ περιθεῖναι τὴν δόξαν, “*to invest Alcibiades with this honour.*” περιθεῖναι is a figurative expression, borrowed from the operation of crowning.—τὸ φιλότιμον ἐν τοῖς καλοῖς αὐτοῦ. The order is, γὰ

Πρώτην δ' αὐτῷ πάροδον εἰς τὸ δημόσιον γενέσθαι λέγουσι μετὰ
 50 χρημάτων ἐπιδόσεως, οὐκ ἐκ παρασκευῆς, ἀλλὰ παρίοντα, θορυ-
 βούντων Ἀθηναίων, ἐρέσθαι τὴν αἰτίαν τοῦ θορύβου· πυθόμενον
 δὲ, χρημάτων ἐπιδόσιν γίνεσθαι, παρελθεῖν καὶ ἐπιδοῦναι· τοῦ δὲ
 δήμου κροτοῦντος καὶ βοῶντος, ὑφ' ἡδονῆς ἐπιλαθέσθαι τοῦ ὄργου,
 ὃν ἐτύγχανεν ἔχων ἐν τῷ ἱματίῳ. Πτοηθέντος οὖν καὶ διαφυ-
 55 γόντος, ἔτι μᾶλλον ἐκβοῆσαι τοὺς Ἀθηναίους, πολλοὺς καὶ συν-
 θηρᾶν ἀναστάντας, λαβεῖν δ' αὐτὸν Ἀντίοχον τὸν κυβερνήτην, καὶ
 ἀποδοῦναι διὸ καὶ προσφιλέστατον τῷ Ἀλκιβιάδῃ γενέσθαι.
 • Αἱ δ' ἵπποτροφίαι περιβόητοι μὲν ἐγένοντο καὶ τῷ πλήθει τῶν
 ἀρχμάτων ἑπτὰ γὰρ ἄλλος οὐδεὶς καζῆκεν Ὀλυμπιάσιν ἰδιώτης,
 60 οὐδὲ βασιλεὺς, μόνος δ' ἐκεῖνος. Καὶ τὸ νικῆσαι δὲ καὶ δεύτερον
 γενέσθαι καὶ τέταρτον, ὡς Θουκυδίδης φησιν, ὁ δ' Εὐριπίδης,

φιλότιμον αὐτοῦ ἐν τοῖς καλοῖς, "*his ambition in what was honourable.*"—
 πρῶτος ἑμαρτύρει, &c. "*was the first to testify in his favour, and to*
entreat the (Athenian commanders)," &c., i. e. to bear witness to his
 valour, and entreat, &c.—τὴν πανοπλίαν, "*the suit of armour,*" which
 formed the prize of valour on the occasion.

49—56. πρῶτην δ' αὐτῷ πάροδον, &c. "*they say that his first appear-*
ance before the people took place in connexion with a voluntary con-
tribution of money (to the state)." More lit. "that his first coming into
 public," &c.—ἀλλὰ παρίοντα, "*but that, while passing by,*" i. e. but that,
 happening to pass by.—ἐρέσθαι. The aorist (observe the accentuation),
 and more correct than the present ἔρεσθαι would have been.—γίνεσθαι,
 "*was taking place.*"—καὶ ἐπιδοῦναι, "*and contributed too.*"—τοῦ ὄργου.
 Quails were trained for fighting in those days, like cocks in modern
 times.—πτοηθέντος οὖν καὶ διαφυγόντος, "*that the bird thereupon having*
been terrified (at the noise), and having escaped."—συνθηρᾶν, "*aided*
him in pursuing it."—Ἀντίοχον τὸν κυβερνήτην. This is the same An-
 tiochus who was afterwards entrusted by Alcibiades with the command
 of the Athenian fleet in his absence, and who took that opportunity to
 engage and was defeated. Consult note on page 269, line 7.

58—62. αἱ δ' ἵπποτροφίαι, "*his rearing of steeds, moreover (for the*
public games), was noised all about, and particularly on account of the
number of his chariots." More freely, "his zeal, moreover, in training
 horses for the games was very celebrated, especially on account of," &c.
 The conjunction καὶ is here equivalent in fact to καὶ μάλιστα.—ἑπτὰ
 γὰρ ἄλλος οὐδεὶς, &c. "*for no other private individual, (nay), not even a*
king, but he alone sent seven (to contend) at Olympia," i. e. seven
 chariots.—καὶ τὸ νικῆσαι δὲ, &c. "*his gaining also the first prize, and his*
having been likewise second and fourth (victor), as Thucydides relates,
or third, as Euripides says, surpasses in splendour and renown all the
ambitious strivings (of others) in these respects." With τὸ νικῆσαι sup.
 τὰ πρῶτα, just as the scholiast to Thucydides (6, 16), in the passage

τρίτον, ὑπεριβάλλει λαμπρότητι καὶ δόξῃ πᾶσαν τὴν ἐν τούτοις φιλοτιμίαν. Λέγει δ' ὁ Εὐριπίδης ἐν τῷ ᾄσματι ταῦτα· Σὲ δ' αἰέσομαι, ὦ Κλεινίου παῖ· καλὸν ἂ νίκα· κάλλιστον δ' (ὃ μηδεὶς ἄλλος Ἑλλάνων), ἄρματι πρῶτα δραμεῖν, καὶ δεύτερα καὶ τρίτα. 65

Ἐπεὶ δ' ἀφῆκεν αὐτὸν εἰς τὴν πολιτείαν ἔτι μειράκιον ὦν, τοὺς μὲν ἄλλους εὐθύς ἐταπείνωσε δημαγωγούς, ἀγῶνα δ' εἶχε πρὸς τε Φαίακα τὸν Ἐρασιστράτου, καὶ Νικίαν τὸν Νικηράτου· τὸν μὲν, ἥδη καθ' ἡλικίαν προήκοντα, καὶ στρατηγὸν ἄριστον εἶναι δοκοῦντα· Φαίακα δ' ἀρχόμενον, ὥσπερ αὐτὸς, αὐξάνεσθαι τότε, καὶ γνωρί- 70 μων ὄντα πατέρων, ἐλαττούμενον δὲ τοῖς τ' ἄλλοις καὶ περὶ τὸν λόγον. Ἐντευκτικὸς γὰρ ἰδίᾳ καὶ πιθανὸς ἐδόκει μᾶλλον, ἢ φέρειν ἀγῶνας ἐν δήμῳ δυνατός. Ἦν γὰρ, ὡς Εὐπολὶς φησι,

Λαλεῖν ἄριστος, ἀδυνατώτατος λέγειν.

referred to by Plutarch, understands τὰ πρῶτα after ἐνίκησα.—ὁ δ' Εὐριπίδης τρίτον. Lit. "but Euripides says third." The allusion is to an ode composed by Euripides in honour of this victory, and which is mentioned immediately after. Isocrates follows the authority of Euripides (*de Big.* p. 353, *ed. Steph.*—Consult *Duker, ad Thucyd. l. c.*).

63—66. λέγει δ' ὁ Εὐριπίδης, &c. "Euripides, accordingly, expresses himself as follows, in the song (composed by him on this occasion): "Of thee, therefore, will I sing, O son of Clinias: a glorious thing is victory; but most glorious is it (what no one else of the Greeks ever obtained for his lot) to have been first in the chariot race, and second and third."—αἰέσομαι, poetic form for ἄσομαι, from αἰέδω, poetic for ἄδω.—καλὸν ἂ νίκα, i. e. καλὸν χρῆμά ἐστιν ἂ νίκα. The forms ἂ νίκα are Doric for ἡ νίκη.—ὃ μηδεὶς ἄλλος Ἑλλάνων. Sup. ἔλαχε. The form Ἑλλάνων is Doric for Ἑλλήνων.—πρῶτα δραμεῖν. Lit. "to have run as regards the first," πρῶτα being elliptical for τὰ πρῶτα μέρη.—ἐπεὶ δ' ἀφῆκεν αὐτὸν, &c. "when, however, he turned his attention to public affairs." Lit. "when he sent himself into the government."

68—74. τὸν μὲν, ἥδη, &c. "the latter already advanced in years."—εἶναι δοκοῦντα, "being." Equivalent merely to the simple ὄντα. Consult note on page 259, line 55.—ἀρχόμενον, ὥσπερ αὐτὸς, &c. "beginning like himself, at that very time, to increase in fame," i. e. to make some advances in popularity. With αὐξάνεσθαι sup. δόξῃ. The verb ἀρχομαι, "to begin," has the part. after it when the assigned state has already taken place; but the infin. when it is either beginning or just about to commence. (*Rost, G. G.* 129, 4, b.)—τοῖς τ' ἄλλοις καὶ περὶ τὸν λόγον, "both in other respects, and especially in eloquence." The expression τοῖς ἄλλοις refers to the other brilliant talents and acquirements of Alcibiades.—ἢ φέρειν ἀγῶνας ἐν δήμῳ δυνατός, "than able to endure public contests before the (assembled) people."—Εὐπολὶς, a comic poet of Athens.—λαλεῖν ἄριστος, &c. "very clever in talking, but very inefficient

- 75 Ἦν δέ τις Ὑπέρβολος Περιθοίδης, οὗ μέμνηται μὲν ὡς ἀνθρώ-
 που πονηροῦ καὶ Θουκυδίδης, τοῖς δὲ κωμικοῖς ὁμοῦ τι πᾶσι δια-
 τριβὴν, αἰεὶ σκωπτόμενος ἐν τοῖς θεάτροις, παρεῖχεν. Ἀτρεπτος
 δὲ πρὸς τὸ κακῶς ἀκούειν, καὶ ἀπαθὴς ὢν, ὀλιγωρίᾳ δόξης,
 οὐδενὶ μὲν ἤρεσκεν, ἐχρῆτο δ' αὐτῷ πολλάκις ὁ δῆμος, ἐπιθυμῶν
 80 προπηλακίζειν τοὺς ἐν ἀξιώματι καὶ συκοφαντεῖν. Ἀναπεισθεὶς
 οὖν ὑπ' αὐτοῦ τότε, τὸ ὄστρακον ἐπιφέρειν ἔμελλεν, ᾧ κολοῦντες
 αἰεὶ τὸν προὔχοντα δόξῃ καὶ δυνάμει τῶν πολιτῶν ἐλαύνουσι, παρα-
 μυνδούμενοι τὸν φθόνον μᾶλλον ἢ τὸν φόβον. Ἐπεὶ δὲ ὅηλον ἦν,
 ὅτι ἐνὶ τῶν τριῶν τὸ ὄστρακον ἐποίσουσι, συνήγαγε τὰς στάσεις εἰς
 85 ταῦτ' ὁ Ἀλκιβιάδης, καὶ, διαλεχθεὶς πρὸς τὸν Νικίαν, κατὰ τοῦ
 Ὑπερβόλου τὴν ὄστρακοφορίαν ἔτρεψεν.

in speaking." Observe the difference between λαλεῖν, "to talk," with-
 out any very serious object, and λίσσιν, "to harangue," "to speak to set
 purpose." A similar difference exists in Latin between *loquentia* and
eloquentia.

75—83. Περιθοίδης, "*of the borough of Perithoedæ.*" This borough
 formed part of the tribe *Æneis*.—οὗ μέμνηται μὲν, &c. "*of whom Thu-
 cydides also makes mention, as a bad man.*" (Compare *Thucyd.* 8, 73.)
 —τοῖς δὲ κωμικοῖς ὁμοῦ, &c. "*and who, being continually derided in the
 theatrical exhibitions (of the day), afforded a subject of merriment to
 nearly all the comic poets.*" (Compare, for example, *Aristophanes, Nub.*
 547, seq.) —διατριβὴν. More lit. "a subject on which to dwell." —ἀτρεπ-
 τος δὲ πρὸς τὸ κακῶς ἀκούειν, &c. "*being, however, unmoved at, and quite
 insensible to, the evil repute that followed him, from an utter disregard
 for public opinion.*" —τὸ κακῶς ἀκούειν. Lit. "the hearing himself spoken
 ill of," i. e. the being exposed to public ridicule. So, in Latin, *male
 audire*.—ἐπιθυμῶν προπηλακίζειν, &c. "*whenever they were desirous of
 insulting or denouncing individuals of rank.*" The part. ἐπιθυμῶν is
 here equivalent to ὅτι ἐπιθυμοῖν.—αὐτοῦ. Hyperbolus.—τὸ ὄστρακον ἐπι-
 φέρειν ἔμελλεν, "*they were about to bring the ostracism to bear.*" τὸ
 ὄστρακον is here put for τὸν ὄστρακισμόν.—κολοῦντες αἰεὶ ἐλαύνουσι, "*they
 always curtail and banish.*" —παρὰ μυνδούμενα, "*striving in this way to
 console,*" i. e. to lessen.

84—86. ἐνὶ τῶν τριῶν. Either Nicias, Phæax, or Alcibiades.—συν-
 ἤγαγε τὰς στάσεις εἰς ταῦτ', "*reconciled the contending parties.*" Lit.
 "brought the parties together to the same (point of agreement)."—
 διαλεχθεὶς, "*having conferred.*" —κατὰ τοῦ Ὑπερβόλου. The punishment
 of ostracism was never inflicted after this on any individual, as if it had
 been degraded in the person of Hyperbolus. Vide *Potter's Greek
 Antiq.* b. 1, ch. 25, p. 138, 12mo edit.

VII.

. *Death of Alcibiades.*

Ἀθηναῖοι χαλεπῶς μὲν ἔφερον τῆς ἡγεμονίας ἀποστερηθέντες.
 Ἐπεὶ δὲ καὶ τὴν ἐλευθερίαν ἀφελόμενος αὐτῶν ὁ Λύσανδρος ἀν-
 δράσι τριάκοντα παρέδωκε τὴν πόλιν, οἷς οὐκ ἐχρήσαντο σώζεσθαι
 δυνάμενοι λογισμοῖς, ἀπολωλότων ἤδη τῶν πραγμάτων, συνέσαν.
 ὀλοφυρόμενοι καὶ διεξιόντες τὰς ἀμαρτίας αὐτῶν καὶ ἀγνοίας· 5
 ὧν μεγίστην ἐποιοῦντο τὴν δευτέραν πρὸς Ἀλκιβιάδην ὀργήν.
 Ἀπερρίφη γὰρ οὐδὲν ἀδικῶν αὐτὸς, ἀλλ' ὑπηρέτη χαλεπήναντες
 ὀλίγας ἀποβαλόντι ναῦς αἰσχυρῶς, αἴσχιον αὐτοὶ τὸν κράτιστον
 καὶ πολεμικώτατον ἀφείλοντο τῆς πόλεως στρατηγόν. Ἔτι δ'
 οὐν ὅμως ἐκ τῶν παρόντων ἀνέφερε τις ἐλπίς ἀμυδρὰ, μὴ παντά- 10
 πασιν ἔρρειν τὰ πράγματα τῶν Ἀθηναίων, Ἀλκιβιάδου περιόντος.
 Οὔτε γὰρ πρότερον ἠγάπησε φεύγων ἀπραγμόνως ζῆν καὶ μεθ'

1—7. Ἀθηναῖοι χαλεπῶς μὲν ἔφερον, &c. "*the Athenians bore it painfully, on having been deprived of the chief command,*" i. e. of the lead of the confederates. After the battle of Ægospotamos the hegemony passed from the Athenians to the Spartans.—ἀνδράσι τριάκοντα. Known in history as the thirty tyrants.—οἷς οὐκ ἐχρήσαντο, σώζεσθαι δυνάμενοι λογισμοῖς, &c. The order of construction is as follows: τῶν πραγμάτων ἤδη ἀπολωλότων, συνέσαν (ἐκείνους τοὺς λογισμοὺς) οἷς λογισμοῖς οὐκ ἐχρήσαντο, δυνάμενοι σώζεσθαι (ὑπ' αὐτῶν), ὀλοφυρόμενοι καὶ διεξιόντες τὰς ἀμαρτίας καὶ ἀγνοίας αὐτῶν, &c. "*now that their affairs were ruined, they perceived (the value of) those plans, of which they had made no use when able to save themselves (by their means), lamenting and enumerating their own errors and acts of folly, the greatest of which they considered to be their second quarrel with Alcibiades.*" Alcibiades, on being recalled from his first exile, was placed at the head of the Athenian fleet. But the fickle populace soon stripped him of this high office, and compelled him to flee. Too much was expected of him, and too little time allowed him for fulfilling even a part of these expectations.—ἀλλ' ὑπηρέτη χαλεπήναντες, &c. "*but, having become offended at an under officer, who had lost a few ships in a disgraceful manner, they themselves still more disgracefully deprived the state of its ablest and most warlike commander.*" The under officer referred to here was Antiochus, who, in the absence of Alcibiades, and against his positive orders, engaged with the Spartan fleet, and was defeated with the loss of a few of his ships.

10—16. ἐκ τῶν παρόντων, "*from the very midst of their present evils,*" i. e. even though their affairs were thus unfortunate. Sup. κακῶν with παρόντων.—ἀνέφερε, "*began to arise.*" Sup. ἑαυτὴν. Lit. "*began to bear itself upward.*"—μὴ παντάπασι εἶρειν, "*were not entirely ruined.*"—οὔτε γὰρ πρότερον ἠγάπησε, &c. "*for neither, when an exile the first time,*

- ἡσυχίας, οὔτε νῦν, εἰ τὰ καθ' ἑαυτὸν ἱκανῶς ἔχοι, περιόψεται
 Λακεδαιμονίους ὑβρίζοντας, καὶ τοὺς τριάκοντα παροινούντας.
 15 Ταῦτα δ' οὐκ ἦν ἄλογον ὄνειροπολεῖν οὕτω τοὺς πολλοὺς, ὅποτε
 καὶ τοῖς τριάκοντα φροντίζειν ἐπ' αὐτοῖς καὶ διαπυθάνεσθαι, καὶ λόγον
 ἔχειν πλείστον ὢν ἐκεῖνος ἔπραττε καὶ διενεοῖτο. Τέλος δὲ Κριτίας
 ἐδίδασκε Λύσανδρον, ὡς οὐκ ἔσται, Ἀθηναίων δημοκρατουμένων,
 ἀσφαλῶς ἄρχειν Λακεδαιμονίοις τῆς Ἑλλάδος. Ἀθηναίους δὲ,
 20 καὶν πρῶως πάνυ καὶ καλῶς πρὸς ὀλιγαρχίαν ἔχουσιν, οὐκ ἐάσει
 ζῶν Ἀλκιβιάδης ἀτρεμεῖν ἐπὶ τῶν καθεστώτων. Οὐ μὴν ἐπέισθη
 γε πρότερον τούτοις ὁ Λύσανδρος, ἢ παρὰ τῶν οἴκοι τελῶν σκυτά-
 λην ἐλθεῖν, κελεύουσιν ἐκποδῶν ποιήσασθαι τὸν Ἀλκιβιάδην. εἴτε
 κακείνων φοβηθέντων τὴν ὀξύτητα καὶ μεγαλοπραγμοσύνην τοῦ
 25 ἀνδρός, εἴτε τῷ Ἀγιδι χαριζομένων.

Ὡς οὖν ὁ Λύσανδρος ἔπεμψε πρὸς τὸν Φαρνάβαζον ταῦτα
 πράττειν κελεύων, ὁ δὲ Μαγαίῳ τε τῷ ἀδελφῷ καὶ Σουσαμίδρῳ
 τῷ θείῳ προσέταξε τὸ ἔργον, ἔτυχε μὲν ἐν κώμῃ τινὶ τῆς Φρυγίας
 ὁ Ἀλκιβιάδης τότε διαιτῶμενος, ἔχων Τιμάνδραν μετ' αὐτοῦ τὴν
 30 ἑταίραν.—Οἱ δὲ πεμφθέντες πρὸς αὐτὸν οὐκ ἐτόλμησαν εἰσελθεῖν,

was he content," &c. The expression *πρότερον φεύγων* is equivalent here to *ἐν τῇ πρότερον φυγῇ*.—*οὔτε νῦν, εἰ τὰ καθ' ἑαυτὸν, &c.* "nor will he now, if his affairs should be in a sufficiently prosperous condition, permit the Lacedæmonians to indulge in insolent tyranny, and the thirty to act with intemperate violence." These words are supposed to come from the lips of the Athenian populace.—*ταῦτα δ' οὐκ ἦν ἄλογον, &c.* The order is, οὐ δ' ἦν ἄλογον τοὺς πολλοὺς οὕτως ὄνειροπολεῖν ταῦτα.—*ὅποτε καὶ τοῖς τριάκοντα, &c.* "when it occurred even to the thirty to be solicitous, and to make frequent inquiries, and to pay the utmost attention to whatever that individual was doing and contriving."

17—25. *τέλος δὲ, "at last, however."*—*ὡς οὐκ ἔσται, &c.* The order is, ὡς οὐκ ἔσται (ἔξισται) Λακεδαιμονίοις ἀσφαλῶς ἄρχειν τῆς Ἑλλάδος, Ἀθηναίων δημοκρατουμένων.—*Ἀθηναίους δὲ, καὶν πρῶως, &c.* "for that Alcibiades will not, as long as he lives, permit the Athenians, even though they feel very mildly and well disposed towards the oligarchy, to remain quiet under the existing state of things," i.e. under the government as at present established.—*τῶν τελῶν, "the magistrates."*—*εἴτε κακείνων φοβηθέντων, &c.* "whether it was that they even feared the spirit and enterprise of the man, or else strove to gratify Agis." *ἐκείνων* refers to the Spartan magistrates. Agis was the personal enemy of Alcibiades, and king of Sparta. Lit. "they having been either feared," &c.

26—41. *ὡς οὖν, "when, therefore."*—*Φαρνάβαζον.* Pharnabazus was the Persian governor of Phrygia.—*ὁ δὲ, "and the latter."*—*ἔτῳχεν τότε*

ἀλλὰ κύκλῳ τὴν οἰκίαν περιστάντες ἐνεπίμπρασα. Αἰσθόμενος δ' ὁ Ἀλκιβιάδης, τῶν μὲν ἱματίων τὰ πλεῖστα καὶ τῶν στρωμάτων συναγαγὼν, ἐπέρριψε τῷ πυρί. Τῇ δ' ἀριστερᾷ χειρὶ τὴν ἑαυτοῦ χλαμύδα περιελίξας, τῇ δὲ δεξιᾷ σπασάμενος τὸ ἐγχειρίδιον, ἐξέπεσεν ἀπαθῆς ὑπὸ τοῦ πυρός, πρὶν ἢ διαφλέγεσθαι τὰ 35 ἱμάτια, καὶ τοὺς βαρβάρους ὀφθεῖς διεσχέδασεν. Οὐδεὶς γὰρ ὑπέμεινεν αὐτὸν, οὐδ' εἰς χεῖρας συνῆλθεν, ἀλλ' ἀποστάντες ἔβαλλον ἀκοντίοις καὶ τοξεύμασιν. Οὕτω δ' αὐτοῦ πεσόντος, καὶ τῶν βαρβάρων ἀπελθόντων, ἡ Τιμάνδρα τὸν νεκρὸν ἀνείλετο, καὶ ταῦς αὐτῆς περιβαλοῦσα καὶ περικαλύψασα χιτωνίσκοις, ἐκ τῶν 40 παρόντων ἐκήδευσεν λαμπρῶς καὶ φιλοτίμως.

VIII. PERICLES.

Beginning of the Peloponnesian War.

Ἐνέβαλον εἰς τὴν Ἀττικὴν στρατῷ μεγάλῳ Λακεδαιμόνιοι μετὰ τῶν συμμάχων, Ἀρχιδάμου τοῦ βασιλέως ἡγουμένου, καὶ δηῶντες τὴν χώραν προῆλθον εἰς Ἀχαρνάς, καὶ κατεστρατοπέδευ-
σαν, ὡς τῶν Ἀθηναίων οὐκ ἀνεξομένων, ἀλλ' ὑπ' ὀργῆς καὶ φρονή-
ματος διαμαχουμένων πρὸς αὐτούς. Τῷ δὲ Περικλεῖ δεινὸν ἐφαί- 5
νετο πρὸς ἐξακισμυρίους Πελοποννησίων καὶ Βοιωτῶν ὀπλίτας
(τοσοῦτοι γὰρ ἦσαν οἱ τὸ πρῶτον ἐμβαλόντες) ὑπὲρ αὐτῆς τῆς

διατρίψεως, “happened at that time to be living.”—τῶν στρωμάτων, “the couch coverings.”—ἐξίπεσεν, “he rushed forth.”—τὰ ἱμάτια, referring to the articles he had thrown upon the fire.—ὀφθεῖς, “the moment he was seen.” Observe the force of the aorist.—ἀποστάντες, “standing off.” Equivalent to πῶρρον στάντες.—ἔβαλλον, “kept striking at him.” Observe the force of the imperf.—καὶ τοῖς αὐτῆς περιβαλοῦσα, &c. “and having thrown a covering around it, and wrapped it up in her own scanty articles of wardrobe, she performed the funeral obsequies in as becoming and honourable a manner as her present circumstances allowed.” She buried him in a town called Melissa. The emperor Hadrian caused a statue of Parian marble to be placed upon his tomb, and an ox to be annually sacrificed to him.

3—11. Ἀχαρνάς. Acharnæ was the most important of the Athenian boroughs, and distant sixty stadia (about seven miles) from Athens, towards the north-west.—ὡς τῶν Ἀθηναίων οὐκ ἀνεξομένων, &c. “thinking that the Athenians will not endure this, but, through anger and pride, will come to an open conflict with them.” More lit. “will contend strenuously against them.” As regards the construction of ὡς with the part. consult note on page 236, line 3.—δεινόν, “a hazardous experiment.”—

πόλεως μάχην συνάψαι τοὺς δὲ βουλομένους μάχεσθαι, καὶ
 δυσπαθοῦντας πρὸς τὰ γινόμενα, κατεπράυνε λέγων, ὡς δένδρα
 10 μὲν τμηθέντα καὶ κοπέντα φύεται ταχέως, ἀνδρῶν δὲ διαφθαρέν-
 των αὖτις τυχεῖν οὐ ῥάδιόν ἐστι. Τὸν δὲ δῆμον εἰς ἐκκλησίαν οὐ
 συνῆγε, δεδιὼς βιασθῆναι παρὰ γνώμην, ἀλλ' ὥσπερ νεὼς κυβερ-
 νήτης, ἀνέμου κατιόντος ἐν πελάγει, θέμενος εὖ πάντα καὶ κατα-
 τείνας τὰ ὄπλα, χρῆται τῇ τέχνῃ, δάκρυα καὶ δεήσεις ἐπιβατῶν
 15 ναυτιῶντων καὶ φοβουμένων ἰάσας, οὕτως ἐκεῖνος, τὸ τ' ἄστει συγ-
 κλείσας, καὶ καταλαβὼν πάντα φυλακαῖς πρὸς ἀσφάλειαν,
 ἐχρῆτο τοῖς αὐτοῦ λογισμοῖς, βραχέα φροντίζων τῶν καταβοώντων
 καὶ δυσχεραίνοντων. Καίτοι πολλοὶ μὲν αὐτοῦ τῶν φίλων δεό-
 20 ροῦντες· πολλοὶ δ' ἦδον ἄσματα καὶ σκώμματα πρὸς αἰσχύνην,
 ἐφυβρίζοντες αὐτοῦ τὴν στρατηγίαν, ὡς ἄνανδρον καὶ προῖεμένην
 τὰ πράγματα τοῖς πολεμίοις. Ἐπεφύετο δὲ καὶ Κλέων, ἥδη διὰ
 τῆς πρὸς ἐκεῖνον ὀργῆς τῶν πολιτῶν πορευόμενος ἐπὶ τὴν δημα-
 γωγίαν.

ὑπὲρ αὐτῆς τῆς πόλεως, "for the city itself," i. e. where Athens itself would be endangered if the issue proved adverse.—τοὺς δὲ. Sup. τῶν Ἀθηναίων.—πρὸς τὰ γινόμενα, "at the things that were taking place."—κατεπράυνε, "he strove to soften down."—τμηθέντα καὶ κοπέντα, "when lopped or felled." In the one case the trunk, in the other the root, sprouts forth again.—ἀνδρῶν δὲ διαφθαρέντων, &c. "but that, when men are once destroyed, it is no easy matter to meet with others again." Sup. ἄλλων ἀφ' ὧν τυχεῖν.

12—22. βιασθῆναι παρὰ γνώμην, "to be forced to some measure, contrary to his own judgment."—θέμενος εὖ πάντα, &c. "having arranged every thing carefully, and drawn taught the tackle, exercises his own skill." The expression θέμενος εὖ πάντα is, in nautical language, "having made every thing snug."—ἰάσας, "having disregarded." Equivalent to ἀμειλίχας.—καταλαβὼν πάντα, "having occupied all places." Sup. χωρία.—ἐχρῆτο, "went on and followed."—βραχέα φροντίζων, "caring little for." The neut. of the adj. taken adverbially.—διόμεινοι προσέειποντο, "kept urging him by their entreaties," i. e. to march forth and meet the foe.—ἀπειλοῦντες καὶ κατηγοροῦντες, "by their threats and denunciations."—ἄσματα καὶ σκώμματα πρὸς αἰσχύνην, "songs and scurrilous effusions to bring him into disgrace."—τὰ πράγματα, "the public property."—ἐπιφύετο δὲ καὶ Κλέων, "Cleon also began to attack him." More lit. "began to hang on to him," a metaphor taken from dogs hanging on to their prey (ὥσπερ θηλείαι σκύλακες. Consult Passow, Wörterb. s. v.).—ἥδη διὰ τῆς πρὸς ἐκεῖνον, &c. "making his way already to the rank and influence of a popular leader through the resentment felt towards that statesman by his fellow-citizens." Cleon was a most ignorant and turbulent dema-

Πλὴν ὑπ' οὐδενὸς ἐκινήθη τῶν τοιούτων ὁ Περικλῆς, ἀλλὰ 25
 πρῶως καὶ σιωπῇ τὴν ἀδοξίαν καὶ τὴν ἀπέχθειαν ὑφιστάμενος,
 καὶ νεῶν ἑκατὸν ἐπὶ τὴν Πελοπόννησον στόλον ἐκπέμπων, αὐτὸς οὐ
 συνεξέπλευσεν, ἀλλ' ἔμεινεν οἰκουρῶν καὶ διὰ χειρὸς ἔχων τὴν
 πόλιν, ἕως ἀπηλλάγησαν οἱ Πελοποννήσιοι. Θεραπεύων δὲ τοὺς
 πολλοὺς, ὅλως ἀσχάλλοντας ἐπὶ τῷ πολέμῳ, διανομαῖς τε χρη- 30
 μάτων ἀνελάμβανε, καὶ κληρουχίας ἀνέγραφεν. Αἰγινήτας γὰρ
 ἐξελάσας ἅπαντας, διένειμε τὴν νῆσον Ἀθηναίων τοῖς λαχοῦσιν.
 Ἦν δέ τις παρηγορία καὶ ἀφ' ᾧν ἔπασχον οἱ πολέμιοι. Καὶ γὰρ
 οἱ περιπλέοντες τὴν Πελοπόννησον, χώσαν τε πολλὴν, κώμας τε
 καὶ πόλεις μικρὰς διεπόρθησαν. Καὶ κατὰ γῆν αὐτὸς ἐμβαλὼν 35
 εἰς τὴν Μεγαρικὴν, ἔφθειρε πᾶσαν. Ἦι καὶ δῆλον ἦν, ὅτι πολλὰ
 μὲν δρῶντες κακὰ τοὺς Ἀθηναίους, πολλὰ δὲ πᾶσχοντες ὑπ'
 ἐκείνων ἐκ θαλάσσης, οὐκ ἂν εἰς μῆκος πολέμου τοσοῦτον προ-
 ὕβησαν, ἀλλὰ ταχέως ἀπείπον, ὥσπερ ἐξ ἀρχῆς ὁ Περικλῆς
 προηγόρευσεν, εἰ μὴ τι δαιμόνιον ὑπεναντιώθῃ τοῖς ἀνθρώποις 40
 λογισμοῖς.

gogue, respecting whom consult Thucydides, 3, 36. He was often satirized by the comic muse of Aristophanes. On the present occasion he took advantage of the unpopularity of Pericles to make himself a popular leader.

26—28. τὴν ἀδοξίαν καὶ τὴν ἀπέχθειαν, “*the disgrace and odium (to which his course of operations exposed him).*”—αὐτὸς οὐ συνεξέπλευσεν, “*did not sail forth with it himself.*”

28—32. οἰκουρῶν, “*watching over affairs at home.*” A metaphor borrowed from the watchful care of a mother, exercised over the concerns of a family, and protecting the household from harm.—διὰ χειρὸς ἔχων τὴν πόλιν, “*keeping the state in his own hands.*”—Θεραπεύων δὲ τοὺς πολλοὺς, &c. “*seeking to soothe, however, the populace, altogether impatient at the continuance of the war, he both aided them by distributions of money, and assigned portions of conquered territory by lot.*” More lit. “*wrote up a list of cleruchiæ.*” With regard to the nature and operation of these cleruchiæ consult the remarks of Böckh, *Public Economy of Athens*, vol. ii. p. 169.—ὅλως ἀσχάλλοντας. We have, on the suggestion of Jacobs, changed ὅμως, the common reading, which is entirely out of place here, to the more expressive ὅλως.—διένειμε τὴν νῆσον, &c. “*he distributed the island among those of the Athenians who had drawn the lots.*”

33—41. ἀφ' ᾧν ἔπασχον, for ἀπὸ τῶν ἂ ἔπασχον.—οἱ περιπλέοντες, &c. referring to the Athenian fleet of one hundred sail that had been sent out.—Ἦι καὶ δῆλον ἦν, “*by which it was even manifest.*”—δρῶντες. Sup. οἱ Πελοποννήσιοι.—οὐκ ἂν εἰς μῆκος, &c. The war lasted more than twenty-six years.—ἀλλὰ ταχίως ἀπείπον, “*but would have quickly given it up.*”

IX.

Death of Pericles.

Τοῦ Περικλέους ἤδη πρὸς τῷ τελευτᾷ ὄντος, περικαθήμενοι τῶν πολιτῶν οἱ βέλτιστοι, καὶ τῶν φίλων οἱ περιόντες, λόγον ἐποι-
 οῦντο τῆς ἀρετῆς καὶ τῆς δυνάμεως, ὅση γένοιτο, καὶ τὰς πράξεις
 ἀνεμετροῦντο, καὶ τῶν τροπαίων τὸ πλῆθος. Ἐννέα γὰρ ἦν ἃ
 5 στρατηγῶν καὶ νικῶν ἔστησεν ὑπὲρ τῆς πόλεως. Ταῦτα, ὡς
 οὐκέτι συνιέντος, ἀλλὰ καθηρημένου τὴν αἴσθησιν αὐτοῦ, διελέ-
 γοντο πρὸς ἀλλήλους· ὁ δὲ πᾶσιν ἐτύγχανε τὸν νοῦν προσεσχηκῶς,
 καὶ φθεγξάμενος εἰς μέσον, ἔφη θαυμάζειν, ὅτι ταῦτα μὲν ἐπαι-
 νοῦσιν αὐτοῦ καὶ μνημονεύουσιν, ἃ καὶ πρὸς τύχην ἐστὶ κοινὰ, καὶ
 10 γέγονεν ἤδη πολλοῖς στρατηγοῖς· τὸ δὲ κάλλιστον καὶ μέγιστον
 οὐ λέγουσιν. Οὐδεὶς γὰρ, ἔφη, δι' ἐμὲ τῶν ὄντων Ἀθηναίων
 μέλαν ἱμάτιον περιβάλετο.

—εἰ μὴ τι δαιμόνιον, &c. “*had not some power, superior to man, secretly thwarted human calculations.*” Lit. “*some divine thing,*” i. e. some decree of heaven.

1—12. πρὸς τῷ τελευτᾷ. He was dying of the plague.—οἱ περιόντες, “*the survivors,*” i. e. they who had thus far survived the plague.—λόγον ἐποι-
 οῦντο, “*began to converse.*”—ὅση γένοιτο, “*how great each had been.*” Observe the use of the singular as applying to ἀρετὴ and δυνάμις respec-
 tively, and the employment of the optative to indicate their private opinion.—καὶ ἀνεμετροῦντο, “*and recounted.*”—ὡς οὐκέτι συνιέντος, &c. “*thinking that he no longer understood (what was said), but had lost all consciousness.*”—ἐτύγχανε τὸν νοῦν, &c. “*happened to have been attending,*” i. e. it so happened, however, that he was actually attending. Observe the ellipsis supplied in τὸν νοῦν.—ἔφη θαυμάζειν, “*said he was surprised.*” The pronoun is understood in the nom. the reference being to one and the same person.—αὐτοῦ, “*on his part,*” i. e. in his case.—
 —ἃ καὶ πρὸς τύχην ἐστὶ κοινὰ, “*in which fortune also has a share,*” i. e. where the result depends in some degree on good fortune.—καὶ γίγνεται ἤδη, “*and which have happened before.*” Lit. “*already.*”—οὐδεὶς, govern-
 ing τῶν ὄντων Ἀθηναίων.—μέλαν ἱμάτιον περιβάλετο, “*ever put on mourn-
 ing.*” Lit. “*a black garment.*” Pericles means, that no one of the Athenians ever put on mourning for the loss of any relative unjustly condemned and punished by his means. Black garments were worn, not only on the death of a person, but also by the friends of an individual, and by the person himself, when any capital charge was pending against him. This was done in order to excite compassion. For a similar purpose, the Roman *rei*, or accused, assumed squalid attire, and allowed their hair and beard to grow.—περιβάλετο. Lit. “*threw around him-
 self.*”

Θαυμαστός οὖν ὁ ἀνὴρ οὐ μόνον τῆς ἐπιεικείας καὶ πραότητος, ἦν ἐν πράγμασι πολλοῖς καὶ μεγάλαις ἀπεχθείαις διετῆρ-
 σεν, ἀλλὰ καὶ τοῦ φρονήματος, εἰ τῶν αὐτοῦ καλῶν ἡγείτο 15
 βέλτιστον εἶναι τὸ μῆτε φθόνῳ, μῆτε θυμῷ χαρίσασθαι μηδὲν
 ἀπὸ τηλικαύτης δυνάμειος, μηδὲ χρῆσασθαι τινι τῶν ἐχθρῶν ὡς
 ἀνηκέστῳ.

X.

End of the Peloponnesian War and the Taking of Athens.

Ἐκ δὲ τούτου πλέων ὁ Λύσανδρος ἐπὶ τὰς πόλεις, Ἀθηναίων
 μὲν οἷς ἐπιτύχοι, ἐκέλευε πάντας εἰς Ἀθήνας ἀπιέναι· φείσεσθαι
 γὰρ οὐδενός, ἀλλ' ἀποσφάζειν, ὃν ἂν ἔξω λάβῃ τῆς πόλεως.
 Ταῦτα δ' ἔπραττε καὶ συνήλαυνεν ἅπαντας εἰς τὸ ἄστυ, βου-
 λόμενος ἐν τῇ πόλει ταχὺ λιμὸν ἰσχυρὸν γενέσθαι καὶ σπάνιν, 5
 ὅπως μὴ πράγματα παρὰσχοιεν αὐτῷ τὴν πολιορκίαν εὐπόρως
 ὑπομένοντες. Καταλύων δὲ τοὺς δήμους, καὶ τὰς ἄλλας πο-
 λιτείας, ἓνα μὲν ἀρμοστήν ἐκάστη Λακεδαιμόνιον κατέλιπε, δέκα
 δ' ἄρχοντας ἐκ τῶν ὑπ' αὐτοῦ συγκεκροτημένων κατὰ πόλιν
 ἱταριῶν. Καὶ ταῦτα πράττων ὁμοίως ἔν τε ταῖς πολεμίαις καὶ 10

13—17. Θαυμαστός οὖν. Sup. ἦν.—ἀλλὰ καὶ τοῦ φρονήματος, “*but also for the reach of mind (which he displayed),”* i. e. in the remark which he had just made.—εἰ, “*since.*” Equivalent here to ὅτι.—τὸ μῆτε φθόνῳ, &c. “*the never having, in any thing, gratified either envy or resentment, through the means which so great power afforded, nor having indulged in any of his enmities as if irreconcilable in its character,*” i. e. and the never having cherished an irreconcilable enmity.—ἐχθρῶν. Gen. plur. of ἐχθρα, the noun, not ἐχθρός, the adj.

1—3. ἐκ δὲ τούτου, “*upon this then,*” i. e. after the battle of Ægos-potamos, where Lysander had totally defeated the Athenian fleet, in the twenty-sixth year of the Peloponnesian war.—Ἀθηναίων μὲν οἷς ἐπιτύχοι, &c. “*as often as he met with any of the Athenians, kept ordering them all to depart for Athens.*” Lit. “*with whomsoever of the Athenians he met (from time to time).*” Observe the use of the optative in denoting the repetition of an action, a usage to which we have frequently referred.—φείσεσθαι γὰρ οὐδενός, “*for he told them that he will spare no one.*” Sup. ἔλεγε.—ὃν ἂν λάβῃ, “*whomsoever he shall catch.*”

6—13. ὅπως μὴ πράγματα, &c. “*in order that the Athenians might not afford him trouble by enduring the siege with abundant means.*”—τοὺς δήμους, “*the democracies.*”—δέκα δ' ἄρχοντας, &c. “*and ten magistrates (selected) from the political clubs that had been organized by him in each city.*” These were clubs of oligarchists, and were organized to keep

ταῖς συμμάχοις γεγενημέναις πόλεσι, παρέπλει σχολαίως, τρόποι
 τινὰ κατασκευαζόμενος ἑαυτῷ τὴν τῆς Ἑλλάδος ἡγεμονίαν.
 Οὔτε γὰρ ἀριστίνδην οὔτε πλουτίνδην ἀπεδείκνυε τοὺς ἀρχοντας,
 ἀλλ' ἐταιρίαις καὶ ξενίαις χαριζόμενος τὰ πράγματα, καὶ
 15 κυρίους ποιῶν τιμῆς τε καὶ κολάσεως, πολλαῖς δὲ παραγινόμενος
 αὐτὸς σφαγαῖς, καὶ συνεχβάλλων τοὺς τῶν φίλων ἐχθροὺς, οὐκ
 ἐπεικὲς ἐδίδου τοῖς Ἕλλησι δεῖγμα τῆς Λακεδαιμονίων ἀρχῆς.
 Ἀλλὰ καὶ ὁ κωμικὸς Θεόπομπος ἔοικε ληρεῖν, ἀπεικάζων τοὺς
 Λακεδαιμονίους ταῖς καπηλίαις, ὅτι τοὺς Ἕλληνας ἡδιστον ποτὶν
 20 τῆς ἐλευθερίας γεύσαντες, ὅξος ἐνέχεαν. Εὐθύς γὰρ ἦν τὸ γεῦμα
 δυσχερὲς καὶ πικρὸν, οὔτε τοὺς δῆμους κυρίους τῶν πραγμάτων
 ἔωντος εἶναι τοῦ Λυσάνδρου, καὶ τῶν ὀλίγων τοῖς θρασυτάτοις καὶ
 φιλονεικοτάτοις τὰς πόλεις ἐγχειρίζοντος.

Διατρίψας δὲ περὶ ταῦτα χρόνον οὐ πολὺν, καὶ προπέμψας
 25 εἰς Λακεδαίμονα τοὺς ἀπαγγελοῦντας, ὅτι προσπλεῖ μετὰ νεῶν
 διακοσίων, συνέμιξε περὶ τὴν Ἀττικὴν Ἀγιδι καὶ Παισανίᾳ, τοῖς

down all political movements on the part of the democracy.—*παρέπλει*, "he kept sailing along."—*ἑαυτῷ*, "for himself," i. e. not for the Lacedæmonians.—*οὔτε γὰρ ἀριστίνδην, &c.* "for he appointed these magistrates with reference neither to merit nor to wealth, but seeking, in what he did, to gratify political clubs and ties of hospitality, and making them absolute in respect of preferment as well as punishment," i. e. giving them absolute power to elevate to office, or to punish whom they pleased.—*ἀριστίνδην* *πλουτίνδην*, unusual adverbial forms. The plainer Greek would be *κατ' ἀρετὴν*, *κατὰ πλοῦτον*, and the whole clause equivalent to *οὔτε ἀρετῆς, οὔτε πλούτου λόγον ἔχον*.

18—20. *ἀλλὰ καὶ ὁ κωμικὸς, &c.* "nay, indeed, the comic poet Theopompus seems rather to express himself in a trifling manner, when he likens," &c. i. e. so far is Theopompus from hitting the true state of the case by his comparison, that he seems rather to express himself in a feeble and inefficient way. The particles *ἀλλὰ καὶ* are elliptical here. The full form is, *οὐ μόνον δὲ τοῦτο, ἀλλὰ καὶ*, "nor this alone, but also."—*Θεόπομπος*. A native of Athens, who lived during these times. He must not be confounded with the historian of the same name, who was somewhat his junior.—*ὅτι τοὺς Ἕλληνας, &c.* "because, after having given the Greeks a taste of the very sweet draught of freedom, they then poured sour wine into the cup," i. e. like dishonest wine-sellers, who give sweet wine as a sample to taste, but afterward deal out what is of inferior quality and sour.—*εὐθύς γὰρ ἦν, &c.* "for the sample given to taste, in the very outset, was disagreeable and bitter."

25—27. *τοὺς ἀπαγγελοῦντας*, "persons to announce." Lit. "those who will announce."—*ὅτι προσπλεῖ*, "that he is sailing thither."—*συνέμιξε περὶ τὴν Ἀττικὴν*, "he formed a junction the coast of Attica."—*ὡς ταχὺ*

Βασιλεῦσιν, ὡς ταχὺ συναιρήσων τὴν πόλιν. Ἐπεὶ δ' ἀντεῖχον οἱ Ἀθηναῖοι, λαβὼν τὰς ναῦς πάλιν εἰς Ἀσίαν διεπέρασε, καὶ τῶν μὲν ἄλλων πόλεων ὁμαλῶς ἀπασῶν κατέλυε τὰς πολιτείας, καὶ καθίστη δεσποδάρχιας, πολλῶν μὲν ἐν ἐκάστη σφαττομένων, πολ- 30 λῶν δὲ φειγόντων, Σαμίους δὲ πάντας ἐκβαλὼν, παρέδωκε τοῖς φυγάσι τὰς πόλεις.—Ἦδη δὲ τοὺς ἐν ἄστει κακῶς ἔχειν ὑπὸ λιμοῦ πυθανόμενος, κατέπλευσεν εἰς τὸν Πειραιᾶ· καὶ παρεστῆσατο τὴν πόλιν, ἀναγκασθεῖσαν ἐφ' οἷς ἐκεῖνος ἐκέλευε ποιήσασθαι τὰς διαλύσεις. 35

Ὁ δ' οὖν Λύσανδρος, ὡς παρέλαβε τὰς τε ναῦς ἀπάσας, πλὴν δώδεκα, καὶ τὰ τεῖχῃ τῶν Ἀθηναίων, ἕκτη ἐπὶ δεκάτῃ Μουνυχιῶνος μηνός, ἐν ᾗ καὶ τὴν ἐν Σαλαμῖνι ναυμαχίαν ἐνίκων τὸν βάρβαρον, ἐβούλευσεν εὐθὺς καὶ τὴν πολιτείαν μεταστῆσαι. Δυσ- 40 πειθῶς δὲ καὶ τραχείως φερόντων, ἀποστείλας πρὸς τὸν δῆμον, ἔφη, τὴν πόλιν εἰληφέναι παρασπονδοῦσαν· ἐστάναι γὰρ τὰ τεῖχῃ, τῶν ἡμερῶν, ἐν αἷς ἔδει καθηρῆσθαι, παρωχημένων· ἐτέραν οὖν ἐξ ἀρχῆς προθήσειν γνώμην περὶ αὐτῶν, ὡς τὰς ὁμολογίας λελυκό-

συναίρησιν, &c. "*expecting soon to take the city.*" Equivalent to ἐλπίζον ταχὺ συναίρησιν, &c.

31—34. φεύγοντων, "*being driven into exile.*"—τοῖς φυγάσι. The exiles here meant were the oligarchists who had been previously driven out by the democratic party in Samos. These were now restored by Lysander, and the cities were delivered into their hands.—ἦδη δὲ τοὺς ἐν ἄστει, &c. "*and hearing now that those in the city were suffering from famine,*" i. e. the Athenians.—κακῶς ἔχειν. Sup. ἑαυτούς.—παρεστῆσατο τὴν πόλιν, &c. "*took the city, compelled to make peace on the terms that he ordered.*"—ἐφ' οἷς, &c. The full expression is, ἐπὶ τοῖς, ἐφ' οἷς ἐκεῖνος ἐκέλευε τὰς διαλύσεις ποιηθῆναι.

37, 38. ἕκτη ἐπὶ δεκάτῃ, &c. "*on the sixteenth day of the month Munychion.*" The Athenian month Munychion corresponded in a great degree with our April.—ἐν ᾗ καὶ τὴν ἐν Σαλαμῖνι, &c. "*on which day also they conquered the barbarian in the naval fight near Salamis.*" ναυμαχίαν is the acc. of nearer definition. ἐν Σαλαμῖνι. The prep. ἐν often denotes mere proximity or nearness.

39—41. δυσπειθῶς δὲ καὶ τραχείως, &c. "*the Athenians, however, enduring this reluctantly and angrily.*"—τὴν πόλιν εἰληφέναι, &c. "*that he had caught the city violating the terms of the surrender, for that the walls were still standing, although the days in which they ought to have been pulled down had gone by; that he intends to propose, therefore, anew (in the assembly of the allies) another (and harsher) plan of operations respecting them, since they have broken the agreements they had made.*" With προθήσειν sup. ἐν τῇ τῶν συμμάχων συνουσίᾳ.

44—52. ἔνιοι δὲ καὶ προτεδῆναι, &c. "*some, moreover, say that a propo-*

των. "Ενιοι δὲ καὶ προτεθῆναί φασιν ὡς ἀληθῶς ὑπὲρ ἀνδρα-
 45 ποδισμοῦ γνώμην ἐν τοῖς συμμαχοῖς· ὅτε καὶ τὸν Θηβαῖον
 'Ερίανθον εἰσηγήσασθαι, τὸ μὲν ἄστὺ κατασκάψαι, τὴν δὲ χώραν
 ἀνεῖναι μηλόβοτον. Εἴτα μέντοι συνουσίας γενομένης τῶν ἡγεμό-
 νων, καὶ παρὰ πότον τινὸς Φωκέως ἄσαντος ἐκ τῆς Εὐριπίδου
 'Ηλέκτρας τὴν πάροδον, ἥς ἡ ἀρχή,

50 'Αγαμέμνωνος ᾧ κόρα, ἥλυθον, 'Ηλέκτρα,
 Ποτὶ σὰν ἀγρότειραν αὐλάν·

πάντας ἐπικλασθῆναι, καὶ φανῆναι σχέτλιον ἔργον, τὴν οὕτως εὐ-
 κλεᾶ καὶ τοιοῦτους ἀνδρας φέρουσιν ἀνελεῖν καὶ διεργάσασθαι πόλιν.

'Ο δ' οὖν Λ σανδρος, ἐνδόντων τῶν 'Αθηναίων πρὸς ἅπαντα,
 55 πολλὰς μὲν ἐξ ἄστεος μεταπεμψάμενος αὐλητρίδας, πάσας δὲ
 τὰς ἐν τῷ στρατοπέδῳ συναγαγῶν, τὰ τεῖχῃ κατέσκαπτε, καὶ
 τὰς τριήρεις κατέφλεγε πρὸς τὸν αὐλὸν, ἐστεφανωμένων καὶ
 παιζόντων ἅμα τῶν συμμαχῶν, ὡς ἐκείνην τὴν ἡμέραν ἀρχοῦσαν
 τῆς ἐλευθερίας. Εὐθύς δὲ καὶ τὰ περὶ τὴν πολιτείαν ἐκίνησε,
 60 τριάκοντα μὲν ἐν ἄστει, δέκα δ' ἐν Πειραιεῖ καταστήσας ἄρχοντας,
 ἐμβαλὼν δὲ φρουρὰν εἰς τὴν ἀκρόπολιν, καὶ Καλλίβιον ἀρμοστήν,
 ἄνδρα Σπαρτιάτην, ἐπιστήσας. Ἐπεὶ δὲ οὗτος Αὐτόλυκον τὸν

sition was even actually made among the allies respecting an enslave-
 ment (of the whole population), on which occasion, also, they state that
 the Theban Erianthus introduced a motion that they raze the city to the
 ground," &c.—προτεθῆναι γνώμην. Lit "that a plan was proposed."—
 τὴν πάροδον, "the entering-song of the chorus," i. e. the words uttered
 by the chorus as they entered into the orchestra.—ἥλυθον ποτὶ σὰν, &c.
 "I am come to thy rustic hall," i. e. to the lowly cot that now contains
 thee. According to the plot of the Electra, this princess had been given
 over to a lowly peasant, after her father's murder, by Clytemnestra
 and her paramour Ægisthus. The fall from princely splendour to
 poverty was compared by the hearers to that of Athens, once the mis-
 tress of nations, now bowed down to the dust. It will be observed that
 the chorus speak as one person by their leader.—ποτὶ σὰν αὐλάν. Doric
 forms for πρὸς σὴν αὐλήν.—ἀγρότειραν. Well defended by Seidler against
 Musgrave.—φανῆναι. Sup. αὐτοῖς.

54—58. ἐνδόντων τῶν 'Αθηναίων, &c. "the Athenians having given in
 to all his demands."—πρὸς τὸν αὐλὸν, "to the music of the pipe."—ἐστε-
 φανωμένων, "wearing crowns." Observe the continued force of the perf.
 —παιζόντων. Jacobs suggests παιανίζοντων.—ὡς ἐκείνην τὴν ἡμέραν, &c. "as
 if that day were the beginning of their freedom."

59—66. τὰ περὶ τὴν πολιτείαν ἐκίνησε, &c. "he changed their form of
 government." Lit. "the things relating to their government.—ἀρχοντας,

ἀθλητήν, τὴν βακτηρίαν διαράμενος, παίσειν ἔμελλεν, ὁ δὲ, τῶν σκελῶν συναράμενος, ἀνέτρεψεν αὐτὸν, οὐ συνηγανάκτησεν ὁ Λύσανδρος, ἀλλὰ καὶ ἐπετίμησε, φήσας, οὐκ ἐπίστασθαι τὸν Καλ- 65 λίβιον ἐλευθέρων ἄρχειν. Ἀλλὰ τὸν Αὐτόλυκον οἱ τριάκοντα, τῷ Καλλιβίῳ χαριζόμενοι, μικρὸν ὕστερον ἀνείλον.

XI. PHOCION.

Φωκίωνα οὔτε γελάσαντά τις, οὔτε κλαύσαντα ῥαδίως Ἀθηναίων εἶδεν, οὐδ' ἐν βαλανείῳ δημοσιεύοντι λουσάμενον, οὐδ' ἐκτὸς ἔχοντα τὴν χεῖρα τῆς περιβολῆς, ὅτε τύχοι περιβεβλημένος. Ἐπεὶ κατὰ γε τὴν χώραν καὶ τὰς στρατείας ἀνυπόδητος αἰεὶ καὶ γυμνὸς ἐβάδιζεν, εἰ μὴ ψῦχος ὑπερβάλλον εἴη καὶ δυσκαρτέρητον, ὥστε καὶ παίζοντας ἤδη τοὺς στρατευομένους σύμβολον μεγάλου ποιεῖσθαι χειμῶνος ἐνδεδυμένον Φωκίωνα.

Τῷ δ' ἦθει προσηνέστατος ὦν καὶ φιλανθρωπότερος, ἀπὸ τοῦ προσώπου δυσζύμβολος ἐφαίνετο καὶ σκυθρωπὸς, ὥστε μὴ ῥαδίως ἂν τινα μόνον ἐντυχεῖν αὐτῷ τῶν ἀσυνήθων. Διὸ καὶ Χάρητί 10

"magistrates."—τῶν σκελῶν συναράμενος, "having on a sudden brought his two legs together and raised him from the ground." Jacobs thinks that ἀράμενος or ὑπάράμενος would be a more correct reading. Not so by any means. The prep. σὺν is clearly required by the sense. The legs are suddenly brought together, the individual as suddenly raised, and then thrown to the ground. The narrowing of the base is the first and most important part of the operation. σκελῶν. The gen. of part.—οὐ συνηγανάκτησεν ὁ Λύσανδρος, "Lysander did not share in the indignation of Callibius." Lit. "was not indignant along with (Callibius)." Sup. Καλλιβίῳ.—ἐλευθέρων. Lysander uses this term as if the Athenians had only first attained to freedom under the new constitution which he had given them.

1—7. τις. Sup. Ἀθηναίων.—ἐκτὸς τῆς περιβολῆς, "without the envelope of his cloak. It was considered unbecoming to have the hands and arms not enveloped in the cloak.—ὅτε τύχοι περιβεβλημένος, "whenever he happened to be wrapped in one." He seldom wore a cloak.—ἐπεὶ κατὰ γε τὴν χώραν, &c. "since in the country, at least, and on expeditions, he was always accustomed to go barefoot, and with under-garments alone." γυμνὸς stands here opposed to ἐνδεδυμένος, which occurs a little lower down.—εἰ μὴ εἴη, "unless there were."—ἐνδεδυμένον, "fully clad," i. e. having a cloak on.

8—13. ὦν, "although he was."—ἀπὸ τοῦ προσώπου, &c. "he appeared, from the expression of his countenance, a difficult person to have dealings with, and of a morose turn, so that no one of those who were not well acquainted could easily hold any intercourse with him."—Χάρητι. Chares was an Athenian commander of very low capacity and reputa-

ποτε πρὸς τὰς ὀφρῦς αὐτοῦ λέγοντι, τῶν Ἀθηναίων ἐπιγελόντων, οὐδὲν, εἶπεν, αὕτη ὑμᾶς λελύπηκεν ἡ ὀφρὺς· ὁ δὲ τούτων γέλως πολλὰ κλαῦσαι τὴν πόλιν πεποίηκεν.

Ὁ Φωκίωνος λόγος πλεῖστον ἐν ἐλαχίστῃ λέξει νοῦν εἶχε.

- 15 Καὶ πρὸς τοῦτ' εἰοικεν ἀπιδὼν ὁ Σφήττιος Πολύευκτος εἰπεῖν, ὅτι ῥήτωρ μὲν ἄριστος εἴη Δημοσθένης, εἰπεῖν δὲ δεινότατος ὁ Φωκίων. Ὁ δὲ Δημοσθένης τῶν μὲν ἄλλων κατεφρόνει πολὺ ῥητόρων, ἀνισταμένου δὲ Φωκίωνος, εἰώθει λέγειν ἀτρέμα πρὸς τοὺς φίλους, ἡ τῶν ἐμῶν λόγων κοπίς πάρεστιν. Ἀλλὰ τοῦτο μὲν ἴσως πρὸς τὸ
20 ἦθος ἀνοιστέον. Ἐπεὶ καὶ ῥῆμα καὶ νεῦμα μόνον ἀνδρὸς ἀγαθοῦ μυρίοις ἐνθυμήμασι καὶ περιόδοις ἀντίρροπον ἔχει πίστιν.

Οἱ τῶν Ἀθηναίων σύμμαχοι καὶ οἱ νησιῶται τοὺς Ἀθήνηθεν ἀποστόλους, ἐτέρου μὲν ἐκπλέοντος στρατηγοῦ, πολεμίους νομί-

tion.—πρὸς τὰς ὀφρῦς, &c. “making some remarks against his brows.” The language of Chares we may suppose to have been somewhat as follows: “What a pair of brows our Phocion has!” meaning to imply, “What a gloomy-browed, haughty-looking man he is!” There is a double meaning in the term ὀφρῦς here, the brow being regarded as the seat of haughtiness and overweening pride. The same remark will apply to the Latin *supercilium*.—αὕτη ἡ ὀφρὺς, “this brow of mine.”—πολλὰ κλαῦσαι, &c. “has made the state shed many a tear.” Lit. “weep much.”

14—16. πλεῖστον ἐν ἐλαχίστῃ, &c. “contained the most sense in the fewest words.” More lit. “in the briefest (compass of) expression.”—καὶ πρὸς τοῦτ' εἰοικεν ἀπιδὼν, &c. “and it was this that the Sphettian Poly-euctus seems to have had in view when he said that Demosthenes was, in his opinion, a most accomplished orator, but Phocion a most influential speaker.” Lit. “and the Sphettian Polyeuctus seems, from having looked to this at the time, to have said,” &c. Polyeuctus was a public speaker of the day, from the borough of Sphettus.—*in*. Observe the force of the optative here, as indicating the opinion of the speaker.

17—21. τῶν μὲν ἄλλων ῥητόρων, “the other public speakers of the day.”—ἀτρέμα, “in an under tone.”—ἡ τῶν ἐμῶν λόγων, &c. “here comes the pruning-knife of my expressions.” Lit. “the pruning-knife, &c. is present.” The κοπίς was properly a kind of Persian sword of a curved form, analogous in some degree to the *ensis falcatus* of the Romans. Here, however, the term is used in a more special sense, though the reference is still to a curved instrument. (Compare *Sturz, Lex. Xen. s. v.*)—πρὸς τὸ ἦθος, “to his character,” i. e. to the excellence of his character.—ἀντίρροπον ἔχει πίστιν, “possess an influence that counter-balances.” πίστιν is here equivalent to δύναμιν εἰς τὸ πείθειν. Lit. “a degree of credit.”

22—27. τοὺς Ἀθήνηθεν ἀποστόλους, “those sent from Athens,” i. e. in command of fleets and expeditions.—ἐτέρου μὲν ἐκπλέοντος στρατηγοῦ,

ζοιτες, ἐφράγγυντο τείχη, καὶ λιμένας ἀπεχώννυσαν, καὶ κατε-
κίμζον ἀπὸ τῆς χώρας εἰς τὰς πόλεις βοσκήματα, καὶ ἀνδρά- 25
ποδα, καὶ γυναῖκας, καὶ παῖδας· εἰ δὲ Φωκίων ἡγοῖτο, πόρρω
ναυσὶν ἰδίαις ἀπαντῶντες ἐστεφανωμένοι, καὶ χαίροντες, ὡς αὐτοὺς
κατῆγον.

Ἦδη δὲ τῶν Ἀθηναίων πρὸς Φίλιππον ἐκπεπολεμημένων παν-
τάπασι, καὶ στρατηγὸν, αὐτοῦ μὴ παρόντος, ἕτερον ἐπὶ τὸν πόλε- 30
μον ἤρημένων, ὡς κατέπλευσεν ἀπὸ τῶν νήσων, πρῶτον μὲν ἔπειθε
τὸν δῆμον, εἰρηνικῶς ἔχοντος τοῦ Φιλίππου, καὶ φοβουμένου τὸν
κίνδυνον, ἰσχυρῶς δεχέσθαι τὰς διαλύσεις· καὶ τινος ἀντικρού-
σαντος αὐτῷ τῶν εἰωθότων συκοφαντεῖν, καὶ εἰπόντος, σὺ δὲ τολ-
μᾷς, ὦ Φωκίων, ἀποτρέπειν Ἀθηναίους ἤδη τὰ ὄπλα διὰ χειρῶν 35
ἔχοντας; ἐγὼ γε, εἶπε, καὶ ταῦτ' εἰδὼς, ὅτι, πολέμου μὲν ὄντος,
ἐγὼ σοῦ, εἰρήνης δὲ γενομένης, σὺ ἐμοῦ ἄρξεις. Ὡς δ' οὐκ
ἔπειθεν, ἀλλ' ὁ Δημοσθένης ἐκράτει, κελεύων ὡς πορρωτάτῳ τῆς
Ἀττικῆς θέσθαι μάχην τοὺς Ἀθηναίους· ὦ τᾶν, ἔφη, μὴ, ποῦ
μαχώμεθα, σκοπώμεν, ἀλλὰ πῶς νικήσωμεν. Οὕτω γὰρ ἔσται 40
μακρὰν ὁ πόλεμος· ἡττωμένοις δὲ πᾶν αἰεὶ δεινὸν ἐγγὺς πάρεστι.

"when any other (than Phocion) sailed forth as commander." As, for example, Chares. The rapacity of the Athenian commanders and their followers was at this time a subject of universal complaint among the allies.—ἐφράγγυντο, "strengthened."—ἀπεχώννυσαν, "obstructed."—εἰ δὲ Φωκίων ἡγοῖτο, "but whenever Phocion had the command."—πόρρω, "far out."—ὡς αὐτοὺς κατῆγον, "they conducted him to their homes." ὡς stands here for πρὸς, a usage confined chiefly, though not exclusively, to persons. (Rost, G. G. p. 381.)

29—41. ἐκπεπολεμημένων παντάπασι, "being completely embroiled with Philip," i. e. in a state of decided hostility with him.—αὐτοῦ, referring to Phocion.—ἤρημένων, from αἰρέω.—ὡς κατέπλευσεν, "when he had sailed back."—ἔπειθε, "he strove to persuade."—εἰρηνικῶς ἔχοντος, "being peaceably disposed." Sup. ἑαυτὸν.—ἰσχυρῶς δέχισθαι τὰς διαλύσεις, "readily to receive the terms of peace (offered by Philip)."—ἀντικρούσαντος αὐτῷ, "having clamorously opposed him."—εἰωθότων, perf. part. mid. of ἔθω.—ἐγὼ γε, εἶπε, &c. "indeed I do, replied Phocion, and that, too, although knowing," &c. The particle γε here affirms and strengthens the question put by Phocion's opponent. Hence the propriety of writing ἐγὼ γε in the text, not ἐγώ γε.—ἐγὼ σοῦ. Sup. ἄρξω.—ὡς πορρωτάτῳ, "as far as possible."—θίσθαι μάχην, "to make battle."—ὦ τᾶν, "my good friend." (Consult lexicon, under ὦ τᾶν.)—οὕτω γὰρ, "for thus," i. e. if we conquer.—πᾶν δεινὸν, "every danger." After the transactions mentioned in the text, the defeat of the Athenians at Chæronea ensued.

Συνεβούλευεν Ἀλεξάνδρῳ ὁ Φωκίων, εἰ μὲν ἡσυχίας ὀρέγεται, θέσθαι τὸν πόλεμον· εἰ δὲ δόξης, μεταθέσθαι πρὸς τοὺς βαρβάρους ἀπὸ τῶν Ἑλλήνων τραπόμενον. Καὶ πολλὰ καὶ πρὸς τὴν
 45 Ἀλεξάνδρου φύσιν καὶ βούλησιν εὐστόχως εἰπὼν, οὕτω μετέβαλε καὶ κατεπράυνεν αὐτὸν, ὥστ' εἰπεῖν, ὅπως προσέξουσιν τὸν νοῦν Ἀθηναῖοι τοῖς πράγμασιν, ὥς, εἴ τι γένοιτο περὶ αὐτὸν, ἐκείνοις ἄρχειν προσῆκον. Ἰδίᾳ δὲ τὸν Φωκίωνα ποιησάμενος αὐτοῦ φίλον καὶ ξένον, εἰς τοσαύτην ἔθετο τιμὴν, ὅσην εἶχον ὀλίγοι τῶν αἰ
 50 συνόντων. Ὁ γοῦν Δοῦρις εἶρηκεν, ὥς μέγας γενόμενος, καὶ Δαρείου κρατήσας, ἀφεῖλε τῶν ἐπιστολῶν τὸ Χαίρειν, πλὴν ἐν ὅσαις ἔγραφε Φωκίῳ. Τοῦτον δὲ μόνον μετὰ τοῦ Χαίρειν προσ-
 ηγόρευε.

Τὸ μέντοι περὶ τῶν χρημάτων ὁμολογούμενόν ἐστιν, ὅτι δωρεὰν

42—48. Ἀλεξάνδρῳ. After Alexander's accession to the throne, Phocion was sent to him as ambassador. The monarch not only gave him a favourable audience, but listened to his advice, as stated in the text.—εἰ ὀρέγεται. The present is here employed, though a past action is related, as imparting more animation to the sentence, and bringing the affair more under the eyes of the reader.—θέσθαι, "to put an end to." We have allowed the common text to stand here, as all the editors have done. It is more than probable, however, that Coray's suggestion of καταθίσθαι gives us the true reading, since θέσθαι πόλεμον means rather "to begin a war." Moreover, the compound verb μεταθέσθαι, that follows, evidently requires the opposition of another compound verb.—μεταθίσθαι, "to transfer it," i. e. the war.—καὶ πολλὰ καὶ πρὸς τὴν, &c. "having said many things, moreover, dexterously adapted to both the disposition and inclination of Alexander." Lit. "with a skilful aim at both," &c.—προσέξουσιν τὸν νοῦν τοῖς πράγμασιν, "will have to pay close attention to the affairs of Greece."—εἴ τι γένοιτο περὶ αὐτὸν, "if any thing should happen unto him," i. e. in his intended expedition against Persia.—ἐκείνοις ἀρχεῖν προσῆκον, "it will be incumbent on them to take the lead," i. e. to assume the direction of affairs.

50—53. Ὁ γοῦν Δοῦρις εἶρηκεν, "Duris, accordingly, has remarked." An historical writer, a native of Samos, who flourished about 257 B. C.—τὸ Χαίρειν, "the common salutation χαίρειν." Lit. "the word χαίρειν. This was analogous to our English term "greeting."—πλὴν ἐν ὅσαις, "except in as many as," i. e. in those which. Attic attraction, for ἐν τόσαις, ὅσας, or, in other words, ἐν ταύταις, &c.—μετὰ τοῦ Χαίρειν προσ-
 ηγόρευε, "he addressed with the salutation χαίρειν."

54—56. τὸ μέντοι περὶ τῶν χρημάτων, &c. "what is acknowledged, however, to be true, with regard to the sum of money (that was offered him), is this." The particle μέντοι refers back to what immediately precedes, and the connexion is as follows: "if there be any doubt about this account which Duris gives, the following circumstance, how-

αὐτῷ κατέπεμψεν ἑκατὸν τάλαντα. Τούτων κομισθέντων εἰς 55
 Ἀθήνας, ἠρώτησεν ὁ Φωκίων τοὺς φέροντας, τί δὴ ποτε, πολλῶν
 ὄντων Ἀθηναίων, αὐτῷ μόνῳ τσαυτὰ δίδωσιν Ἀλέξανδρος;
 Εἰπόντων δ' ἐκείνων, ὅτι σὲ κρίνει μόνον ἄνδρα καλὸν καὶ ἀγαθόν·
 οὐκοῦν, εἶπεν ὁ Φωκίων, ἐασάτω με καὶ δοκεῖν αἰεὶ καὶ εἶναι
 τοιοῦτον. Ὡς δ' ἀκολουθήσαντες εἰς οἶκον αὐτῷ πολλὴν ἐώρων 60
 εὐτέλειαν, τὴν μὲν γυναῖκα μάπτουσιν, ὁ δὲ Φωκίων αὐτὸς ἀνιμή-
 σας ὕδωρ ἐκ τοῦ φρέατος ἀπενίπτειτο τοὺς πόδας, ἔτι μᾶλλον
 ἐνέκειντο, καὶ ἡγανάκτουν, δεινὸν εἶναι λέγοντες, εἰ φίλος ὢν τοῦ
 βασιλέως οὕτω διαιτῆσεται πονηρῶς. Ἰδὼν οὖν ὁ Φωκίων πένητα
 πρεσβύτην, ἐν τριβωνίῳ ῥυπαρῷ πορευόμενον, ἠρώτησεν, εἰ τούτου 65
 χείρονα νομίζουσιν αὐτόν· εὐφημεῖν δ' ἐκείνων δεομένων, καὶ μὴν
 οὗτος, εἶπεν, ἀπ' ἐλαττόνων ἐμοῦ ζῆ, καὶ ἀρκεῖται. Τὸ δ' ὅλον,
 ἢ μὴ χρώμενος, ἔφη, μάτην ἔξω τοσοῦτον χρυσίον, ἢ χρώμενος,
 ἑμαυτὸν ἅμα ἀκείνον διαβαλῶ πρὸς τὴν πόλιν. Οὕτω μὲν οὖν
 ἐπανῆλθε πάλιν τὰ χρήματα ἐξ Ἀθηνῶν, ἐπιδείξαντα τοῖς Ἐλ- 70
 λησι πλουσιώτερον τοῦ διδόντος τσαυτὰ τὸν μὴ δεόμενον.

ever, about the sum of money that was offered Phocion, may be fully relied upon.”—ἑκατὸν τάλαντα. Taking the lowest valuation of the talent, namely, the Attic one of silver, which was equivalent to two hundred and forty-three pounds, fifteen shillings, sterling, the sum here sent amounted to twenty-four thousand, three hundred and seventy-five pounds.—τί δὴ ποτε, “*why, then?*” Lit. “why, then, pray?” The addition of ποτε augments the signification of surprise in an earnest inquiry.

61—69. ὁ δὲ Φωκίων αὐτός. In regular construction we would expect to find here, τὸν δὲ Φωκίωνα αὐτὸν ἀνιμήσαντα ὕδωρ, &c. as opposed to τὴν μὲν γυναῖκα μάπτουσιν, which immediately precedes. Plutarch, however, moulds the second clause in such a way, as if the previous one had been, ὅτι ἡ μὲν γυνὴ ἔμαπτε.—ἀπενίπτειτο τοὺς πόδας, “*began to wash his feet.*” Observe the force of the middle.—ἔτι μᾶλλον ἐνέκειντο, “*they urged him still more,*” i. e. to accept the present.—εἰ φίλος ὢν τοῦ βασιλέως, &c. “*that one who was a friend of their king's should live in so wretched a manner.*” More lit. “that, being a friend of their king's, he should live,” &c.—χείρονα, “*worse off.*”—εὐφημεῖν δ' ἐκείνων δεομένων, “*but they begging him not to talk in this way:*” εὐφημεῖν means lit. “to utter words of good omen,” and the term is employed when we entreat a person not to talk in the way in which he has just been doing, but to hush and be silent, and avoid words of evil omen.—καὶ μὲν, “*and yet I can assure you.*”—τὸ δ' ὅλον, “*in a word, then.*” In place of τοῦ δ' ὅλον εἰπεῖν.—ἑμαυτὸν ἅμα ἀκείνον, &c. “*I shall be exposing both myself and that monarch of yours to evil imputations from the city.*”

XII.

Phocion's Condemnation and Death.

Τὸν δὲ Φωκίωνα καὶ τοὺς μετ' αὐτοῦ Κλεῖτος εἰς Ἀθήνας ἀνῆγε, λόγῳ μὲν κριθησομένους, ἔργῳ δὲ ἀποθανεῖν κατακεκριμένους. Καὶ προσῆν τὸ σχῆμα τῇ κοιμίδῃ λυπηρὸν, ἐφ' ἀμάξαις κομιζομένων αὐτῶν διὰ τοῦ Κεραμεικοῦ πρὸς τὸ Θέατρον. Ἐκεῖ γὰρ 5 αὐτοὺς προσαγαγὼν ὁ Κλεῖτος συνεῖχεν, ἄχρῃς οὐ τὴν ἐκκλησίαν ἐπλήρωσαν οἱ ἄρχοντες, οὐ δοῦλον, οὐ ξένον, οὐκ ἄτιμον ἀποκρίναντες, ἀλλὰ πᾶσι καὶ πάσαις ἀναπεπταμένον τὸ βῆμα καὶ τὸ Θέατρον παρασχόντες. Ἐπεὶ δ' ἡ ἐπιστολὴ τοῦ βασιλέως ἀνεγνώσθη, λέγοντος, αὐτῷ μὲν ἐγνώσθαι προδότας γεγονέναι τοὺς 10 ἄνδρας, ἐκείνοις δὲ διδόναι τὴν κρίσιν, ἐλευθέροις ἤδη καὶ αὐτονόμοις οὔσι, καὶ τοὺς ἄνδρας ὁ Κλεῖτος εἰσήγαγεν, οἱ μὲν βέλτιστοι τῶν πολιτῶν, ὀφθέντος τοῦ Φωκίωνος, ἐνεκαλύψαντο, καὶ κάτω κύψαντες ἐδάκρυον· εἷς δ' ἀναστὰς ἐτόλμησεν εἰπεῖν, ὅτι τηλι-

1—11. τὸν δὲ Φωκίωνα, &c. After the death of Antipater, his son Cassander, and Polysperchon, the guardian of the young Macedonian king Arideus, strove each to obtain possession of Greece. Phocion, at Polysperchon's instigation, was accused by the people of a traitorous attachment to Cassander, and, being deprived of his office of commander, was given over by Polysperchon into the hands of the populace to be tried by them.—εἰς Ἀθήνας. They had been to the camp of the young king to justify themselves.—λόγῳ μὲν κριθησομένους, &c. “for the purpose, as was given out, of being tried, but in reality already condemned to die.” Lit. “to be tried, indeed, in word,” &c.—καὶ προσῆν τὸ σχῆμα τῇ κοιμίδῃ λυπηρὸν, “and there was added to their being led along, the distressing manner in which this was done, they being conveyed in wagons through the Ceramicus,” &c. More lit. “the distressing appearance (which this presented).” With regard to the Ceramicus, consult note on page 256, line 5—12.—τὸ Θέατρον. The people were often assembled in the theatre for public deliberations.—οὐκ ἄτιμον, “no infamous person.” The ἄτιμοι were they who, in consequence of some crime or misdeed, had been deprived of their rights and privileges as citizens, and particularly of the right of suffrage.—ἀλλὰ πᾶσι καὶ πάσαις, &c. “but having thrown the tribunal and theatre wide open to all persons of both sexes.” Lit. “having afforded the tribunal and theatre wide open,” &c.—αὐτῷ μὲν ἐγνώσθαι, “that he had become convinced.”—ἐκείνοις, referring to the Athenians.—ἐλευθέροις ἤδη καὶ αὐτονόμοις, &c. These words, though meant to flatter, become, in fact, the language of derision, as proceeding from Polysperchon.

12—17. ἐνεκαλύψατο, “enveloped their faces in their mantles.” Observe the force of the mid.—ἐτόλμησεν εἰπεῖν, &c. “ventured to suggest,

καὶ τὴν κρίσιν ἐγκεχειρικότεος τῷ δήμῳ τοῦ βασιλέως, καλῶς ἔχει
 τοὺς δούλους καὶ τοὺς ξένους ἀπελθεῖν ἐκ τῆς ἐκκλησίας. Οὐκ 15
 ἀνασχομένων δὲ τῶν πολλῶν, ἀλλ' ἀνακραγόντων βάλλειν τοὺς
 ὀλιγαρχικοὺς καὶ μισοδήμους, ἄλλος μὲν οὐδεὶς ὑπὲρ τοῦ Φωκίω-
 νος ἐπεχείρησεν εἰπεῖν, αὐτὸς δὲ χαλεπῶς καὶ μόλις ἐξακουσθεὶς,
 πότερον, εἶπεν, ἀδίκως ἢ δικαίως ἀποκτεῖναι βούλεσθε ἡμᾶς;
 Ἀποκριναμένων δὲ τινων, ὅτι δικαίως· καὶ τοῦτο, ἔφη, πῶς γνῶ- 20
 σεσθε, μὴ ἀκούσαντες; Ἐπεὶ δ' οὐδὲν μᾶλλον ἤκουον, ἐγγυτέρω
 προσελθὼν, ἐγὼ μὲν, εἶπεν, ἀδικεῖν ὁμολογῶ, καὶ θανάτου τιμῶ-
 μαι τὰ πεπολιτευμένα ἐμαυτῷ· τούτους δ', ἄνδρες Ἀθηναῖοι, διὰ
 τί ἀποκτενεῖτε, μὴδὲν ἀδικοῦντας; Ἀποκρινομένων δὲ πολλῶν, ὅτι
 σοὶ φίλοι εἰσὶν ὁ μὲν Φωκίων ἀποστάς ἡσυχίαν ἤγεν· ὁ δ' Ἀγ- 25
 νωνίδης ψήφισμα γεγραμμένον ἔχων ἀέγνων, καθ' ὃ τὸν δῆμον
 ἔδει χειροτονεῖν περὶ τῶν ἀνδρῶν, εἰ δοκοῦσιν ἀδικεῖν· τοὺς δ'
 ἄνδρας, ἂν καταχειροτονηθῶσιν, ἀποθνήσκειν.

Ἀναγνωσθέντος δὲ τοῦ ψηφίσματος, ἡζίουον τινὲς προσγράφειν,

that, since the king has placed so important a trial in the hands of the people, it is but right that the slaves," &c.—τῶν πολλῶν, "*the mob.*" A term well applied here to the motley mass that filled the place of assembly, so many of whom had no claim to the right of suffrage or the privileges of citizens.—ἀλλ' ἀνακραγόντων βάλλειν, &c. "*but having with loud cries given orders to stone the oligarchists and enemies of the people.*" More lit. "*but having cried aloud to stone,*" &c. With βάλλειν sup. λίθαις.

20—23. ὅτι δικαίως, "*justly.*" ὅτι is equivalent here merely to the inverted commas in English.—μὴ ἀκούσαντες, "*unless you have heard us,*" i. e. shall have heard what we have to say in our defence. Equivalent to εἰ μὴ ἠκούσατε.—ἐπεὶ δὲ οὐδὲν μᾶλλον ἤκουον, "*when, however, they listened to him in no respect the more on this account.*"—ἀδικεῖν ὁμολογῶ, &c. "*acknowledge that I am an offender, and I adjudge myself worthy of death on account of the things that have been done by me in the administration of the state.*" It was customary for the person accused to lay some penalty upon himself. Phocion chose the highest, thinking it might serve to reconcile the Athenians to his friends; but he was disappointed. The gen. (θανάτου) is put with verbs denoting "to criminate," "to accuse," where the literal translation is "with respect to," &c.—τούτους. Pointing to his fellow-prisoners.

24—27. ὅτι, "*because.*"—ἀποστάς, "*having stepped aside,*" i. e. having drawn back.—Ἀγνωνίδης. The individual who had accused Phocion to Polysperchon.—γεγραμμένον, "*written out,*" i. e. expressly prepared for the occasion.—εἰ δοκοῦσιν ἀδικεῖν, "*whether they appear to be offenders.*"

29—31. προσγράφειν, "*to add thereto.*" Lit. "to write in addition." ὥπως καὶ στρεβλωθεὶς, &c. "*that Phocion should die after having been*

- 30 ὅπως καὶ στρεβλωθεὶς Φωκίων ἀποθάνοι, καὶ τὸν τροχὸν εἰσφέρειν, καὶ τοὺς ὑπηρέτας καλεῖν προσέταττον. Ὁ δ' Ἀγωνιῶδης καὶ τὸν Κλεῖτον ὁρῶν δυσχεραίνοντα, καὶ τὸ πρᾶγμα βαρβαρικὸν εἶναι καὶ μισερὸν ἡγούμενος, ὅταν, ἔφη, Καλλιμέδοντα τὸν μαστιγίαν λάβωμεν, ὧ ἄνδρες Ἀθηναῖοι, λαβόντες στρεβλώσομεν·
- 35 περὶ δὲ Φωκίωνος οὐδὲν ἐγὼ γράφω τοιοῦτον. Ἐνταῦθα τῶν ἐπιεικῶν τις ὑπεφώνησεν· ὁρθῶς γε σὺ ποιεῖν· ἂν γὰρ Φωκίωνα βασανίσωμεν, σὲ τί ποιήσομεν; Ἐπικυρωθέντος δὲ τοῦ ψηφίσματος, καὶ τῆς χειροτονίας ἀποδοθείσης, οὐδεὶς καθήμενος, ἀλλὰ πάντες ἐξαναστάντες, οἱ δὲ πλεῖστοι καὶ στεφανωσάμενοι, κατεχειροτόνη-
- 40 σαν αὐτῶν θάνατον. Ἦσαν δὲ σὺν τῷ Φωκίῳ Νικοκλῆς, Θούδιππος, Ἡγήμων, Πυθοκλῆς· Δημητρίου δὲ τοῦ Φαληρέως, καὶ Καλλιμέδοντος, καὶ Χαρικλέους, καὶ τινων ἄλλων ἀπόντων κατεψηφίσθη θάνατος.

also put to the torture," i. e. should be tortured before he was put to death. The torture was generally confined to slaves. In some cases, however, it was applied even to citizens, and made to precede capital punishments.—τοὺς ὑπηρέτας, "*the assistants,*" i. e. the managers of the torture.

33, 34. Καλλιμέδοντα τὸν μαστιγίαν, "*that vile wretch Callimedon.*" He was one of the orators of the day. The term *μαστιγίας* properly denotes a slave that has been frequently scourged, or that deserves scourging: and then, figuratively, any vile wretch or worthless creature.—λαβόντες. This seems hardly necessary here, as ὅταν λάβωμεν has just preceded. The Greeks, however, are fond of designating the individual moments of a transaction with the greatest possible fulness. Hence it happens, that the participles λαβὼν, ἐλθὼν, ἀκούσας, μαθὼν, and the like, often wear for us a pleonastic appearance.

36—43. ὁρθῶς γε σὺ ποιεῖς, "*thou dost right indeed in saying so.*" An idiomatic and elliptical form of expression. The full clause, arranged at the same time in the order of construction, will be, σὺ λέγεις ταῦτα, ποιεῖς ὁρθῶς γε. The plainer Greek would be as follows: ὁρθῶς γε ποιεῖς, λέγων ταῦτα. (Consult *Viger*, p. 296, ed *Glasg.*)—σὲ τί ποιήσομεν; "*what shall we do to thee?*" i. e. what punishment is left for thee? Observe the double acc. with ποιεῖν.—ἐπικυρωθέντος δὲ τοῦ ψηφίσματος, &c. "*the decree having been past, and the vote put.*" The purport of the decree was, that the people should decide by their votes, whether Phocion and those with him appeared to be offenders or not. The decree was carried in the affirmative. The next step, then, was for the people to express by their votes the guilt or innocence of the accused.—οἱ δὲ πλεῖστοι καὶ στεφανωσάμενοι, "*the greater part, too, having even crowned themselves.*" As if having gained some victory, it being customary to wear crowns after a victory.—κατεχειροτόνησαν αὐτῶν θάνατον, "*condemned them to death by their votes.*" Lit. "voted death against them." The gen.

Ὡς οὖν διαλύσαντες τὴν ἐκκλησίαν ἦγον εἰς τὸ δεσμωτήριον τοὺς ἄνδρας, οἱ μὲν ἄλλοι, περιπλεκομένων τῶν φίλων αὐτοῖς καὶ 45 οἰκείων, ὁδυρόμενοι καὶ καταθρηνοῦντες ἐβάδιζον· τὸ δὲ Φωκίωνος πρόσωπον, οἷον ὅτε στρατηγῶν ἀπ' ἐκκλησίας προὔπεμπετο βλέποντες, ἐθαύμαζον τὴν ἀπάθειαν καὶ μεγαλοψυχίαν τοῦ ἀνδρός· οἱ δ' ἐχθροὶ κακῶς ἔλεγον παρατρέχοντες· εἷς δὲ καὶ προσέπτυσεν ἐξεναντίας προσελθών. "Ὅτε καὶ τὸν Φωκίωνα λέγεται βλέψαντα 50 πρὸς τοὺς ἄρχοντας εἶπεῖν· οὐ παύσει τις ἀσχημονοῦντα τοῦτον; Ἐπεὶ δὲ Θουόμππος ἐν τῷ δεσμωτηρίῳ γενόμενος, καὶ τὸ κώνειον ὀρῶν τριβόμενον, ἠγανάκτει, καὶ κατέκλαιε τὴν συμφορὰν, ὥς οὐ προσηκόντως τῷ Φωκίῳ συναπολλύμενος, εἶτ' οὐκ ἀγαπᾷς, εἶπεν, ὅτι μετὰ Φωκίῳ ἀποθνήσκεις; Ἐρομένου δὲ τινος τῶν 55 φίλων, εἴ τι πρὸς Φῶκον λέγει, τὸν υἱόν; πάνυ μὲν οὖν, ἔφη, λέγω μὴ μνησικακεῖν Ἀθηναίους.

Πεπωκότων δὲ ἤδη πάντων τὸ κώνειον, τὸ φάρμακον ἐπέλιπε, καὶ ὁ δημόσιος οὐκ ἔφη τρίψειν ἕτερον, εἰ μὴ λάβοι δώδεκα δραχ-

αὐτῶν is governed by κατὰ in composition.—Δημητρίου δὲ τοῦ Φαληρέως, "against Demetrius the Phalerian, moreover."—κατεψηφίσθη, "was decreed."

45—51. οἱ μὲν ἄλλοι, "the rest of the condemned." Sup. τῶν καταδικασθέντων.—τὸ δὲ Φωκίῳνος πρόσωπον, &c. "people wondered, however, at the firmness and magnanimity of the man, on beholding the countenance of Phocion (to be) such as (it was wont to appear) when he was escorted from the public assembly invested with the office of commander."—οἷον ὅτε στρατηγῶν, &c. The full form of expression is, ὡς τοῖς, οἷον ἦν ὅτε, &c.—ἐξεναντίας προσελθών, "having come up full in front."—ὅτε καὶ τὸν Φωκίωνα λέγεται, "on which occasion it is said that Phocion," &c. Some prefer rendering ὅτι here, as it begins a clause, by τότε. For this, however, there is no necessity.—οὐ παύσει τις, &c. "will no one make this fellow cease from his disgraceful conduct?"

52—56. γενόμενος, "being come." (Compare Sturz, *Lex. Xen.* s. v. 13.)—κώνειον. The drinking of hemlock was an ordinary mode of despatching criminals at Athens. It was in this same way that Socrates was put to death.—ὥς οὐ προσηκόντως, &c. "as perishing undeservedly with Phocion," i. e. insisting that he did not deserve to die with Phocion.—ἴτ' οὐκ ἀγαπᾷς, &c. "art thou not content then, said he, in that thou diest along with Phocion?"—εἴ τι λέγει, "whether he has any thing to say," i. e. whether he has any message to transmit.—πάνυ μὲν οὖν, ἔφη, &c. "I enjoin upon him, by all means, said he, not to harbour any resentment against the Athenians." More lit. "not to remember evil against," &c.

59—62. καὶ ὁ δημόσιος οὐκ ἔφη, &c. "and the executioner said that he would not pound a second draught, unless he should receive twelve drachmas, as much as he buys the (requisite) weight (of hemlock) for."

- 60 μὰς, ὅσου τὴν ὀλκὴν ὠνεῖται. Χρόνου δὲ γενομένου καὶ διατριβῆς, ὁ Φωκίων καλέσας τινὰ τῶν φίλων καὶ εἰπὼν, ἥ μὴδὲ ἀποθανεῖν Ἀθήνησι δωρεάν ἐστιν, ἐκέλευσε τῷ ἀνδρῶπι δοῦναι τὸ κερμάτιον.
- Ἦν δ' ἡμέρα μὴνὸς Μουνυχιῶνος ἐνάτη ἐπὶ δέκα, καὶ τῷ Διὶ τὴν πομπὴν πέμποντες οἱ ἵππεις παρεξήρσαν, ὅν οἱ μὲν
- 65 ἀφείλοντο τοὺς στεφάνους, οἱ δὲ πρὸς τὰς θύρας δεδακρυμένοι τῆς εἰρκτῆς ἀπέβλεψαν. Ἐφάνη δὲ τοῖς μὴ παντάπασιν ὠμοῖς καὶ διεφθαρμένοις ὑπ' ὀργῆς καὶ φθόρου τὴν ψυχὴν, ἀνοσιώτατον γεγονέναι, τὸ μὴδ' ἐπισχεῖν τὴν ἡμέραν ἐκείνην, μὴδὲ καθαρῆσαι δημοσίου φόρου τὴν πόλιν ἐορτάζουσαν.
- 70 Οὐ μὴν ἀλλ' ὥσπερ ἐνδεέστερον ἡγωνισμένοις τοῖς ἐχθροῖς ἔδοξε καὶ τὸ σῶμα τοῦ Φωκίωνος ἐξορίσαι, καὶ μὴδὲ πῦρ ἐναυῆσαι μὴδὲνα

With ὁ δημόσιος sup. δούλος. Lit. "the public slave," slaves being employed for this purpose. The ellipsis is supplied in Artemidorus (5, 25), σφαγείσα ὑπὸ δούλου δημοσίου. (Consult Schoettgen, ad Bos. Ellips. s. v. δούλοι.—οὐκ ἔφη. Analogous to the Latin *negavit*.—ἔτερον. Sup. πῶμα.—ὅσου τὴν ὀλκὴν ὠνεῖται. We have in ὅσου the gen. of the price. The term ὀλκὴ, strictly speaking, denotes the weight of a drachm, which was the usual portion of hemlock for those who were condemned. Observe the force of the art. with ὀλκὴν.—χρόνου δὲ γενομένου, &c. "some time having thereupon elapsed, and a delay having taken place." The more usual forms are ἡγενομένου and διαγενομένου, which last Coray adopts here.—ἡ μὴδὲ ἀποθανεῖν, &c. "verily, it is not permitted even to die at Athens gratis."—τὸ κερμάτιον, "the requisite sum," i. e. twelve drachmas, which would amount to about nine shillings and nine-pence sterling. More lit. "the requisite change."

63—69. ἐνάτη ἐπὶ δέκα, "the nineteenth."—καὶ τῷ Διὶ τὴν πομπὴν, &c. "and the knights passed by, celebrating their (annual) procession in honour of Jove." The festival here alluded to was called Diasia.—ὅν οἱ μὲν ἀφείλοντο, &c. "some of them took off their crowns," i. e. as mourners, whom it did not become to wear festal garlands.—καὶ διεφθαρμένους τὴν ψυχὴν, "and corrupted in spirit."—ἀνοσιώτατον γεγονέναι, &c. "that a most unholy deed had taken place, namely, the state's having not even restrained itself during that day, nor kept itself unpolluted by a public execution while celebrating a festival." With ἐπισχεῖν and καθαρῆσαι, respectively, sup. ἑαυτήν.

70—74. οὐ μὴν ἀλλ' ὥσπερ, &c. "it appeared good, however, to his foes, as if they had (still) contended (against him) in too insufficient a manner, to exclude even the corpse of Phocion from their confines, and that no one of the Athenians kindle a fire," &c. i. e. as if, in the contest of passion and vindictive cruelty, they had not even yet gratified their feelings against him.—οὐ μὴν ἀλλὰ. The particles οὐ μὴν, in this combination, deny something either before expressed, or to be assumed extra-neously, while ἀλλὰ opposes something different. The full expression would be οὐ μὴν πλείω νυνὶ περὶ τούτων, ἀλλὰ, &c.—τὸ σῶμα ἐξορίσαι. The

πρὸς τὴν ταφὴν Ἀθηναίων. Δι' ὃ φίλος μὲν οὐδεὶς ἐτόλμησεν ἄψασθαι τοῦ σώματος· Κωνωπίων δέ τις, ὑπουργεῖν εἰσισμένο· τὰ τοιαῦτα μισθοῦ, κομισθέντα τὸν νεκρὸν ὑπὲρ τὴν Ἑλευσίνα, πῦρ λαβὼν ἐκ τῆς Μεγαρικῆς, ἔκαυσεν. Ἡ δὲ Μεγαρική γυνὴ παρ- 75 οὔσα μετὰ τῶν Θεραπαινίδων, ἔχωσε μὲν αὐτόθι χῶμα κενὸν, καὶ κατέσπεισεν ἐνδεμένη δὲ τῷ κόλπῳ τὰ ὀσᾶ, καὶ κομίσασα νύκτωρ εἰς τὴν οἰκίαν, κατῶρυξε παρὰ τὴν ἐστίαν, εἰποῦσα· σοί, ὦ φίλῃ ἐστία, παρακατατίθεμαι ταῦτα ἀνδρὸς ἀγαθοῦ λείψανα· σὺ δ' αὐτὰ τοῖς πατρώοις ἀπόδος ἡρίοις, ὅταν Ἀθηναῖοι σωφρο- 80 νήσωσι.

Καὶ μέντοι χρόνου βραχέος διαγενομένου, καὶ τῶν πραγμάτων διδασκόντων, οἷον ἐπιστάτην καὶ φύλακα σωφροσύνης καὶ δικαιοσύνης ὁ δῆμος ἀπώλεσεν, ἀνδριάντα μὲν αὐτοῦ χαλκοῦν ἀνέστησαν, ἔθαψαν δὲ δημοσίοις τέλεσι τὰ ὀσᾶ. Τῶν δὲ κατηγορῶν Ἀγνώ- 85 νίδην μὲν αὐτοὶ, Θάνατον καταχειροτονήσαντες, ἀπέκτειναν. Ἐπικουρον δὲ καὶ Δημόφιλον, ἀποδράντας ἐκ τῆς πόλεως, ἀνευρών ὁ τοῦ Φωκίωνος υἱὸς ἐτιμωρήσατο.

XIII. DEMOSTHENES.

Λέγεται, τοῦ Δημοσθένους ὀδυρομένου ποτὲ τρὸς Σάτυρον, τὸν ὑποκριτὴν, ὅτι πάντων φιλοπονώτατος ὢν τῶν λεγόντων, καὶ μικροῦ

bodies of traitors were not allowed the rites of interment within their native country. The same indignity was here offered to the corpse of Phocion, as if he had been a traitor to his native land.—*ὑπουργεῖν τὰ τοιαῦτα μισθοῦ*, “to perform such offices for hire.” Observe in *μισθοῦ* the gen. of the price.

75—81. *ἐκ τῆς Μεγαρικῆς*, “from the country of Megaris.” The Megaric territory lay just beyond Eleusis, to the north-west.—*ἡ δὲ Μεγαρική γυνή*, “and the Megaric female.” Observe the use of the article here as referring to a well-known circumstance.—*ἔχωσε μὲν αὐτόθι*, &c. “heaped up there a cenotaph (for him), and poured libations upon it.”—*παρὰ τὴν ἐστίαν*, “by the side of her hearth,” i. e. near the hearth, as near a consecrated place, under the protection of which the remains of Phocion were placed.—*παρακατατίθαι*, “do I confide as a deposit.”—*σωφρονήσωσι*, “shall have returned to reason.” Lit. “shall have become of sound minds (again).”

83—86. *οἷον ἐπιστάτην καὶ φύλακα*, &c. “what a watchful guardian of temperance and justice.” Lit. “what an overseer and guard of temperance,” &c.—*τῶν δὲ κατηγορῶν*, “while, of his accusers.” The gen. of the whole, before mentioning the individuals who compose it.—*αὐτοὶ*, “the Athenians themselves.” Sup. *οἱ Ἀθηναῖοι*.

C C

- δέων καταναλωκέσαι τὴν τοῦ σώματος ἀκμὴν εἰς τοῦτο, χάριν οὐκ ἔχει πρὸς τὸν δῆμον, ἀλλὰ κραιπαλῶντες ἄνθρωποι καὶ ἀμαθείς
 5 ἀκύνονται καὶ κατέχουσι τὸ βῆμα, παρορᾶται δ' αὐτός· ἀληθῆ λέγεις, ὦ Δημόσθενες, φάναι τὸν Σάτυρον· ἀλλ' ἐγὼ τὸ αἷτιον ἰάσομαι ταχέως, ἂν μοι τῶν Εὐριπίδου τινὰ ῥήσεων ἢ Σοφοκλέους ἐβελήσης εἰπεῖν ἀπὸ στόματος. Εἰπόντος δὲ τοῦ Δημοσθένους, μεταλαβόντα τὸν Σάτυρον, οὕτω πλάσαι καὶ διεξελεῖν ἐν ᾗθει
 10 πρέποντι καὶ διαδέσει τὴν αὐτὴν ῥῆσιν, ὥσθ' ὅλως ἑτέραν τῇ Δημοσθένει φανῆναι. Πεισθέντα δὲ ὅσον ἐκ τῆς ὑποκρίσεως τῇ λόγῳ κόσμου καὶ χάριτος πρόσεστι, μικρὸν ἡγήσασθαι καὶ τὸ μηδὲν εἶναι τὴν ἀσκησιν, ἀμελοῦντι τῆς προφορᾶς καὶ διαδέσεως τῶν λεγομένων. Ἐκ τούτου κατὰγειον μὲν οἰκοδομῆσαι μελετη-
 15 τήριον· ἐνταῦθα δὲ πάντως μὲν ἐκάστης ἡμέρας κατιόντα πλάττειν

2—9. ὅτι πάντων φιλοπονώτατος, &c. “*that although he is the most laborious of all speakers, and although he has almost expended upon this object the vigour of his bodily powers,*” i. e. in endeavouring to attain to eminence as a public speaker.—*μικροῦ δέον.* This, when freely translated, has a kind of adverbial force, “*almost.*” The whole clause, however, when more literally rendered, is, “*and although wanting little of having expended,*” &c.—*πρὸς τὸν δῆμον,* “*with the people.*”—*κραιπαλῶντες,* “*intemperate.*”—*ἀκούονται καὶ κατέχουσι τὸ βῆμα,* “*are listened to, and hold possession of the tribune,*” i. e. of the place whence the orators harangued the people.—*φάναι τὸν Σάτυρον.* Depending in construction on *λέγεται* at the beginning of the extract.—*ἂν μοι τῶν Εὐριπίδου,* &c. “*if thou wilt repeat to me, offhand, some one of the passages of Euripides or Sophocles,*” i. e. some passage from Euripides or Sophocles.—*εἰπόντος δὲ τοῦ Δημοσθένους,* &c. “*and that Demosthenes having repeated one.*” Sup. *ῥῆσιν τινα·μεταλαβόντα,* “*having taken it up after him.*” The construction, it will be perceived, still depends on *λέγεται*, at the beginning of the extract.—*οὕτω πλάσαι καὶ διεξελεῖν,* &c. “*so moulded the same passage, and went over it with an air and delivery so appropriate, that it appeared to Demosthenes altogether different,*” i. e. quite another passage. The terms *ᾗθος* and *διάθεσις* are both taken here in their rhetorical sense, the former referring to the look and air, the latter to the gesture and general delivery.

11—16. *πισθίοντα δὲ ὅσον,* &c. “*that Demosthenes thereupon, convinced how much of ornament and grace is added to a discourse by proper action, thought that mere exercise in composition is little or nothing to one neglecting the enunciation and delivery of what is said.*”—*ἐκ τῆς ὑποκρίσεως.* The term *ὑπόκρισις* here refers to action in its oratorical sense, comprehending the look, the gestures, the tone of voice, &c. (Consult *Ernesti, Lex. Techn. s. v.*)—*τῆς προφορᾶς.* Compare the remark of *Ernesti (Lex. Techn. s. v.),* “*προφορὰ est pronuntiatio eadem quæ ὑπόκρισις, sed ad solam elocutionem pertinens.*”—*ἐκ τούτου,* “*upon this.*” Lit. “*after this.*” Sup. *χρόνου.*—*πάντως,* “*as a fixed*

τὴν ὑπόκρισιν, καὶ διαπνεῖν τὴν φωνήν· πολλάκις δὲ καὶ μῆνας ἑξῆς δύο καὶ τρεῖς συνάπτειν, ζυρούμενον τῆς κεφαλῆς θάτερον μέρος, ὑπὲρ τοῦ μηδὲ βουλομένῳ πάνυ προελθεῖν ἐνδέχεσθαι δι' αἰσχύνην.

Ἦρμησε μὲν οὖν ἐπὶ τὸ πράττειν τὰ κοινὰ, τοῦ Φωκικοῦ πολέμου 20 συνεστῶτος. λαβὼν δὲ τῆς πολιτείας καλὴν ὑπόθεσιν, τὴν πρὸς Φίλιππον ὑπὲρ τῶν Ἑλλήνων δικαιολογίαν, καὶ πρὸς ταύτην ἀγωνιζόμενος ἀξίως, ταχὺ δόξαν ἔσχε, καὶ περίβλεπτος ὑπὸ τῶν λόγων ἦρθη καὶ τῆς παρρησίας ὥστε θαυμάζεσθαι μὲν ἐν τῇ Ἑλλάδι, θαρπεύεσθαι δ' ὑπὸ τοῦ μεγάλου βασιλέως, πλείστον δ' 25 αὐτοῦ λόγον εἶναι παρὰ τῷ Φιλίππῳ τῶν δημαγωγούντων ὁμολογεῖν δὲ καὶ τοὺς ἀπεχθανομένους, ὅτι πρὸς ἔνδοξον αὐτοῖς ἄνθρωπον ὁ ἀγὼν ἐστίν.

Ἡ δὲ τοῦ Δημοσθένους πολιτεία φανερά μὲν ἦν, ἔτι καὶ τῆς

rule."—πλάττειν τὴν ὑπόκρισιν, "*he moulded his delivery.*"—πολλάκις δὲ καὶ μῆνας, &c., "*and frequently also joined together two and three months in succession,*" i. e. stayed there for two or three months together.

17—20. Θάτερον μέρος, "*as to one side.*"—ὑπὲρ τοῦ μηδὲ βουλομένῳ, &c., "*in order that it might not be possible for him, through shame, to go out at all, even if wishing so to do.*" The article is joined with ἐνδέχεσθαι in construction, forming a kind of verbal noun which is governed by ὑπὲρ.—ἤρμησε μὲν οὖν, &c., "*he turned his attention to public affairs, while the Phocian war was prevailing.*" This is otherwise called the "sacred war," and was waged between the Phocians on one side, and the Boeotians, Locrians, and Thessalians on the other. The quarrel originated in a charge brought against the Phocians of having ploughed a small portion of the sacred territory, belonging to the temple at Delphi. It was aggravated, however, by the Phocians seizing, in self-defence, the treasures of the Delphic shrine. The war broke out, according to Pausanias (10, 2) in the fourth year of the one hundred and fifth Olympiad, and lasted ten years. Demosthenes, at the period alluded to in the text, was twenty-nine years of age.

21—28. λαβὼν δὲ τῆς πολιτείας, &c., "*and having taken, as a glorious basis for his political career, the espousing the cause of justice against Philip, in behalf of the Greeks,*" i. e. the maintaining the rights and freedom of Greece against the encroachments of Philip.—περίβλεπτος ἦρθη, "*was raised to a conspicuous eminence.*"—θαρπεύεσθαι δὲ, "*and was courted,*" i. e. was honoured with marks of esteem.—πλείστον δ' αὐτοῦ λόγῳ, &c., "*and was rated by Philip above all the popular leaders.*" More lit. "*and there was the highest estimate of him, with Philip, of (any of) the popular leaders.*"—ὅτι πρὸς ἔνδοξον αὐτοῖς, &c., "*that they have to contend with a distinguished man.*" Lit. "*that they have a contest with,*" &c.

29—33. ἡ δὲ τοῦ Δημοσθένους, &c., "*the political course pursued by*

- 30 εἰρήνης ὑπαρχούσης, οὐδὲν ἑῶντος ἀνεπιτίμητον τῶν πραττομένων
 ὑπὸ τοῦ Μακεδόνα, ἀλλ' ἐφ' ἑκάστῳ ταραττοντος τοὺς Ἀθηναίους,
 καὶ διακαίοντος ἐπὶ τὸν ἄνδρῳπον. Διὸ καὶ παρὰ Φιλίππῳ πλεῖσ-
 τος ἦν λόγος αὐτοῦ· καὶ ὅτε πρὸςβέβωον δέκατος ἤκεν εἰς Μακε-
 δονίαν, ἤκουσε μὲν πάντων Φίλιππος, ἀντεῖπε δὲ μετὰ πλείστης
 35 ἐπιμελείας πρὸς τὸν ἐκείνου λόγον. Οὐ μὲν ἔν γε ταῖς ἄλλαις
 τιμαῖς καὶ φιλοφροσύναις ὅμοιον αὐτὸν τῷ Δημοσθένει παρεῖχεν,
 ἀλλὰ προσήγετο τοὺς περὶ Αἰσχίνην καὶ Φιλοκράτην μᾶλλον.
 "Ὅθεν ἐπαινούντων ἐκείνων τὸν Φίλιππον, ὡς καὶ λέγειν δυνατώ-
 τατον, καὶ κάλλιστον ὀφθῆναι, καὶ νῆ Δία συμπιεῖν ἱκανώτατον,
 40 ἠναγκάζετο βασκαίνων ἐπισκώπτειν, ὡς τὸ μὲν σοφιστοῦ, τὸ δὲ
 γυναικὸς, τὸ δὲ σπογγιᾶς εἶη, βασιλέως δ' οὐδὲν ἐγκώμιον.

Demosthenes was manifest, even while peace still existed, as allowing no one of the things done by the Macedonian (monarch) to pass uncensored," i. e. the principle that actuated the political course of Demosthenes was evidently this, to allow no one of the acts of Philip, &c. The plainer Greek would have been, φανερόν ἦν ὅτι ἡ πολιτεία τοῦ Δημοσθένους ἦν, οὐδὲν ἱκανὸν ἀνεπιτίμητον, &c. Observe in the text the construction of the part. ἑῶντος, as agreeing with Δημοσθένους, in place of being put in the fem. and agreeing with πολιτεία, although, in rendering, it must be regarded as the latter.—ἐφ' ἑκάστῳ, "at every opportunity." Sup. καίρω.—ἐπὶ τὸν ἄνθρωπον, "against the man," i. e. Philip. Demosthenes, in his orations, often applies the term ἄνθρωπος contemptuously to Philip, a usage which Plutarch here imitates.—διὸ καὶ παρὰ Φιλίππῳ, &c. "on which account also Philip regarded him as a person of the greatest importance." More lit. "there was the highest estimate of him with Philip."—δέκατος, "along with nine others." Lit. "as a tenth." In this construction the pronoun αὐτὸς is generally expressed with the numeral.

35—41. οὐ μὲν ἔν γε ταῖς ἄλλαις τιμαῖς, &c. "and yet, notwithstanding, in the other honours and marks of friendship (bestowed by him) he did not show himself equally well-disposed to Demosthenes, but testified more regard for Æschines and Philocrates." Lit. "but drew more closely unto himself (i. e. by favours, &c.) Æschines and Philocrates." Observe the peculiar phraseology, τοὺς περὶ Αἰσχίνην καὶ Φιλοκράτην, as referring merely to the two individuals themselves, and consult *Hermann, ad Viger.* p. 700, 6. It must be borne in mind, however, that this same construction often applies to the individuals, who are named, together with their followers or companions; and in later writers to the followers or companions alone. In the present instance, however, Æschines and Philocrates alone are meant.—ἠναγκάζετο βασκαίνων, &c. "Demosthenes was compelled to deride (all this), with a disparaging intent, and to observe, that the first was an encomium applicable to a sophist, the second to a woman, and the third to a sponge; but no one (of them) an encomium that suited a king." Lit. "an encomium of a

Ἐπεὶ δ' εἰς τὸ πολεμεῖν ἔρρεπε τὰ πράγματα, τοῦ μὲν Φιλίππου μὴ δυναμένου τὴν ἡσυχίαν ἄγειν, τῶν δ' Ἀθηναίων ἐγειρομένων ὑπὸ τοῦ Δημοσθένους, πρῶτον μὲν εἰς Εὐβοίαν ἐξώρμησε τοὺς Ἀθηναίους, καταδεδουλωμένην ὑπὸ τῶν τυράννων Φιλίππῳ καὶ 45 διαβάντες, ἐκείνου τὸ ψήφισμα γράψαντος, ἐξήλασαν τοὺς Μακεδόνας. Δεύτερον δὲ Βυζαντίοις ἐβοήθησε καὶ Περινθίοις ὑπὸ τοῦ Μακεδόνα πολεμουμένοις.—Ἐπειτα πρεσβέων καὶ διαλεγόμενος τοῖς Ἕλλησι, καὶ παροξύνων, συνέστησε, πλὴν ὀλίγων, πάντας ἐπὶ τὸν Φίλιππον ὥστε σύνταξιν γενέσθαι πεζῶν μὲν 50 μυρίων καὶ πεντακισχιλίων, ἵππέων δὲ δισχιλίων, ἄνευ τῶν πολιτικῶν δυνάμεων, χρήματα δὲ καὶ μισθοὺς τοῖς ξένοις εἰσφέρεισθαι προθυμῶς. Ἐπηρμένης δὲ τῆς Ἑλλάδος πρὸς τὸ μέλλον, καὶ συνισταμένων κατ' ἔθνη καὶ πόλεις Εὐβοέων, Ἀχαιῶν, Κορινθίων, Μεγαρέων, Λευκαδίων, Κερκυραίων, ὁ μέγιστος ὑπελείπετο τῷ 55 Δημοσθένει τῶν ἀγώνων, Θηβαίους προσαγαγέσθαι τῇ συμμαχίᾳ, χώραν τε σύνορον τῆς Ἀττικῆς καὶ δύναμιν ἐναγώνιον ἔχοντας, καὶ μάλιστα τότε τῶν Ἑλλήνων εὐδοχιμοῦντας ἐν τοῖς ὅπλοις. Ἦν δ' οὐ ῥάδιον, ἐπὶ προσφάτοις εὐεργετήμασι τοῖς περὶ τὸν Φωκι-

sophist," &c. Observe the force of ἐπισκώπτειν, which is here equivalent to ἐπισκώπτειν, καὶ λέγειν.

44—50. πρῶτον μὲν εἰς Εὐβοίαν, &c. "he in the first place incited the Athenians to send an armament to Eubœa, which had been brought by its tyrants into subjection to Philip." ἐξώρμησε is equivalent here to ἐκίνησε στόλον ἐκπέμπειν.—τῶν τυράννων. Alluding to Clitarchus and others, who had obtained the tyranny in their respective cities by the aid of Philip, and were supported in their usurped power by his troops.—σύντασι, "he united."—ὥστε σύνταξιν γενέσθαι, "so that a confederate force was raised." More lit. "so that there resulted a confederate force."

51—64. ἄνευ τῶν πολιτικῶν δυνάμεων, "without counting the troops of the several cities," i. e. the municipal forces in each city, composed of citizens, and intended for the immediate protection of the place itself.—χρήματα δὲ καὶ μισθοὺς, &c. "and money, and pay for the mercenary forces, were cheerfully contributed." The acc. with the infin. here depends, like σύνταξιν γενέσθαι, on ὥστε at the beginning of the clause.—ἐπιγεμίνας πρὸς τὸ μέλλον, "being elated with respect to the future," i. e. being filled with flattering hopes of the future.—συνισταμένων κατ' ἔθνη, &c. "uniting by nations and cities."—ὁ μέγιστος τῶν ἀγώνων, "the most difficult of his labours."—ἐναγώνιον, "accustomed to war," i. e. inured to battle.—καὶ μάλιστα τότε τῶν, &c. "and enjoying, at that time, the highest reputation in arms of any of the Greeks." This high military reputation had been gained by their victories over the Spartans at Leuctra and Mantinea.—ἦν δ' οὐ ῥάδιον ἐπὶ προσφάτοις, &c. "now, it was

60 πόν πόλεμον τετιθασσευμένους ὑπὸ τοῦ Φιλίππου, μεταστῆσαι τοὺς Θηβαίους, καὶ μάλιστα ταῖς διὰ τὴν γειτνίασιν ἀψιμαχίαις ἀναξαινομένων ἐκάστοτε τῶν πολεμικῶν πρὸς ἀλλήλας διαφορῶν ταῖς πόλεσιν.

Οὐ μὴν ἀλλ' ἐπεὶ Φίλιππος εἰς τὴν Ἑλλάτειαν ἐξαίφνης ἐν-
65 ἔπεσε, καὶ τὴν Φωκίδα κατέσχευεν, ἐκπεπληγμένων τῶν Ἀθηναίων, καὶ μηδενὸς τολμῶντος ἀναβαίνειν ἐπὶ τὸ βῆμα, μηδ' ἔχοντος ὅ τι χρὴ λέγειν, ἀλλ' ἀπορίας οὔσης ἐν μέσῳ καὶ σιωπῆς, παρελθὼν μόνος ὁ Δημοσθένης, συνεβούλευε τῶν Θηβαίων ἔχουσθαι· καὶ
70 τᾶλλα παραθαρρύνας καὶ μετεωρίσας, ὥσπερ εἰώθει, τὸν δῆμον ταῖς ἐλπίσι, ἀπεστάλη πρεσβευτὴς μεθ' ἑτέρων εἰς Θήβας. Τὸ μὲν οὖν συμφέρον οὐ διέφυγε τοὺς τῶν Θηβαίων λογισμοὺς, ἀλλ' ἐν ὅμμασιν ἕκαστος εἶχε τὰ τοῦ πολέμου δεινὰ, ἔτι τῶν Φωκικῶν τραυμάτων νεαρῶν παραμενόντων· ἡ δὲ τοῦ ῥήτορος δύναμις ἐκρίπιζουσα τὸν θυμὸν αὐτῶν, καὶ διακαίουςα τὴν φιλοτιμίαν,

no easy matter to make the Thebans change sides, conciliated as they had been, by Philip, with recent favours bestowed during the Phocian war; and especially since the hostile differences, on the part of these (two) states with one another, were continually excited afresh, in consequence of the collisions resulting from immediate neighbourhood."—τετιθασσευμένους. This implies not only the idea of being conciliated, but also of being in some degree cajoled. Philip had bestowed very important advantages on the Thebans during the Phocian war.—ταῖς πόλεσιν. Attica and Boeotia.

64—69. οὐ μὴν ἀλλ', "however." Consult note on page 288, line 70.—Ἑλλάτιαν. The city of Elatea commanded the entrance into Phocis and Boeotia. Hence the alarm to which its seizure by Philip gave rise.—μηδ' ἔχοντος ὅ τι χρὴ λέγειν, "nor knowing what to say." Lit. "nor having what it behoved him to say."—ἐν μέσῳ, "amid the assembled throng." Equivalent, in effect, to ἐν τῇ ἐκκλησίᾳ.—παρελθὼν, "having come forward."—τῶν Θηβαίων ἔχουσθαι, "to attach themselves to the Thebans," i. e. to form a union with the Thebans against Philip.—καὶ τᾶλλα παραθαρρύνας καὶ μετεωρίσας, "and having, in other respects, encouraged the people, as he was accustomed, and raised their hopes." Lit. "and having in other respects encouraged, and raised, as he was wont, the people with hopes."

70—76. τὸ μὲν οὖν συμφέρον, &c. "their true interest, thereupon, did not escape the consideration of the Thebans; on the contrary, each one had before his eyes the evils of war, their Phocian wounds yet remaining fresh: still, however, the power of the orator," &c. By τὸ συμφέρον (lit. "what was advantageous") is here meant the advantage of avoiding a war at the present time, and of remaining on friendly terms with Philip.—τῶν Φωκικῶν τραυμάτων, referring to the evils they

ἐπισκότησε τοῖς ἄλλοις ἅπασιν· ὥστε φόβον καὶ λογισμὸν καὶ 75
 χάριν ἐκβάλεῖν αὐτοὺς, ἐνθουσιῶντας ὑπὸ τοῦ λόγου πρὸς τὸ
 καλόν. Οὕτω δὲ μέγα καὶ λαμπρὸν ἐφάνη τὸ τοῦ ῥήτορος ἔργον,
 ὥστε τὸν μὲν Φίλιππον εὐθύς ἐπικηρυκεῖσθαι, δεόμενον εἰρήνης,
 ὁρῆν δὲ τὴν Ἑλλάδα γενέσθαι, καὶ συνεξαναστῆναι πρὸς τὸ μέλ-
 λον, ὑπηρετεῖν δὲ μὴ μόνον τοὺς στρατηγοὺς τῷ Δημοσθένει ποιοῦν- 80
 τας τὸ προσταττόμενον, ἀλλὰ καὶ τοὺς Βοιωτάρχας, διοικεῖσθαι
 τε τὰς ἐκκλησίας ἀπάσας οὐδὲν ἥττον ὑπ' ἐκείνου τότε τὰς
 Θηβαίων, ἢ τὰς Ἀθηναίων, ἀγαπωμένου παρ' ἀμφοτέροις καὶ
 δυναστεύοντος, οὐκ ἀδίκως, οὐδὲ παρ' ἀξίαν, ἀλλὰ καὶ πάνυ
 προσηκόντως.

85

Μέχρι μὲν οὖν τούτων ἀνῆρ ἦν ἀγαθός· ἐν δὲ τῇ μάχῃ καλὸν
 οὐδὲν, οὐδ' ὁμολογούμενον ἔργον, οἷς εἶπεν, ἀποδειξάμενος, ὥχρητο
 λιπὼν τὴν τάξιν, ἀποδράς αἰσχίστα, καὶ τὰ ὅπλα ῥίψας, οὐδὲ
 τὴν ἐπιγραφὴν τῆς ἀσπίδος, ὡς ἔλεγε Πυθέας, αἰσχυνθεῖς, ἐπι-
 γεγραμμένης γράμμασι χρυσοῖς· Ἀγαθῇ Τύχῃ. Παραυτίκα 90

had suffered in the Phocian war, before their union with Philip.—
 ἐπισκότησε τοῖς ἄλλοις ἅπασιν, “cast all other considerations into the
 shade.” Lit. “brought darkness upon every thing else.”—λογισμὸν, “cal-
 culation,” i. e. a cautious calculation of advantages and disadvantages.—
 χάριν, “attachment,” i. e. a friendly disposition towards Philip, for benefits
 conferred by him.—ἐνθουσιῶντας ὑπὸ τοῦ λόγου, &c. “being inspired, by his
 eloquence, with an enthusiastic regard for what was honourable alone.”

77—83. τὸ ἔργον, “this achievement.”—ὁρῆν, “erect again,” i. e. re-
 animated.—καὶ συνεξαναστῆναι πρὸς τὸ μέλλον, “and arose as one man in
 expectation of the result.”—Βοιωτάρχας. The Boeotian states were
 united in a confederacy, which was represented by a congress of depu-
 ties. There were also other national councils, which deliberated on
 peace or war. The chief magistrates of the league, called *Bæotarchs*,
 presided in these councils, and commanded the national forces. They
 were, in later times at least, elected annually, and rigidly restricted to
 their term of office.—διοικεῖσθαι τε τὰς ἐκκλησίας, &c. The order is,
 διοικεῖσθαι τε τότε ὑπ' ἐκείνου οὐδὲν ἥττον τὰς ἐκκλησίας τὰς Θηβαίων, ἢ τὰς
 Ἀθηναίων.

83—89. ἀγαπωμένου, “he being beloved.”—παρ' ἀξίαν, “undeservedly.”
 —ἀλλὰ καὶ πάνυ προσηκόντως, “but even by the best of rights.” Lit.
 “but even altogether rightly.”—ἀνῆρ ἦν ἀγαθός, “he conducted himself
 like a man of true spirit.”—ἐν δὲ τῇ μάχῃ, referring to the battle of
 Chæroneæ.—οὐδ' ὁμολογούμενον οἷς εἶπεν, “nor according with what he had
 declared (in his harangues).” Attic attraction, for ὁμολογούμενον τοῖς αἶ
 εἶπεν.—ὥχρητο λιπὼν τὴν τάξιν, “he quickly abandoned his rank.”—τὰ
 ὅπλα, his shield and spear, particularly the former.—οὐδὲ αἰσχυθεῖς,
 “having not even respected,” i. e. having not even been ashamed to belie.

μὲν οὖν ὁ Φίλιππος ἐπὶ τῇ νίκῃ διὰ τὴν χαρὰν ἐξυβρίσας, καὶ
 κωμάσας ἐπὶ τοὺς νεκροὺς, μεθύων ἤδε τὴν ἀρχὴν τοῦ Δημοσ-
 θένους ψηφίσματος, πρὸς πύδα διαιρῶν καὶ ὑποκρούων·

Δημοσθένης Δημοσθένους Παιανιεύς τὰδ' εἶπεν· ἐκνήψας δέ,
 5 καὶ τὸ μέγεθος τοῦ περιστάontos αὐτὸν ἀγῶνος ἐν νῷ λαβὼν,
 ἔφριττε τὴν δεινότητα καὶ τὴν δύναμιν τοῦ ῥήτορος, ἐν μέρει μικρῷ
 μιᾶς ἡμέρας τὸν ὑπὲρ τῆς ἡγεμονίας καὶ τοῦ σώματος ἀναρῶν-
 κίνδυνον ἀναγκασθεὶς ὑπ' αὐτοῦ.

Τότε δὲ τῆς ἀτυχίας τοῖς Ἑλλήσι γενομένης, οἱ μὲν ἀντι-
 10 πολιτευόμενοι ῥήτορες, ἐπεμβαίνοντες τῷ Δημοσθένει, κατεσκέυ-
 αζον εὐθύνας καὶ γραφὰς ἐπ' αὐτόν· ὁ δὲ δῆμος οὐ μόνον τού-
 των ἀπέλυεν, ἀλλὰ καὶ τιμῶν διετέλει, καὶ προσκαλούμενος
 αὐτοῖς, ὡς εὖνουν, εἰς τὴν πολιτείαν, ὥστε καὶ τῶν ὁστέων ἐκ
 Χαιρωνείας κομισθέντων καὶ θάπτομένων, τὸν ἐπὶ τοῖς ἀνδράσιν
 15 ἔπαινον εἶπεν ἀπέδωκεν, οὐ ταπεινῶς, οὐδ' ἀγεννῶς φέρων το συμ-

1—7. ἐξυβρίσας, “*having broken forth into insolent joy*,” i. e. for-
 getting all decency in the excess of his joy.—καὶ κωμάσας ἐπὶ τοὺς νεκροὺς,
 “*and having marched with a train of revellers over the bodies of the*
dead.”—τὴν ἀρχὴν τοῦ Δημοσθένους ψηφίσματος. The beginning of the
 decree, proposed by Demosthenes, and which declared war against
 Philip, formed accidentally an Iambic tetrameter catalectic.—πρὸς πύδα
 διαιρῶν, καὶ ὑποκρούων, “*dividing it off into feet, and keeping time with*
his step,” i. e. scanning and beating time. The time, when divided off,
 is as follows :

Δῆμοσθ | ἔνῃς || Δῆμοσθ | ἔνους || Παῖᾱ | νῆυς || τὰδ' εἶπ | εν.

If scanned with an anacrusis, it becomes a trochaic line, which, as being
 a dancing measure, was more probably the one here employed by Philip.
 Thus,

Δῆ | μῶσθῆ | νῆς Δῆ || μῶσθῆ | νους Παῖ || νῆς | τὰδ' εἶπεν. |

—Παιανιεύς, “*of the borough of Pæania*.”—τοῦ περιστάontos αὐτόν, “*that*
had encompassed him,” i. e. in which he had been involved.—ἐν μέρει
 μικρῷ, &c. “*in a small portion of a single day*,” i. e. during a few brief
 hours.—τὸν ὑπὲρ τῆς ἡγεμονίας, &c. “*to incur the risk of empire and*
life.”

9—17. τῆς ἀτυχίας, “*this misfortune*.” Alluding to the defeat at
 Chæroneia.—ἀλλὰ καὶ τιμῶν διετέλει, “*but also continued honouring*
him,” i. e. kept bestowing fresh honours upon him.—τῶν ὁστέων, referring
 to the bones of those who had fallen in the battle.—τὸν ἔπαινον, “*the*
funeral eulogy.” A funeral oration was always accustomed to be pro-
 nounced over those who had fallen in battle.—ἀλλὰ τῷ τιμᾶν μάλιστα,
 &c. “*but, by their honouring most highly and bestowing the greatest*
distinctions on him who had advised the war, showing clearly that they

βεβηκός, ἀλλὰ τῷ τιμᾷν μάλιστα καὶ κοσμεῖν τὸν σύμβουλον ἀποδεικνύμενος τὸ μὴ μεταμέλεισθαι τοῖς βεβουλευμένοις.

Ἀπέθανε δὲ ὁ Δημοσθένης τὸνδε τὸν τρόπον. Ὡς Ἀντίπατρος καὶ Κρατερός ἡγγέλλοντο προσιόντες ἐπὶ τὰς Ἀθήνας, οἱ μὲν περὶ τὸν Δημοσθένη φθάσαντες ὑπεξῆλθον ἐκ τῆς πόλεως, ὁ δὲ 20 δῆμος αὐτῶν θάνατον κατέγνω, Δημάδου γράψαντος. Ἄλλων δ' ἀλλαχοῦ διασπαρέντων, ὁ Ἀντίπατρος περιέπεμπε τοὺς συλλαμβάνοντας, ὧν ἡγεμὼν ἦν Ἀρχίας, ὁ κληθεὶς Φυγαδοθήρας. Τοῦτον δὲ, Θούριον ὄντα τῷ γένει, λόγος ἔχει τραγωδίας ὑποκρίνασθαι ποτε, καὶ τὸν Αἰγινήτην Πῶλον, τὸν ὑπερβαλόντα τῇ 25 τέχνῃ πάντας, ἐκείνου γεγονέναι μαθητὴν ἱστοροῦσιν.

Οὗτος οὖν ὁ Ἀρχίας τὸν Δημοσθένη πυθόμενος ἰκέτην ἐν Καλαυρίᾳ ἐν τῷ ἱερῷ Ποσειδῶνος καθέζεσθαι, διαπλεύσας ὑπηρετικοῖς, καὶ ἀποβάς μετὰ Θρακῶν δορυφόρων, ἔπειθεν ἀναστάντα βαδίζειν μετ' αὐτοῦ πρὸς Ἀντίπατρον, ὡς δυσχερὲς πεισόμενον 30

did not repent of the counsels he had given them," i. e. of having followed his counsels. The verb μεταμέλεισθαι is more usually followed by the prep. ἐπὶ.—τοῖς βεβουλευμένοις. Lit. "of the things which had been counselled them."

18—25. Ἀντίπατρος καὶ Κρατερός. Antipater and Craterus were two generals of Alexander. After the death of that monarch, they had allotted to them the government of the European provinces of the Macedonian empire. The occurrences alluded to in the text took place during the Lamian war, as it was called, after the defeat of the Athenians at Cranon in Thessaly.—οἱ μὲν περὶ τὸν Δημοσθένη, "*Demosthenes and his friends.*" Consult note on page 292, lines 35—40.—φθάσαντες, "*having anticipated their arrival.*"—Δημάδου γράψαντος, "*Demades having proposed the decree to this effect.*" Sup. τὸ ψήφισμα.—ἄλλων δ' ἀλλαχοῦ διασπαρέντων, "*some thereupon having been scattered in one direction, others in another.*"—τοὺς συλλαμβάνοντας, "*persons to arrest them.*"—Φυγαδοθήρας, "*the fugitive-hunter.*"—Θούριον, "*a Thurian,*" i. e. a native of Thurium, in Magna Græcia, a city founded on the site of Sybaris.—τραγωδίας ὑποκρίνασθαι ποτε, "*once acted tragedies,*" i. e. was at one time of his life a tragic actor.

26—34. τῇ τέχνῃ, "*in his art,*" i. e. in the histrionic art.—ἰκέτην καθίεσθαι. Suppliants generally seated themselves either near, or on the very steps of, the altar. From what follows, however, Demosthenes would appear to have seated himself in the vestibule or outer part of the sacred structure.—ὑπηρετικοῖς, "*in some light vessels.*" Sup. πλοίοις.—ἔπειθεν ἀναστάντα βαδίζειν, &c. "*tried to persuade him to arise and go with him,*" &c. Observe the force of the imperf.—ὡς δυσχερὲς πεισόμενον οὐδὲν, "*assuring him that he shall suffer no harm.*" Equivalent to λέγων, αὐτὸν εἰδὲν δυσχερὲς πείσεσθαι.—ἐτύγχανεν ἰσρακῶς, κατὰ τοὺς ὕμνους, "*happened*

οὐδέν. Ὁ δὲ Δημοσθένης ἐτύγγανεν ὄψιν ἰωρακῶς κατὰ τοὺς
 ὕπνους ἐκείνης τῆς νυκτὸς ἀλλόκοτον. Ἐδόκει γὰρ ἀνταγωνί-
 ζεσθαι τῷ Ἀρχίᾳ τραγωδίαν ὑποκρινόμενος· εὐήμερων δὲ καὶ
 κατέχων τὸ δῆατρον, ἐνδεία παρασκευῆς καὶ χορηγίας κρατεῖσ-
 35 θαι. Διὸ τοῦ Ἀρχίου πολλὰ φιλάνθρωπα διαλεχθέντος, ἀνα-
 βλέψας πρὸς αὐτὸν, ὥσπερ ἐτύγγανε καθήμενος· ὦ Ἀρχία,
 εἶπεν, οὔτε ὑποκρινόμενός με ἔπεισας πώποτε, οὔτε νῦν πείσεις
 ἐπαγγελλόμενος. Ἀρξάμενου δ' ἀπειλεῖν τοῦ Ἀρχίου μετ'
 ὀργῆς· νῦν, ἔφη, λέγεις τὰ ἐκ τοῦ Μακεδονικοῦ τρίποδος, ἄρτι δ'
 40 ὑπεκρίνου. Μικρὸν οὖν ἐπίσχες, ὅπως ἐπιστείλω τι τοῖς οἴκοι.
 Καὶ ταῦτ' εἰπὼν, ἐντὸς ἀνεχώρησε τοῦ ναοῦ· καὶ λαβὼν βιβλίον,
 ὡς γράφειν μέλλων, προσήνεγκε τῷ στόματι τὸν κάλαμον, καὶ
 δακῶν, ὥσπερ ἐν τῷ διαοεῖσθαι καὶ γράφειν εἰώθει, χρόνον τινα

to have seen in his sleep." The plural τοὺς ὕπνους well expresses the broken slumbers of a fugitive and suppliant.—τραγωδίαν ὑποκρινόμενος, "in the representation of a tragedy." The expression τραγωδίαν ὑποκρινόμενος properly means, "acting in a tragedy." Here, however, the reference is to a tragic contest, where each party not only represents a play but also acts in the same.—εὐήμερων δὲ καὶ κατέχων, &c. "but that, although gaining plaudits, and having the audience on his side, he was eventually overcome through the want of (sufficient) decoration and choral expenditure," i. e. from not having gone to sufficient expense in theatrical wardrobe and decorations, and in the array and training of the chorus. The chorus formed a very essential part of the drama during the best days of the Greek theatre. The splendour of the dresses, the music, the dancing, combined with the loftiest poetry, formed a spectacle peculiarly gratifying to the eye, ear, and intellect of an Attic audience. Hence the important bearing which the chorus always had on the success of a piece.

36—46. ὥσπερ ἐτύγγανε καθήμενος, "just as he happened to be sitting," i. e. without rising from his seat.—οὔτε ὑποκρινόμενος, &c. "neither didst thou ever persuade me by thy acting, nor wilt thou persuade me now by thy promises," i. e. neither didst thou, while an actor, ever persuade me to take thee for what thou didst wish to appear in the play, &c. In other words, "thou didst always act thy part poorly on the stage, and thou art still a poor actor on the present occasion."—νῦν λέγεις τὰ ἐκ τῷ, &c. "now thou art uttering the truth from the Macedonian tripod, whereas a moment ago thou wast playing a part," i. e. now thy threatening language and manner are in true accordance with the commands of Antipater, who has disclosed to thee his real intentions, just as Apollo reveals the truth to the Pythoness when seated on the tripod at Delphi.—ἐπίσχες, anomalous form of the 2d aor. imper. act. of ἐπιίχω, in place of ἐπίσχεθι.—ἐντὸς τοῦ ναοῦ, "into the inner part of the temple." Lit. "within the naos." The ναός was the sanctuary or inner part of the temple, where the statue and altar stood. It was the same with the *cella* of the

κατίσχευ, εἶτα συγκαλυφάμενος ἀπέκλινε τὴν κεφαλὴν. Οἱ
 μὲν οὖν παρὰ τὰς θύρας ἐστῶτες δορυφόροι κατεγέλων ὡς ἀπο- 45
 δειλιῶντος αὐτοῦ, καὶ μαλακὸν ἐκάλουν καὶ ἄνανδρον· ὁ δ'
 Ἀρχίας προσελθὼν ἀνίστασθαι παρκαλῇ, καὶ τοὺς αὐτοὺς ἀνα-
 κυκλῶν λόγους, αὐθις ἐπηγγέλλετο διαλλαγὰς πρὸς τὸν Ἀντί-
 πατρον. Ἦδη δὲ συνησθημένος ὁ Δημοσθένης, ἐμπεφυκὸς αὐτῷ
 τοῦ φαρμάκου καὶ κρατοῦντος, ἐξεκαλύφθη· καὶ, διαβλέψας 50
 πρὸς τὸν Ἀρχίαν, οὐκ ἂν φθάνοις, εἶπεν, ἤδη τὸν ἐκ τῆς τραγω-
 δίας ὑποκρινόμενος Κρέοντα, καὶ τὸ σῶμα τοῦτο ῥίπτων ἄταφον;
 Ἐγὼ δ', ὦ φίλε Πόσειδον, ἔτι ζῶν ἐξανίσταμαι τοῦ ἱεροῦ· τῷ δὲ
 Ἀντιπάτρει καὶ Μακεδόσιν οὐδ' ὁ σὸς ναὸς καθαρὸς ὑπολέλειπται.
 Ταῦτ' εἰπὼν, καὶ κελεύσας ὑπολαβεῖν αὐτὸν ἤδη τρέμοντα καὶ 55
 σφαλλόμενον, ἅμα τῷ προσελθεῖν καὶ παραλλάξαι τὸν βωμὸν
 ἔπεσε, καὶ στενάξας ἀφῆκε τὴν ψυχὴν.

Romans.—βιβλίον, "a tablet."—καὶ δακνόν. There was poison concealed in the pen.—κατίσχευ, "he held it there," i. e. applied to his lips.—κατεγέλων ὡς ἀποδειλιῶντος αὐτοῦ, "laughed at him, thinking that he was a coward."

47—57. ἀνακυκλῶν, "repeating."—διαλλαγὰς, "a full reconciliation." Observe the force of the plural.—ἤδη δὲ συνησθημένος, &c. "Demosthenes, however, feeling certain, by this time, that the poison had taken hold of him, and was gaining the mastery." Certain verbs, of which συναίσθαι is one, take with them in Greek a participle, where we employ the simple conjunction *that* with its clause.—οὐκ ἂν φθάνοις ἤδη τὸν, &c. "play now, without delay, the part of Creon in the tragedy, and cast forth this body of mine without the rites of burial." More lit. "thou couldst not be now too quick in playing," &c. (Consult *Buttmann's Larger Gr. Gr.* p. 441, *Robinson's trans.*)—Κρέοντα. The allusion is to the Antigone of Sophocles, where Creon, monarch of Thebes, forbids the body of Poly-nices to be interred.—ἔτι ζῶν. In order not to pollute the sanctuary by his corpse.—Ἀντιπάτρει, "by Antipater." Put for ὑπὸ τοῦ Ἀντιπάτρου.—ὡς ὁ σὸς ναὸς, "not even this sanctuary of thine."—ὑπολαβεῖν αὐτὸν, "to support him."—ἅμα τῷ προσελθεῖν, &c. "just as he came forth and passed by the altar." The altar in the ναὸς was the base of the statue, and facing the entrance. Lit. "together with his having come forth," &c.

POETICAL EXTRACTS.*

I. *The Parting of Hector and Andromache.*†

"Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἑκτωρ.

Αἶψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας,

Οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,

Ἀλλ' ἔγχε ξὺν παιδί καὶ ἀμφιπόλῳ εὐπέπλῳ

5 Πύργῳ ἐφεστήκει γούωσά τε, μυρομένη τε.

Ἑκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,

Ἔστη ἐπ' οὐδὸν ἰὼν, μετὰ δὲ δμῳῇσιν ἔειπεν·

Εἰ δ' ἄγε, μοι, δμῳαί, νημερτέα μυθήσασθε·

Πῇ ἔβη Ἀνδρομάχῃ λευκώλενος ἐκ μεγάροιο;

10 Ἡέ πη ἐς γαλόων, ἢ εἰνατέρων εὐπέπλων,

1—7. ὦς ἄρα, "*thus, then.*" ὡς for οὕτως. Observe the accent.—φωνήσας. Hector had been conversing with Helen in the house of his brother Paris.—αἶψα δ' ἔπειθ', "*and quickly thereupon.*"—δόμους εὐναιετάοντας, "*to his well situated mansion,*" i. e. having a pleasing situation, and therefore agreeable to dwell in. (Consult *Heyne, ad Il.* 2, 626.) εὐναιετάοντας is the uncontracted poetic form for εὐναιετῶντας.—οὐδ' εὖρ', "*but he found not.*"—ἐν μεγάροισιν, "*in its halls.*"—ἐφεστήκει, "*was standing upon.*" Pluperf. in the sense of an imperf.—γούωσα. Poetic for γούωσα, from γούω.—ἔστη ἐπ' οὐδὸν ἰὼν, "*having gone unto the threshold, stood there.*" The prep. ἐπὶ is, likewise, in the case of verbs of rest, construed with the acc., and we might therefore connect here in construction ἔστη ἐπ' οὐδὸν, "*stood upon the threshold.*" The arrangement we have adopted, however, appears more correct.—μετὰ, "*among.*" This prep. takes a dat. with the poets only, especially the epic writers.

8—12. εἰ δ' ἄγε. This form of expression is generally regarded as elliptical, and equivalent to εἰ δὲ βούλει (or βούλεισθε), ἄγε. Sup. in the present case, βούλεισθε, and translate, "*come, ye hand-maidens, tell me truly, if you will.*" The words εἰ δὲ are meant to soften down the abruptness of ἄγε.—ἡέ πη ἐς γαλόων, "*did she go either any where to the mansions with her sisters-in-law.*" Sup. οἴκους. Observe that πη is here an enclitic, whereas in the previous line it has the accent, and is inter-

* For remarks on the scanning, consult the "*Metrical Key,*" at the end of the Poetical Extracts.

† Homer's *Iliad*, vi. 369—502.

Ἡ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῶαι εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται ;
 Τὸν δ' αὖτ' ὀτρυνῇ ταμὴν πρὸς μῦθον εἶπεν·

Ἔκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι·
 Οὔτε πη ἐς γαλῶν, οὔτ' εἰνατέρων εὐπέπλων,
 Οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῶαι εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται·

Ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὐνεχ' ἄκουσεν
 Τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.

Ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
 Μαινομένη εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη.

Ἡ ῥα γυνὴ ταμὴν· ὁ δ' ἀπίσσυτο δώματος Ἐκτωρ,

rogative.—ἐς Ἀθηναίης, “to Minerva’s temple.” Sup. *θεὸν*, where some prefer *οἶκον*.—δεινὴν θεὸν ἰλάσκονται, “are striving to propitiate the dread goddess.” Minerva was friendly to the Greeks.

13—21. τὸν δ' αὖτ', “unto him thereupon in turn.” τὸν is governed by *πρὸς*.—ἐπεὶ μάλ' ἄνωγας, &c. “since thou chargest us by all means to speak the truth, we will do so.” Sup. *παύσομεν οὕτως*, or something equivalent. This is a very natural and common ellipsis in the epic poets, where a gesture of obeisance takes the place of words.—ἀλλ' ἐπὶ πύργον, &c. “but she went to a lofty tower of Ilium.” The allusion is to one of the towers in the city wall, whence a view could be obtained of the field of battle.—ἄκουσεν for *ἔκουσεν*, the augment being frequently omitted by the epic writers.—τείρεσθαι, “were hard pressed.”—μέγα εἶναι, “was prevailing.” Lit. “was great.”—ἀφικάνει. The present instead of the past, to give more animation to the narrative, and bring the occurrence described more fully before the eyes of the reader.—μαινομένη εἰκυῖα, “like one distracted.” The verb *μαίνεσθαι* is often applied to any strong and overmastering emotion, as in the present instance to deep anxiety and solicitude.

22—26. Ἡ ῥα γυνὴ ταμὴν, “the female housekeeper said.” Lit. “said then.” Ἡ is for *ἔφη*, from *ἡμί*. The particle *ῥα*, except in being more appropriate to poetry, differs in no respect from *ἄρα*, either in its origin, power, or use. Its primary indication, which it has in the present instance, is that of something accomplished, and complete in every respect.—ὁ δ' ἀπίσσυτο δώματος Ἐκτωρ, “he, thereupon, Hector, rushed forth from the mansion.” In Homer, *ὁ, ἡ, τὸ* is almost every where a demonstrative pronoun, those cases excepted where *τὸ, τὸν, &c.* stand for *ὁ, ὁν, &c.* Especially must we be on our guard not to take this form as an article, where it is separated from the substantive by the verb and the whole clause. In the present passage, *ὁ*, as a demonstrative pronoun, becomes softened down into our personal pronoun *he*, to which the name Ἐκτωρ is afterward subjoined, by apposition, in the poetical manner. (Buttmann’s *Larger Gr. Gr.* p. 348, *Robinson’s Transl.*)—ἀπίσσυτο. The syncopated 2d aor. mid. for *ἀπισύετο*, from *ἀποσείω*, with the poetic

- Τὴν αὐτὴν ὁδὸν αὖτις, εὐκτιμένας κατ' ἀγυιάς.
 Εὔτε πύλας ἴκανε, διερχόμενος μέγα ἄστρῳ,
 25 Σκαιάς—τῇ γὰρ ἔμελλε διεξιμέναι πεδίοις—
 "Ενθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θέουσα,
 "Ανδρομάχῃ, θυγάτηρ μεγαλήτορος "Ηετίωνος,
 "Ηετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑλήεσση,
 Θήβῃ "Υποπλακίῃ, Κιλίκεσσ' ἀνδρῶσιν ἀνάσσω·
 30 Τοῦ περ δὴ θυγάτηρ ἔχεθ' "Εκτορι χαλκοκορυστῇ.
 "Η οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ,
 Παῖδ' ἐπὶ κόλπῳ ἔχουσ', ἀταλάφρονα, νήπιον αὐτῶς,
 "Εκτορίδην ἀγαπητὸν, ἀλίγκιον ἀστέρι καλῷ·
 Τὸν ῥ' "Εκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι

doubling of the σ.—τὴν αὐτὴν ὁδὸν αὖτις, "by the same way back again."
 —κατ' "along."—εὔτε, "then." As beginning a clause. Lit. "when."
 —τῇ γὰρ ἔμελλε διεξιμέναι πεδίοις, "for there he must go out to the plain." τῇ is for ταύτῃ, with χώρα understood. In other words, τῇ is here the demonstrative pronoun, in accordance with what has just been remarked.—διεξιμέναι, poetic form for διεξιέναι.—πεδίοις. The enclitic *δε* is appended to nouns in the acc. in answer to the question whither? and has then the force of a preposition.—ἐνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θέουσα, "thereupon his rich-dowered wife came running to meet him."

28—30. "Ηετίων. The nom. is here employed, by a careless species of construction, where we should expect to meet with the gen. or else the simple relative *ὃς*. This occurs also in the case of the participle. Thus we have, *Il.* 2, 350, ὑπερμενία Κρονίωνα ἀστράπτων ἐπιδίζι', ἐναισίμα σήματα φαίνων.—ὑπὸ Πλάκῳ ὑλήεσση, "at the foot of the woody *Placus*." *Placus* was a mountain of Mysia in Asia Minor, from which the city of Thebe, as lying at its foot, was called *Hypoplacian*, to distinguish it from other places of the same name.—Κιλίκεσσ' ἀνδρῶσιν. The whole of the country surrounding Hypoplacian Thebe was occupied about the time of the Trojan war by Cilicians. Vide *Cramer's Geog. of Asia Minor*, i. 129.—τοῦ περ δὴ θυγάτηρ, &c. "the daughter, then, of this monarch was had as wife," &c. The expression ἔχεθ' "Εκτορι is equivalent to ἄλοχος ἦν "Εκτορος. The form ἔχεθ' is for εἶχετο, the augment being dropped.—The particle *περ* is explanatory here, like *nempe* in Latin, though not translated, and τοῦ, it will be perceived, is again demonstrative, and equivalent to τοῦτου.

31—36. ἡ οἱ ἔπειτ' ἦντησ', "she thereupon met him." The relative *ἡ*, as beginning a clause, is equivalent here to αὐτή.—κίεν for ἔκειεν, from *κίω*, the augment being dropped.—νήπιον αὐτῶς, "(yet) so young." (Consult *Heyne*, ad loc.)—τὸν ῥ' "Εκτωρ καλέεσκε, &c. "him Hector used to call *Scamandrius*." τὸν is here equivalent to τοῦτον, softened down in our idiom to a personal pronoun. The particle *ῥα* is explanatory in this clause, and answers to the Latin *scilicet*, though not translated. καλί-

Ἄστυάνακτ'· ὅς γ' ἐρύετο Ἴλιον Ἐκτωρ.

35

Ἦτοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·

Ἀνδρομάχῃ δέ οἱ ἄγχι παρίστατο δακρυχέουσα,

Ἐν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·

Δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις

Παῖδά τε νηπίαχον, καὶ ἔμ' ἄμμορον, ἢ τάχα χήρη

40

Σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοί,

Πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἴη,

ισαι, 3d sing. imperf. indic. act., a poetic form for ἐκάλει. "These *iterative* forms (in the *Epic* and *Ionic* dialects) are moulded out of the imperf. and the 2nd aorists, so that the termination *-ον* becomes *-σκον*, and *-α* *-ασκον*. The *augment* is generally dropped, and then the whole is declined like the imperf. in *-ον*, and, like it, has no moods except the indicative. There is also a passive and middle form in *-εσκόμην*, *-ασκόμεν*. These forms express an action not *continued*, but *often repeated*." (*Buttmann*.) As regards the short *ς* before *σκ*, consult "Metrical Key." —Ἄστυάνακτ', "*Astyanax*," i. e. king of the city, from ἄστυ and ἀναξ. The Trojans honoured Hector in the name which they bestowed on his son, the idea of protection and defence being implied in the name of "king," and Hector being, as is stated immediately after, the great defender of the city.—ὅς γ' ἐρύετο, &c. "for Hector alone defended Ilium." ἐρύετο is from ῥύω, which has the long penult, not from ἐρύω, the penult of which is short.—Ἦτοι ὁ μὲν μείδησεν, &c. "the father, as may well be imagined, smiled as he looked in silence upon his boy." Observe the beautiful use of Ἦτοι here, as marking strong affirmation.—ὁ μὲν. Lit. "he indeed."—μείδησεν for ἐμείδησεν, the augment being dropped.

38—43. Ἐν τ' ἄρα οἱ φῦ χειρὶ, "and thereupon clung to his hand." Equivalent to ἐνίφω τ' ἄρα αὐτῷ. The idea intended to be conveyed is beautiful and striking. The literal meaning of ἐμφύω is "to cause to grow into," and hence the true force of the passage is, that she clung as closely to him as if growing into him, and forming part of his very nature.—φῦ for ἔφω. We have regarded ἐν here as a prep. separated from its verb by tmesis. In strict Homeric parsing, however, the prep. when thus employed, serves really as an adverb. (*Matthiæ*, *Gr. Gr.* § 594, 2.)—ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν, "and spoke and addressed him." As regards this old Homeric formula, which is equivalent merely to the simple φάτο, consult the remarks of *Heyne*, *ad Il.* 1, 361.—ὀνόμαζεν for ἐπώνυμαζεν.—Δαιμόνιε, "strange man!" The term δαιμόνιος is employed by Homer, in the vocative, sometimes as an appellation of reverence and respect; more frequently, however, as indicating surprise, astonishment, &c.; and hence carrying with it more or less of chiding and reproach. The idea that lies at the basis of the term, in either acceptance, is that of something strange and unusual.—τὸ σὸν μένος, "this thy impetuous valour." Observe the demonstrative force of τὸ, equivalent here to τοῦτο.—σεῦ, poetic for σοῦ.—κατακτανέουσιν for κατακτανοῦσιν, fut. of κατακτείνω.—κε εἴη, equivalent to ἂν εἴη, the particle *κε* being poetic

- Σεῦ ἀφαμαρτούση, χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
 "Εσται θαλπωρή, ἐπεὶ ἂν σύγε πότμον ἐπίσπης,
 45 'Αλλ' ἄχε'· οὐδὲ μοί ἐστι πατὴρ καὶ πότνια μήτηρ·
 "Ἦτοι γὰρ πατέρ' ἀμὼν ἀπέκτανε δῖος Ἀχιλλεύς,
 'Εκ δὲ πόλιν πέρσεν Κιλικίων εὐναιετᾶώσαν,
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
 Οὐδὲ μιν ἐξενάριξε· σεβάσσατο γὰρ τόγε θυμῷ·
 50 'Αλλ' ἄρα μιν κατέκχε σὺν ἔντεσι δαιδαλέοισιν,
 'Ἦδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν

for ἄν.—σιῦ ἀφαμαρτούση, "deprived of thee." Lit. "having missed thee."—χθόνα δύμεναι, "to go beneath the earth." Lit. "to enter the earth." δύμεναι for δύναι.

44—52. ἐπεὶ ἂν σύγε, &c. "whenever thou mayest have met with thy fate." More lit. "mayest have followed after (and overtaken)." The expression is meant to indicate rashness, and the hastening of one's end. ἐπίσπης is the 2d aor. subj. act. of ἐφίπω.—σύγε. There is a tenderness of reproach in this simple expression which is lost in a translation. It is somewhat like our own form of words, "thou, even thou."—οὐδέ μοί ἐστι πατὴρ καὶ πότνια μήτηρ, "nor have I father or venerable mother." "Πότνια appears to be properly a substantive. The title of Diana, πότνια Θηρῶν, and the fact that it appears only in the feminine, and generally as an adjunct of feminine proper names, seem to intimate as much. Perhaps, then, it is merely the feminine form of πόσις, formerly πότις (σ having so frequently, in Homeric and Ionic, displaced an original τ): πόσις, 'husband,' or 'master' (compare the Latin *potis*), πότνια, 'wife,' or 'mistress of the house.' The truth of this supposition is almost demonstrated by parallel words in the Sanscrit, in which *patis* signifies master, husband, and *patni* signifies wife. In the language of Homer, πότνια is never the title of *unmarried ladies*; it is given indeed to *maiden goddesses*, but seemingly only by a license of courtesy." (*Edin. Review*. cii. 469.) Hence we may translate πότνια "venerable," from the original notion of "mistress."—ἦτοι γὰρ, "for, as thou well knowest."—Ἀχιλλεύς. Achilles, in the first year of the Trojan war, marched with a detachment of the Grecian army against the neighbouring cities in alliance with the Trojans, and destroyed many of them.—ἐκ δὲ πόλιν πέρσεν, &c. "and completely did he sack the well situated city of the Cilicians." Here, again, ἐκ is in strictness an adverb, increasing the force of πέρσεν. So, immediately after, κατὰ δ' ἔκτανεν.—οὐδέ μιν ἐξενάριξε, "but he stripped him not," i. e. of his armour. μιν is poetic for αὐτόν.—σεβάσσατο γὰρ τόγε θυμῷ, "for he had a religious fear of this in mind." σεβάσσατο is for ἐσεβάσσατο, the augment being dropped, and the σ doubled for the sake of the metre.—ἄλλ' ἄρα, &c. "but he burned him with his beautiful armour."—κατέκχε, poetic 1st aor. for κατέκαυσε, from κατακαίω.—σὺν ἔντεσι. According to the ancient custom of interring or burning with the dead whatever had pleased them most in life. (Consult *Potter, Gr. Antiq.* 12mo edit. pp. 511, 582.)—ἦδ' ἐπὶ σῆμ' ἔχεεν, "and upon

Νύμφαι ὄρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.
 Οἳ δέ μοι ἑπτά κασίγνητοι ἦσαν ἐν μεγάροισιν,
 Οἱ μὲν πάντες ἰῶ κίον ἡματι Ἄϊδος εἶσω·
 Πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς, 55
 Βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὄτεσσιν·
 Μητέρα δ' ἣ βασίλευεν ὑπὸ Πλάκῃ ὑλήεσση,
 Τὴν ἐπεὶ ἄρ' δεῦρ' ἦγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,
 Ἄψ ὄγε τὴν ἀπέλυσε, λαβὼν ἀπερείσι' ἄποινα·
 Πατρός δ' ἐν μεγάροισι βάλ' Ἀρτεμις ἰοχέαιρα. 60
 Ἐκτορ, ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ,
 Ἥδ' ἐ κασίγνητος, σὺ δέ μοι θαλερός παρακοίτης.
 Ἄλλ' ἄγε νῦν ἐλέαιρε, καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 Μὴ παῖδ' ὄφρα νικὼν δείης, χήρην τε γυναῖκα·

him he heaped a tomb," i. e. a mound of earth. Separate tombs were only allowed to princes and heroes.—πρὶ δι πτελίας, &c. "and the nymphs of the mountains, the daughters of ægis-bearing Jove, planted elms around it." What was done by the hand of man is here poetically called the work of the mountain-nymphs.—αἰγιόχοιο, poetic for αἰγιόχου.

53—60. οἳ δέ μοι, &c. "*the seven brothers, too, whom I had in the halls (of my father), all of these,*" &c. οἱ μὲν is equivalent to οὔτοι μὲν.—κίον for ἔκιν.—βουσὶν ἐπ' εἰλιπόδεσσι, &c. "*by their bent-footed oxen and white-fleeced sheep,*" i. e. while tending their flocks and herds. εἰλιπόδεσσι, poetic for εἰλίποσι: (from εἰλέω, and ποῦς.) According to *Buttmann*, the epithet means "stamping with their feet;" *Sandford* thinks it better to render it "feet-trailing." ἀργεννῆς for ἀργενναῖς: ὄτεσσιν for οἷσσιν.—μητέρα δ', "*while, as for my mother.*" Acc. abs.—ἣ βασίλευεν, "*who was queen.*" βασίλευεν for ἐβασίλευεν.—τὴν ἐπεὶ ἄρ', &c. "*when, then, he had led her hither.*" The term δεῦρο implies here, not to the city, but to the Grecian camp in the vicinity, and is hence equivalent to εἰς Τροίην τὴν χώραν.—ἄλλοισι for ἄλλοις.—κτεάτεσσιν for κτεάσιν.—ἄψ ὄγε τὴν ἀπέλυσε, "*back this warrior allowed her to depart.*" Lit. "*released her.*"—πατὴρ δ' ἐν μεγάροισι, &c. "*but Diana, delighting in the bow, smote her in the halls of her father,*" i. e. pierced her with an arrow. The allusion is to some sudden death, occasioned by severe illness. All sudden deaths were ascribed to Apollo and Diana. It will be observed, that by πατὴρ, here, is not meant Eetion, but the father of Andromache's mother, and her own maternal grandfather.—βάλ' for ἐβαλε.

61—63. Ἐκτορ, ἀτὰρ σύ, &c. "*but thou, my Hector, art to me a father, and revered mother,*" &c., i. e. in the place of.—ἔσσι for εἰς.—σὺ δέ μοι θαλερός παρακοίτης, "*thou, too, art my blooming husband.*"—ἄλλ' ἄγε νῦν, "*oh come, therefore, now.*"

64—71. μὴ δείης, "*do not make.*" Lit. "*do not place,*" i. e. before

- 65 Λαὸν δὲ στήσον παρ' ἐρινεὸν, ἔνθα μάλιστα
 * Ἀμβατός ἐστι πόλις, καὶ ἐπιδρόμον ἔπλετο τεῖχος.
 Τρεῖς γὰρ τῇγ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι,
 * Ἀμφ' Αἴαντε δῶν καὶ ἀγακλυτὸν Ἰδομενῆα,
 * Ἡδ' ἀμφ' Ἀτρεΐδας καὶ Τυδεὸς ἄλκιμον υἱόν
- 70 * Ἡ πού τις σφιν ἔνισπε θεοπροπίων εὖ εἰδώς,
 * Ἡ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.
 Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἑκτωρ
 * Ἡ καὶ ἐμοὶ τάδε πάντα μέλει, γύναγ' ἀλλὰ μάλ' αἰνῶς
 Αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,
- 75 Αἶ' κε, κακὸς ὤς, νόσφιν ἀλυσκάζω πολέμοιο
 Οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
 Αἰεὶ, καὶ πρώτοισι μετὰ Τρῶεσσι μάχεσθαι,
 Ἀρνύμενος πατρός τε μέγα κλέος ἢδ' ἐμὸν αὐτοῦ.

the eyes of the world. Θύῃς is the 2d aor. subj. act. for Θύῃς, and this for Θῆς.—παρ' ἐρινεὸν, "by the wild fig-tree." From the language of Strabo and Eustathius, the reference here would appear to be, not so much to a single fig-tree, as to a hillock covered with them. (Consult *Heyne, ad loc.*)—ἀμβατός, "accessible." Lit. "of ascent."—ἐπιδρόμον. This part of the Trojan wall was fabled to have been built by Telamon, and was therefore weaker than the rest, which had been constructed by Apollo and Neptune.—ἐπλετο, "is." 3d sing. imperf. ind. of πείλομαι, contracted from ἐπέλιτο, and used here, and most commonly elsewhere, in the sense of a pres.—τῇγ', "in this quarter."—ἐπειρήσανθ'. Sup. ἀναβαίνειν.—ἀμφ' Αἴαντε δῶν, &c. "the two Ajaxes, and the illustrious Idomeneus, and also the two Atridae, and the valiant son of Tydeus." Observe the use of ἀμφὶ with the names that follow, as designating more particularly the leaders themselves, with only a covert reference, if any, to their followers. Consult, also, note on page 292, line 35—41.—Ἰδομενῆα, poetic for Ἰδομενῆα.—ἢ πού τις, "either, if I mistake not, some one well acquainted with augury has advised them." The particle πού is equivalent here to the Latin *ni fallor*.—ἐνισπε, 3d sing. 2d aor. indic. act. from ἐνίπω. (Consult *Buttmann, Larger Gr. Gr.* p. 279, *Robinson's trans.*) With the augment it would be ἤνισπε.—σφιν for σφίσιν.—ἐποτρύνει καὶ ἀνώγει, "impels and directs them."

72—78. τὴν δ' αὖτε, "her thereupon in turn."—ἢ καὶ ἐμοί, "certainly even unto me."—αἶ for εἰ, so that αἶ καὶ is for εἰ καὶ, that is, εἰάν.—κακὸς ὤς, "coward like." Observe that ὤς, coming after the adj. is more emphatic, and therefore receives the accent. We must not confound this with ὤς for οὕτως.—νόσφιν ἀλυσκάζω πολέμοιο, "I seek to flee apart from the war." Lit. "I avoid apart from the war," i. e. from the battle. πολέμοιο for πολέμου.—ἄνωγεν. Sup. ἀλυσκάζειν. Observe the want of the augment in ἄνωγεν.—μάθον for ἔμαθον.—ἔμμεναι, poetic form for ἔλναι.—πρώτοις for πρώτοις.—Τρῶεσσι for Τρῶσι.—ἀρνύμενος, "striving to defend," i. e. to shield

Εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμὸν,
 "Εσσεταὶ ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή,
 Καὶ Πριάμος καὶ λαὸς ἑὺμμελίῳ Πριάμοιο.
 'Αλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω,
 Οὔτ' αὐτῆς Ἑκάβης, οὔτε Πριάμοιο ἄνακτος,
 Οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 'Εν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 "Οσσον σείῃ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτῶνων
 Δακρυόεσσαν ἄγῃται, ἐλεύθερον ἡμαρ ἀπούρας·
 Καὶ κεν ἐν Ἀργεὶ εὐῶσα, πρὸς ἄλλης ἰστὸν ὑφαίνοις,

from aught that may degrade it. Compare the explanation of the scholiast, *σῶσαι σπουδάζων*.—*ἡδ' ἐμὸν αὐτοῦ*, "and also my own." αὐτοῦ is here put in apposition with the gen. implied in the possessive ἐμὸν, just as in Latin we should have *meam ipsius gloriam*.

79—81. εὖ γὰρ ἐγὼ, &c. The connexion in the train of ideas is as follows: It is not, therefore, rashness that leads me to the battle-field, but this desire of upholding my father's glory and my own, as long as the fates allow Ilium to stand, *for I well know* that our city must eventually fall before the Greeks. While it stands, however, it shall stand with honour, if I can effect this.—*ἔσσεταὶ* for *ἔσται*.—*ὅτ' ἂν ποτ' ὀλώλῃ*, &c. "when, come it when it may, sacred Ilium shall perish." Observe the indefinite meaning implied by *πότε*, lit. "at some time or other."—*ὀλώλῃ*, perf. subj. mid. with the reduplication, from *ὀλλυμι*.—*ἑὺμμελίῳ* for *ἑὺμμελίῳ*. Nom. *ἑὺμμελῆς*: gen. in old Doric, *ἑὺμμελῖας*, in Ionic, *ἑὺμμελῖας*: contracted form *ἑὺμμελίῳ*.—*Πριάμοιο* for *Πριάμου*.

82—87. ἀλλ' οὐ μοι Τρώων, &c. "but the sufferings of the Trojans, hereafter, are not so great a source of anguish unto me, nor those of Hecuba herself," &c. We have given ἄλγος a plural translation, as suiting better the English idiom. Compare the explanation of Heyne: "*mala quæ Trojani experturi sunt*."—*κεν πίσειν*, "will in all likelihood fall." Observe the use of *κεν* (i. e. *ἂν*) with the optative, as expressing what is both possible and probable. Compare also the explanation of Heyne: "*forte occubituri sunt*."—*πολίεις* for *πολλοί*.—*κονίῃσι* for *κονίαις*.—*δυσμενέεσσιν* for *δυσμένεσιν*.—*ὅσσον σείῃ*, "as are thine." Sup. as follows: *ὅσσον σείῃ* (for *σοῦ*) ἄλγος μέλει μοι.—*κεν ἄγῃται*, "shall perchance lead thee away." Observe the force of the mid. "lead thee away for himself," i. e. as his captive.—*ἐλευθήσῃ ἡμαρ ἀπούρας*, "having taken away the day of freedom." Lit. "thy free day." An old form of expression, where ἡμαρ refers more particularly to the condition or state in which one passes the day. Compare *δούλιον ἡμαρ*, at verse 95.—*ἀπούρας*, 1st aor. part. act. formed by a peculiar anomaly of the vowels, and closely related in signification to the poetic forms *ἀπνύρων* and *ἀπνύραμην*, from *ἀπαυράω*. No separate present occurs for it. The radical verb is *αὔρω*. (Buttmann's *Lexil.* 23 s. v. *ἀπαυράω*.—*Id. larger Gr. Gr.* page 269, *Robinson's transl.*)

88—92. καὶ *κεν*, "and perhaps."—*ἐν Ἀργεὶ*, "in Argos." The refer-

- Καί κεν ὕδωρ φορέοις Μεσσηίδος ἢ Ὑπερείης,
 90 Πόλλ' ἀεκαζομένη, κρατερῇ δ' ἐπικεῖσεται ἀνάγκη
 Καί ποτέ τις εἴπῃσιν, ἰδὼν κατὰ δάκρυ χέουσας,
 "Ἐκτορος ἦδε γυνή, ὅς ἀριστεύεσκε μάχεσθαι
 Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
 "Ὡς ποτέ τις ἐρέει σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 95 Χήτει τοιοῦδ' ἀνδρὸς, ἀμύνειν δοῦλιον ἡμαρ.
 Ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,
 Πρὶν γέ τι σῆς τε βοῆς, σοῦ δ' ἐλκηθμοῦ πυθέσθαι.
 "Ὡς εἰπὼν, οὗ παιδὸς ὀρέξατο φαίδιμος Ἐκτωρ.
 "Ἀψ δ' ὁ παῖς πρὸς κόλπον ἐϋζώνοιο τιδήνης
 100 Ἐκλίνθη ἰάχων, πατὴρ φίλου ὅψιν ἀτυχθεῖς,

ence here is not to Argos, the capital of Argolis, but to Pelasgic Argos (*Argos Pelasgicum*) in Thessaly, which Strabo says stood once in the immediate neighbourhood of Larissa, and near which he places the two fountains of Messeis and Hyperæa, mentioned in the succeeding line. (Consult *Heyne, ad loc.*)—πρὸς ἄλλης, "at the orders of another." Lit. "from another."—Μεσσηίδος ἢ Ὑπερείης, "from (the fountain of) *Messeis* or *Hyperæa*."—πόλλ' ἀεκαζομένη, "much against thy will."—ἐπικεῖσεται, "shall hang over thee."—καί ποτέ τις εἴπῃσιν, "and (then) haply some one shall say." εἴπῃσιν is for εἴπῃ.—κατὰ δάκρυ χέουσας. In ordinary parsing this would be regarded as a tmesis for δάκρυ καταχέουσας. In Homeric Greek, however, κατὰ thus situated has an adverbial force, and imparts energy to the simple verb.—ὅς ἀριστεύεσκε μάχεσθαι, "who was the bravest in battle." ἀριστεύεσκε for ἡρίστευε. Consult note on verse 34.

94—98. ὥς, "thus." Equivalent to οὕτως.—ἐρέει, 3d sing. fut. with the poetic resolution, for ἐρεῖ.—νέον ἄλγος, "a renewal of sorrow." Lit. "new sorrow."—χήτει τοιοῦδ' ἀνδρὸς, &c. "from the want of such a husband as might ward off from thee the day of slavery," i. e. through regret at the loss of a husband who could have saved thee from servitude. We must be careful not to render τοιοῦδ' ἀνδρὸς, "of such a husband as I am." The term τοιοῦδε is equivalent here, in fact, to the prosaic οἷον τε ὄντος, so that the whole line, when converted into prose, would be as follows: στερηθεῖσα ἀνδρὸς οἷον τε ὄντος ἀμύνειν, &c. "having been deprived of a husband able to ward off," &c.—δοῦλιον ἡμαρ. Consult note on verse 87.—ἀλλὰ με τιδήνωτα, &c. "but may the heaped-up earth cover me lying dead." The opt. here, without κε or κεν, has the force of a wish. τιδήνωτα for τιδηνκότα. Observe the continued force of the perfect.—τι, "aught."—σοῦ δ' ἐλκηθμοῦ, "and of thy being dragged away into captivity."—οὗ παιδὸς ὀρέξατο, "stretched out his arms to receive his boy." Observe the force of the mid. Verbs indicating desire, &c. take the gen. of the object, from which that proceeds which gives rise to this feeling. ὀρέξατο wants the augment.

100—106. ἐκλίνθη, "shrunk." Pass. in a mid. sense.—πατὴρ φίλου, "of his father." φίλος, in the epic language, has often the force of a pos-

Ταρβήσας χαλκόν τ' ἡδὲ λόφον ἱππιοχαίτην,
 Δεινὸν ἅπ' ἀπροτάτης κόρυθος νέοντα νοήσας.
 Ἐκ δ' ἐγέλασσε πατὴρ τε φίλος καὶ πότνια μήτηρ.
 Αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἐκτωρ,
 Καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανώσαν·
 Αὐτὰρ ὄγ' ὃν φίλον υἱὸν ἐπεὶ κύσε, πῆλὲ τε χερσίν,
 Εἶπεν ἐπευξάμενος Διὶ τ' ἄλλοισιν τε θεοῖσιν·

5

Ζεῦ, ἄλλοι τε θεοὶ, δότε δὴ καὶ τούδε γενέσθαι
 Παῖδ' ἐμὸν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
 Ὃδε βίην τ' ἀγαθὸν, καὶ Ἰλίου Ἰφι ἀνάσσειν·

10

Καὶ ποτὲ τις εἴπησι, πατρὸς δ' ὄγε πολλὸν ἀμείνων,
 Ἐκ πολέμου ἀνιόντα· φέροι δ' ἕναρα βροτόεντα,
 Κτείνας δῆϊον ἄνδρα, χαρεῖν δὲ φρένα μήτηρ.

Ὡς εἰπὼν, ἀλόχοιο φίλης ἐν χερσίν ἔθηκεν
 Παῖδ' ἐόν· ἡ δ' ἄρα μιν κηῶδεϊ δέξατο κόλπῳ,
 Δακρυόεν γελάσασα. Πόσις δ' ἐλέησε νοήσας,
 Χειρὶ τέ μιν κατέρεζεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·

15

possessive pronoun, "mine," "thine," "his," or "hers," &c. according to the person.—δεινὸν νέοντα, "nodding fearfully."—νοήσας. Sup. αὐτὸν, i. e. τὸν λόφον.—ἐκ δ' ἐγέλασσε, &c. "openly then smiled both his father," &c. ἐγέλασσε (for ἐγέλασε) appears to have here the force of ἐμειδίασε. The plain translation, "out then laughed," is too strong for the general tone of feeling that pervades the whole passage.—κρατὸς, gen. of κραῖς.—καὶ τὴν μὲν, "and this."—ὃν φίλον υἱὸν, "his own loved son." Whenever a possessive pronoun is expressed with φίλος, as in the present instance, the adj. has its natural meaning of "loved," "dear," &c.—πῆλὲ τε χερσίν, "and had dandled him in his hands." πῆλς for ἱπῆλς, 1st aor. indic. act. of πάλω.

8—13. δότε δὴ, &c. "grant now, that this my son, too, may become distinguished among the Trojans, even as I am, and may be as powerful in might, and rule vigorously over Ilium."—καὶ ποτὲ τις εἴπησι, &c. "and may some one haply say of him, when returning from war, 'Why, this one indeed is far braver than his sire!'"—εἴπησι for εἴπη.—ἀνιόντα, agreeing with αὐτὸν understood, which last is governed by εἴπησι. The plain prose idiom would be περὶ αὐτοῦ, but the Attic idiom is here the same as the Homeric, the Attic writers saying λίσσιν τινὰ for λίσσιν περὶ τινος.—χαρεῖν, 2d aor. opt. pass. of χαίρω.

15—21. κηῶδεϊ κόλπῳ, "in her fragrant bosom." The reference here is to the use of perfumes. Compare the remark of Heyne, *quia vestes odoribus perfusæ erant*.—δακρυόεν γελάσασα, "having smiled tearfully," i. e. having smiled through her tears. The neut. of the adj. taken adverbially.—μιν κατέρεζεν, "caressed her." μιν for αὐτήν.—δαίμωνιν, "foolish one." Indicative of mingled tenderness and chiding. The literal

- Δαιμονίη, μή μοί τι λήν ἀκαχίζω θυμῷ.
 Οὐ γάρ τίς μ' ὑπὲρ αἶσαν ἀνήρ "Αἶδι προϊάψει.
 20 Μοῖραν δ' οὔτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
 Οὐ κακὸν, οὐδὲ μὲν ἐσθλὸν, ἐπὴν τὰ πρῶτα γένηται.
 'Αλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
 'Ιστόν τ', ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
 "Ἔργον ἐποίχασθαι· πόλεμος δ' ἀνδρῆσσι μελήσει
 25 Πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ 'Ιλῖφ' ἐγγεγάασιν.
 "Ὡς ἄρα φωνήσας, κόρυδ' εἴλετο φαίδιμος Ἔκτωρ
 "Ἰππουρίν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκει,
 'Εντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
 Αἶψα δ' ἔπειδ' ἴκανε δόμους εὐναιετάοντας
 30 "Ἐκτορος ἀνδροφρόνιο· κιχήσατο δ' ἔνδοθι πολλὰς
 'Αμφιπόλους, τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
 Αἱ μὲν ἔτι ζῶν γόον Ἐκτορα ᾧ ἐνὶ οἴκῳ.
 Οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
 "Ἰζεσθαι, προφυγόντα μένος καὶ χεῖρας 'Αχαιῶν.

reference is to strangeness of conduct. Consult note on verse 39.—*μὴ ἀκαχίζω*, "be not afflicted." *ἀκαχίζω* for *ἀκαχίζου*.—*ὑπὲρ αἶσαν*, "contrary to fate," i. e. prematurely.—*Αἶδι*. Equivalent to *εἰς Αἶδα*.—*προϊάψει*, "shall hurl." The prep. *πρὸ*, in composition here, does not signify "prematurely," but "onward," to some destined mark.—*πεφυγμένον ἔμμεναι*, "has escaped." Passive for the mid.—*ἐπὴν τὰ πρῶτα γένηται*, "after he has once been born." More lit. "after he has first been born."

22—25. *τὰ σ' αὐτῆς ἔργα κόμιζε*, "attend to thy own employments." These words, and those which immediately follow, sound somewhat harshly to our ears, and seem not fully in unison with the previous tone of feeling exhibited by Hector. Allowance must be made, however, for the simple manners of an early age. Besides, Hector merely recommends to Andromache, that she turn her attention to domestic affairs, as a means of calling off her thoughts from the gloomy scenes on which they have just been dwelling.—*αὐτῆς*, put in apposition with the gen. implied in *σά*.—*ἔργον ἐποίχασθαι*, "to ply their work." Lit. "to go unto," "to approach."—*ἀνδρῆσσι* for *ἀνδράσι*.—*τοὶ 'Ιλῖφ' ἐγγεγάασιν*, "who are born in Troy." *τοὶ* is for *οἱ*. *ἐγγεγάασιν* is poetic for *ἐγγεγόνασιν*, and formed as if coming from an obsolete verb *ἐγγάω*.

27—33. *οἰκόνδε βεβήκει*, "had meanwhile departed for her home." Observe the rapidity of action indicated by the pluperf.—*ἐντροπαλιζομένη*, "looking back from time to time." A beautiful touch of nature.—*τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν*, "and excited lamentation among them all." *τῇσιν πάσῃσιν* is for *ταῖς πάσαις*.—*αἱ μὲν ἔτι ζῶν*, &c. "these, indeed, lamented Hector, though still alive, in his own mansion."—*γόον*. According to

II. *Jupiter Threatens the Gods.**

Ἡώς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν·
 Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραυνος,
 Ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμπιοιο.
 Αὐτὸς δὲ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουον·

Κέκλυτέ μευ, πάντες τε θεοὶ, πᾶσαί τε θείαιαι,

Ὅρρ' εἶπω, τά με θυμὸς ἐνὶ στήθεσσι κελεύει.]

Μήτε τις οὖν θήλεια θεὸς τόγε μήτε τις ἄρσην

Πειράτω διακέρσαι ἐμὸν ἔπος· ἀλλ' ἅμα πάντες

Αἰνεῖτ', ὄφρα τάχιστα τελευτήσω τάδε ἔργα.

Ὅν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω

some, a syncopated form for *ἐγώων*, *ἐγώνων*, but more probably, according to others, a 2d aor. act. irregularly formed from *γνώω*. In either case, the augment is wanted.—*σφ'* for *ἐσφ'*, from *ὅς* for *ἰός*.—*ἐνὶ* for *ἐν*.—*οὐ γὰρ μιν ἔτ' ἴφαιτο*, &c. “for they thought that he will no longer return,” &c. Lit. “they said unto themselves,” i. e. unto their own bosoms. Observe the force of the mid.

1—4. *ἐκίδνατο*, “was diffusing her radiance.” Lit. “was diffusing herself.” Mid. voice.—*ποιήσατο*, “convened.” Lit. “made for himself,” i. e. in his own good pleasure. *ποιήσατο* for *ἐποίησατο*.—*Οὐλύμπιοιο* for *Ὀλύμπου*. Olympus, in Thessaly, with its cloudy summits, was the fabled abode of the Grecian gods.—*σφ' ἀγόρευε*, “harangued them.” Lit. “spoke unto them.” *σφ'* is for *σφι*, and that for *σφίσιν*, equivalent, in the epic language, to *αὐτοῖς*.—*ὑπὸ ἄκουον*, “attentively listened.” *ὑπὸ* here denotes inferiority of power, and consequent subjection and obedience.

5—9. *κέκλυτε*, 2d plur. 2d aor. imper. from *κλύω*, with the poetic reduplication, for *κλύτε*.—*μευ* for *μου*.—*τά με θυμὸς*, &c. “what things my mind within my bosom commands,” i. e. bids me utter. *τά* is for *αἰ*, and *ἐνὶ στήθεσσι* for *ἐν στήθεσι*.—*τόγε διακέρσαι ἐμὸν ἔπος*, “to violate this my mandate.” Lit. “to cut through,” or “in pieces.” *τόγε* is for *τοῦτο γε*, and *διακέρσαι* the old Æolic form of the 1st aor. from *διακείρω*, Æolic fut. *διακέρσω*, 1st aor. Æolic *διέκερσα*. So we have *κίλλω*, fut. *κίλλω*: *ὄρω*, fut. *ὄρω*, &c. *ἔπος*. The mandate of Jove is implied in the words *ὅν δ' ἂν ἐγὼν*, &c. verse 10, and is an order to the gods not to aid either the Trojans or Greeks.—*αἰνεῖτ'*, “approve.”—*ὄφρα τελευτήσω*, “that I may accomplish,” 1st aor. subj. act.—*τάδε ἔργα*, “these things (which I have in view).” Lit. “these operations.”

10—12. *ὃν δ' ἂν ἐγὼν ἀπάνευθε*, &c. “whomsoever of the gods, then, I shall perceive having gone apart voluntarily, to lend aid,” &c. having left Olympus of his own mere motion, to lend aid, &c.—*ἀν νοήσω*. The particle *ἀν* is used with the future in the epic language, but it is very

* Iliad, viii. 1—29.

- 'Ελθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖσιν,
 Πληγελς οὐ κατὰ κόσμον ἐλεύσεται Οὐλυμπόνδε·
 "Ἡ μιν ἐλὼν ῥίψω ἐς Τάρταρον ἡρέοντα,
 Τῆλε μάλ', ἥχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον·
 15 "Ενθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδὸς,
 Τόσσον ἔνερθ' Ἀΐδew, ὅσον οὐρανός ἐστ' ἀπὸ γαίης·
 Γνώσετ' ἔπειθ' ὅσον εἰμι θεῶν κάρτιστος ἀπάντων.
 Εἰ δ', ἄγε, πειρήσασθε, θεοί, ἵνα εἴδετε πάντες·
 Σειρὴν χρυσεῖην ἐξ οὐρανόθεν κρεμάσαντες,
 20 Πάντες δ' ἐξάπτεσθε θεοί, πᾶσαι τε δέαιναι·
 'Ἀλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν πεδίονδε
 Ζῆν', ὕπατον μῆστωρ, οὐδ' εἰ μάλα πολλὰ κάμοιτε.
 'Ἀλλ' ὅτε δὴ καὶ ἐγὼ πρόφρων ἐθέλοιμι ἐρύσαι,
 Αὐτῇ κεν γαίῃ ἐρύσαιμ', αὐτῇ τε θαλάσσῃ.
 25 Σειρὴν μὲν κεν ἔπειτα περὶ ῥίον Οὐλύμπιοιο

doubtful whether the genuine Attics ever employed it thus. (*Matthias, Gr. Gr.* § 599, d.)—ἀρηγέμεν for ἀρήγειν. The more enlarged ancient form is ἀρηγέμεναι.—πληγελς οὐ κατὰ κόσμον, "smitten disgracefully." More lit. "stricken not according to what is becoming." The reference is to the thunderbolt.—Οὐλυμπόνδε, "to Olympus," equivalent to πρὸς Οὐλυμπον. Consult note on verse 25, page 302.

13—18. μιν for αὐτόν.—τῆλε μάλ', "very far off."—βάθιστον βέρεθρον, "a very deep abyss." βέρεθρον is an epic form for βάραθρον, from which last comes the Latin *barathrum*.—πύλαι. The gates here spoken of were fabled to separate Hades from Tartarus, and to confine the wicked in the latter, as their place of punishment.—Ἀΐδew for ἄδου.—γνώσετ' ἔπειθ', &c. "then will he know by how much I am the most powerful of all the gods." ἔπειθ' is for ἔπειτα.—εἰ δ', ἄγε, "but come, if ye will." Sup. βούλοσθε after εἰ δ', and consult note on verse 8, page 302.—πειρήσασθε, θεοί, &c. "make trial for yourselves, ye gods, that ye all may know." Observe the force of the mid. in πειρήσασθε.—εἴδετε, an epic form for εἶδητε, the long vowel being shortened for the convenience of the verse.

19—21. χρυσεῖην for χρυσέην, and that for χρυσήν.—ἐξ οὐρανόθεν, "from heaven." The prep. ἐξ is here employed pleonastically, according to earlier usage. In like manner we have ἐξ ἐμίθεν, ἐκ πρώεσθιν, &c.—πάντες δ' ἐξάπτεσθε, "do ye all, thereupon, attach yourselves unto it."—πεδίονδε, "to the plain," i. e. to earth, considered as a level surface.

23—29. ἀλλ' ὅτε δὴ καὶ ἐγὼ, "but when now I even."—αὐτῇ κεν γαίῃ, &c. "I will draw it together with the earth itself, and the sea itself." The prep. σὺν is here supposed to be understood, an omission of very common occurrence with the pron. αὐτὸς in the dative.—ἐρύσαιμ'. Sup. αὐτήν, as referring to σειρήν.—περὶ ῥίον Οὐλύμπιοιο. Olympus is here considered to be entirely detached from earth, and forming part of the

Δησαίμην· τὰ δὲ κ' αὖτε μετ' ὅρα πάντα γένοιτο.

Τόσσον ἐγὼ περὶ τ' εἰμὶ θεῶν, περὶ τ' εἰμ' ἀνθρώπων.

“Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
Μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.

III. *The Outrage of Achilles upon the dead body of Hector, and the Mourning in Troy.**

Τὸν δ' ἐπεὶ ἐξενάριξε ποδάρκης δῖος Ἀχιλλεύς,
Στάς ἐν Ἀχαιοῖσιν ἔπεα πτερόεντ' ἀγόρευεν·

“ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,

Ἐπειδὴ τόνδ' ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,

“Ὅς κακὰ πόλλ' ἐρῖεξεν, ὅς οὐ σύμπαντες οἱ ἄλλοι·

5

Εἰ δ', ἄγετ', ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν,

“Ὅφρα κ' ἔτι γινῶμεν Τρώων νόον, ὄντιν' ἔχουσιν·

“Ἡ καταλείψουσιν πόλιν ἄκρην, τοῦδε πεσόντος,

heavens. The chain is to be bound to its peak or loftiest summit, and, from this chain, earth, sea, and the gods are to hang.—τὰ δὲ κ' αὖτε, &c. “and all these things, on their part, shall be suspended in the air.” τὰ for ταῦτα.—ἀκὴν ἐγένοντο σιωπῇ, “were profoundly silent.” The term ἀκὴν appears to be, here, an old adverbial form, arising from the accus. fem. of the adj. ἀκῆος: namely, ἀκῆαν, changed in Ionic to ἀκίαν and ἀκὴν. The adj. ἀκῆος is thought to be derived from a privative and χαίνω, to gape, so that its meaning will be, “with unopened lips.” Hence, perhaps, the literal meaning of ἀκὴν ἐγένοντο σιωπῇ is, “were in a state of silence with unopened lips,” i. e. kept their lips firmly compressed in silence. (Consult *Buttmann's Lexil.* p. 73. s. v. ἀκίαν, ἀκὴν.)—μῦθον ἀγασσάμενοι, “having wondered at the speech,” i. e. struck with surprise and fear at what was said. Compare the explanation of Heyne: “per- cussi his dictis ac percussi.”—μάλα κρατερῶς, “in a very threatening manner.”

1—9. τὸν, “him.” Lit. “this one,” referring to Hector.—ἔσ' οὐ σύμ- πατες οἱ ἄλλοι, “as many as not all the others together have done.” ὅσα is here employed, as if τόσα preceded, in place of πόλλα.—εἰ δ', ἄγετ', “come then, if ye will.”—ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν, “let us, armed as we are, make trial round about the city,” i. e. try the city all around. The expression σὺν τεύχεσι (lit. “with our arms”) is equivalent here to ὡς ἔχομεν ὀπισθέντες.—πειρηθῶμεν, passive for the middle.—ὄφρα κ' ἔτι γινῶμεν, &c. “that we may, besides this, learn the intentions of the Trojans, what one they have,” i. e. may learn what intention the Trojans

* *Iliad*, xxii. 376—515.

- 10 Ἡ μένειν μεμνάσσι, καὶ Ἑκτορος οὐκέτ' ἔοντος.
 Ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;
 Κεῖτα παρ νήεσσι νέκυς ἄκλαιτος, ἄδαπτος,
 Πάτροκλος· τοῦ δ' οὐκ ἐπιλήσομαι, ὅφρ' ἂν ἔγωγε
 Ζωῶσιν μετέω, καὶ μοι φίλα γούνατ' ὀρώρη.
 Εἰ δὲ θανόντων περ καταλήθοντ' εἰν Ἀῖδαο,
 15 Αὐτὰρ ἐγὼ καὶ κεῖθι φίλου μεμνήσομ' ἑταίρου.
 Νῦν δ' ἄγ', αἰείδοντες παιήονα, κοῦροι Ἀχαιῶν,
 Νηυσὶν ἐπὶ γλαφυρῇσι νεώμεθα, τόνδε δ' ἄγωμεν.
 Ἡράμεθα μέγα κῦδος· ἐπέφνομεν Ἑκτορα δῖον,
 Ὡι Τρῶες κατὰ ἄστυ, θεῶ ὥς, εὐχετόωντο.
 20 Ἡ ῥα, καὶ Ἑκτορα δῖον αἰεκέα μῆδετο ἔργα·
 Ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε
 Ἐς σφυρὸν ἐκ πτέρνης, βοέους δ' ἐζήπτεν ἰμάντας,

have.—μεμνάσσι, from μάω.—καὶ Ἑκτορος οὐκέτ' ἔοντος, “even though Hector is no more.”

10—14. ἀλλὰ τίη μοι ταῦτα, &c. “but why does my mind hold converse with me about these things?” i. e. why do I think of these things when my friend Patroclus lies unburied? Achilles now recollects that his friend lay, as yet, without funeral rites, whom he had declared (*Il.* 18, 335, *seq.*) that he would not inter, until he should have brought the arms and person of Hector before the corpse of that friend.—ἄκλαιτος, “unwept,” i. e. unhonoured as yet with the lamentations, that are raised, in due form, for the departed.—ὅφρ' ἂν ἔγωγε, &c. “as long as I, for my part, may be among the living.” μετίω is for μετώ, from μέτιμι.—καὶ μοι φίλα γούνατ' ὀρώρη, “and as long as my knees may continue to move themselves for me,” i. e. as long as my frame may continue vigorous. Observe the continued action denoted by the perfect. ὀρώρη, perf. subj. mid. with the reduplication, from ὀρω.—εἰ δὲ θανόντων περ, &c. “for even if the rest of men forget the dead in hades, yet will I remember my friend even there.” With καταλήθονται sup. οἱ ἄλλοι.

16—19. νῦν δ' ἄγ'. Observe the use of ἄγε in the singular, with the plural following.—παιήονα, “a song of victory.”—νηυσὶν γλαφυρῇσι for ναυσὶν γλαφυραῖς. The expression ἐπὶ νηυσὶν is used here for ἐπὶ νῆας.—τόνδε δ' ἄγωμεν, “and let us bear this one away.” Alluding to the corpse of Hector.—Ὡι Τρῶες κατὰ ἄστυ, &c. “to whom the Trojans, throughout the city, rendered homage as to a god,” i. e. treated or honoured him as a god. The verb literally means, “to address vows or prayers to one.” It is here taken in a general sense, however, to indicate implicit confidence and unbounded respect.—εὐχετόωντο for εὐχετῶντο, from εὐχετάσθαι for εὐχετῶμαι.

20—27. ἦ ῥα, “he said then.” ἦ for ἔφη, from ἡμί.—μῆδετο, “devised.” Observe the double acc. (ἔργα and Ἑκτορα) governed by this verb.—ἐζήπτεν, “he fastened to them.”—ἱάσιν for εἰάσιν.—ἀνά τε κλυτὰ τεύχε'

- Ἐκ δίφροιο δ' ἔδησε· κάρη δ' ἔλκεσθαι ἔασεν
 Ἐς δίφρον δ' ἀναβάς, ἀνά τε κλυτὰ τεύχε' αἶερας,
 Μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἄκοντε πετέσθην. 25
 Τοῦ δ' ἦν ἐλκομένοιο κονίσσαλος· ἄμφι δὲ χαῖται
 Κυάνας πίτναντο, κάρη δ' ἅπαν ἐν κονίησιν
 Κεῖτο, πάρος χαρίεν τότε δὲ Ζεὺς δυσμενέεσσιν
 Δῶκεν αἰκίσσασθαι ἐῖς ἐν πατρίδι γαίῃ.
 "Ὡς τοῦ μὲν κεκόνιτο κάρη ἅπαν· ἡ δὲ νυ μήτηρ 30
 Τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔρριψε καλύπτρην
 Τηλόσε· κώκυσεν δὲ μάλα μέγα, παῖδ' ἐσιδοῦσα.
 "Ὀιμωξεν δ' ἐλκεῖνὰ πατὴρ φίλος, ἄμφι δὲ λαοὶ
 Κωκυτῷ τ' εἶχοντο καὶ οἰμωγῇ κατὰ ἄστρ'
 Τῷ δὲ μάλιστ' ἄρ' ἦν ἐναλίγκιον, ὥς εἰ ἅπασα 35

αἶερας, "and having lifted up into it the renowned arms (of Hector)," i.e. as battle spoils.—μάστιξεν δ' ἐλάαν, "he thereupon lashed (the steeds) to advance."—τῷ δ', "and they two," referring to the steeds. Sup. ἴππῳ. The steeds of Achilles, of immortal origin, were two in number, Xanthus and Balius, the offspring of the harpy Podarge and the wind Zephyrus. A third steed, Pedasus, was of mortal birth. (*Il.* 16, 145, *seq.*)—τοῦ δ' ἦν ἐλκομένοιο κονίσσαλος, "from him, getting dragged along, the dust arose," i. e. from the corpse of Hector. Lit. "there was dust."—ἄμφι δὲ χαῖται κυάνας πίτναντο, "and his dark locks streamed all around." More lit. "were spread forth all around." πίτναντο, from πίττημι, is equivalent to ἐπιτάτναντο. This is Heyne's reading, and far superior to πίναντο, which many give. The latter form is regarded as equivalent to προσπελάζοντο, and the translation will then be, "and his dark locks all around were brought near to it," i. e. to the dust, with an ellipsis of κονίσσαλος or κονίαις. This, however, is far inferior, and has a pleonastic effect, considering that κάρη δ' ἅπαν, &c. follows.

29, 30. αἰκίσσασθαι. Sup. αὐτὸν, as referring to Hector.—κεκόνιτο, "was defiled with dust," pluperf. of κόνιω.—ἡ δὲ νυ μήτηρ, &c. Hecuba, Priam, and many others, had witnessed the combat between Achilles and Hector from the ramparts of Troy.

33—35. ἐλκεῖνὰ, "piteously."—εἶχοντο, "were occupied."—τῷ δὲ μάλιστ' ἄρ' ἦν, &c. "and it was most like to this, as if all lofty Ilium were being consumed from its summit by smouldering fire." A most beautiful and appropriate simile, and one deriving its chief force from the peculiar meaning of the verb. The lamentations, that re-echoed throughout Ilium, are compared to the cry of distress occasioned by some secret conflagration, the smouldering fires of which are spreading far and wide, but are as yet more or less concealed from view, and give few outward tokens of the extent of their ravages. So the dread of evil, now that Hector is slain, comes upon the Trojans as something indistinct and undefined, but on that very account the more calculated to alarm.

Ἴλιος ὀφρυόεσσα πυρὶ σμύχοιτο κατ' ἄκρης.
 Λαοὶ μὲν ῥα γέροντα μόλις ἔχον ἀσχαλῶντα,
 Ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιάνων.
 Πάντας δ' ἐλλιτάνευε, κυλινδόμενος κατὰ κόπρον,
 40 Ἐξονομακλήδην ὀνομάζων ἄνδρα ἑκαστον

Σχέσθε, φίλοι, καὶ μ' οἷον ἐάσατε, κηδόμενοί περ,
 Ἐξελθόντα πόλῃος, ἰκέσθ' ἐπὶ νῆας Ἀχαιῶν
 Λίσσωμ' ἄνερα τοῦτον ἀτάσθαλον, ὀβριμοεργόν,

Ἦν πως ἡλικίην αἰδέσσεσται, ἥδ' ἐλεήσῃ

45 Γῆρας· καὶ δέ νυ τῷδε πατὴρ τοιοῦδε τέτυκται,
 Πηλεὺς, ὃς μιν ἔτικτε καὶ ἔτρεφε, πῆμα γενέσθαι
 Τρωσί· μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγ' ἔθηκεν.

Τόσσους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας·

Τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμενός περ,

50 Ὡς ἐνός, οὐ μ' ἄχος ὅξυ κατοίσεται Αἰῖδος εἴσω,

Ἐκτορος· ὥς ὄφελεν θανέειν ἐν χερσὶν ἐμῇσιν!

Τῷ κε κορυσσάμεθα κλαίοντέ τε, μυρομένω τε,

Μήτηρ δ', ἣ μιν ἔτικτε, δυσσάμμορος, ἥδ' ἐγὼ αὐτός,

37—40. ἔχον, "restrained," for εἶχον.—ἀσχαλῶντα, "filled with indignant grief," for ἀσχαλῶντα, from ἀσχαλοῦν for ἀσχαλάω.—ἐλλιτάνειν for ἐλιτάνειν, on account of the metre.—κατὰ κόπρον, "amid the mire."—ὀνομάζων, "addressing."

41—47. σχέσθε, "desist." More lit. "hold yourselves back," i. e. cease trying to detain me.—οἷον, "alone," i. e. unattended.—κηδόμενοί περ, "anxious though ye be."—πόλῃος for πόλειος.—λίσσωμ', "let me supplicate." Observe the use of the 1st person sing. of the subj. in a case of entreaty and supplication, and consult *Matthiæ, Gr. Gr.* § 516.—ἦν πως ἡλικίην αἰδέσσεσται, "if perchance he will reverence my years." αἰδέσσεσται for αἰδέσσηται, 1st aor. subj. mid. of αἰδέομαι.—καὶ δέ νυ τῷδε πατὴρ, &c. "for his father Peleus is even such as myself." Lit. "is even such as this man." Accompanied by a gesture, as indicating himself.—περὶ πάντων, "above all."

49—52. τῶν πάντων, "for all of these."—οὐ ἄχος ὅξυ, "my keen sorrow for whom."—Ἐκτορος· ὥς ὄφελεν, &c. "my Hector: oh would that he had died in my arms!" Ἐκτορος is put in apposition with ἐνός, and, in construing, comes in with most force at the end of the clause.—ὥς ὄφελεν θανέειν. Lit. "how he ought to have died!" ὄφελεν is for ὠφελεν, from ὀφείλω.—θανέειν for θανεῖν.—ἐμῇσιν for ἐμαῖς.—τῷ κε κορυσσάμεθα, &c. "in that event we would have sated ourselves, both weeping and mourning (over him)," i. e. we would have had our fill of tears and sorrow over the body of our son.

"Ὡς ἔφατο κλαίῳν ἐπὶ δὲ στενάχοντο πολῖται
Τρωῆσιν δ' Ἑκάβη ἀδινού ἐξῆρχε γόοιο" 55

Τέκνον, ἐγὼ δειλὴ τί νυ βείομαι, αἰνὰ παθοῦσα,
Σεῦ ἀποτεθνηῶτος; ὃ μοι νύκτας τε καὶ ἡμᾶρ
Εὐχλωλὴ κατὰ ἄστρῳ πελέσκειο, πᾶσι τ' ὄνειρα
Τρωσὶ τε καὶ Τρωῆσι κατὰ πτόλιν, οἳ σε, θεὸν ὦς,
Δειδέχασθ' ἢ γὰρ κέ σφι μάλα μέγα κῦδος ἔσθαι, 60
Ζωὸς ἐὼν νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.

"Ὡς ἔφατο κλαίουσ' ἄλοχος δ' οὐπω τι πέπυστο
Ἑκτορος· οὐ γάρ οἱ τις ἐτήτυμος ἄγγελος ἐλθὼν
Ἕγγειλ', ὅττι ῥά οἱ πόσις ἔκτοδι μίμνε πυλάων
Ἄλλ' ἦγ' ἰσθὺν ὕφαινε, μυχρῷ δόμου ὑψηλοῦ, 65
Δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσεν.
Κέκλετο δ' ἀμφιπόλοισιν ἐϋπλοκάμοις κατὰ δῶμα,

54—61. ἐπὶ δὲ στενάχοντο πολῖται, "and the people also groaned."—Τρωῆσιν δ' Ἑκάβη, &c. "then, among the Trojan females, Hecuba began her loud lament." Τρωῆσιν for Τρωαῖς. As regards the peculiar force of ἀδινός; in this and similar passages, consult the remarks of *Buttmann, Lexil.* p. 36, § 6, s. v. ἀδινός.—γόοιο for γόου.—ἐγὼ δειλὴ τί νυ βείομαι; "why do I, a wretched woman, now live?" βείομαι, poetic for βίομαι.—ἀποτεθνηῶτος for ἀποτεθνηκότος.—ὃ μοι πελέσκειο, "that wast unto me." ὃ is for ὅς.—πελέσκειο, poetic for ἐπίλου.—δειδέχασθ' σε, "received thee," i. e. on thy return from the fight. (Consult *Heyne, ad loc.*) δειδέχαστο is an Ionic and poetic form for δεδγμένοι ἦσαν, 3d plur. pluperf. indic. of δέχομαι.—ἢ γὰρ κέ σφι, &c. "for assuredly thou wouldst have been a very great glory to them, hadst thou continued alive." κέ ἦσθα is for ἐν ἦς. The form ἦσθα is poetic for ἦσθα, and this, with what the grammarians call the Æolic paragon, but what is, in reality, an old tense-suffix, stands for the common imperf. indic. ἦς.—νῦν αὖ, "now, on the contrary."—κιχάνει. Sup. σε: "overtake and hold thee for their own."

62—66. οὐπω τι πέπυστο, "had not as yet learned aught," i. e. of what had befallen him. πέπυστο for ἐπέπυστο, pluperf. indic. of πυνθάνομαι.—οἷ, "unto her."—ὅττι ῥά οἱ πόσις, &c. "that her husband, namely, was remaining without the gates," i. e. a corpse in the hands of the foe. ῥά is here equivalent, as an explanatory particle, to the Latin *scilicet* or *nempe*.—πυλάων for πυλῶν.—μυχρῷ, "in an inner apartment."—δίπλακα πορφυρέην, "a purple double robe." The reference is to a robe of large dimensions, to be worn doubled, and intended to cover the whole person down to the feet. (Consult *Heyne, ad Il.* 3, 126.)—ἐν δὲ θρόνα ποικίλ' ἔπασσεν, "and was sprinkling over it flowers of varied hue," i. e. was embroidering into it, &c. Nothing can be more beautifully expressive than the verb πᾶσσω, here, of graceful skill on the part of Andromache. It is as if she were strewing bright-hued flowers, with a gentle waving of the hand, over the web in the loom. *θρόνα*. Consult, as re-

- Ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὄφρα πέλοιτο
 Ἐκτορι Δερμὰ λοετρὰ μάχης ἐκ νοστήσαντι
 70 Νηπίη, οὐδ' ἐνόησεν, ὃ μιν μάλα τῆλε λοετρῶν
 Χερσὶν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.
 Κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου,
 Τῆς δ' ἐλελίχθη γυῖα, χαμαὶ δέ οἱ ἔκπεσε κερκίς·
 Ἥ δ' αὖτις δμῳῇσιν ἑὺπλοκάμοισι μετηύδα·
 75 Δεῦτε, δὴ μοι ἔπεσθον, ἴδωμ', αἳ τιν' ἔργα τέτυκται.
 Αἰδοίης ἐκυρῆς ὁπὸς ἔκλυον ἐν δ' ἐμοὶ αὐτῇ
 Στήθεσι πάλλεται ἦτορ ἀνὰ στόμα, νέρθε δὲ γοῦνα
 Πήγνυται· ἐγγὺς δὴ τι κακὸν Πριάμοιο τέκεσσι.
 Αἱ γὰρ ἀπ' οὐατος εἶη ἐμεῦ ἔπος· ἀλλὰ μάλ' αἰνῶς
 80 Δεῖδω, μὴ δὴ μοι θρασὺν Ἐκτορα δῖος Ἀχιλλεὺς,
 Μοῦνον ἀποτμήξας πόλιος, πεδίονδε δίηται,
 Καὶ δὴ μιν καταπαύσῃ ἀγνοροῖης ἀλεγεινῆς,
 Ἥ μιν ἔχεσθ'· ἐπεὶ οὐποτ' ἐνὶ πλῆθὺι μένεν ἀνδρῶν,
 Ἀλλὰ πολὺ προΐεσκε, τὸ ὃν μένος οὐδενὶ εἴκων.

gards the peculiar force of this term, the commentators on Theocritus, *Id.* 2, 59.

70—74. *νηπίη*, “*foolish one*.”—*ῥ' μιν* for *ὅτι αὐτόν*.—*τῆς δ' ἐλελίχθη γυῖα*, “*and her limbs trembled*.” Lit. “*were shaken*,” or “*made to tremble*.”—*ἔκπεσε* for *ἐξέπεσε*.—*ἡ δ' αὖτις δμῳῇσιν*, &c. “*she then again spoke among her fair-haired female domestics*.” *δμῳῇσιν* for *δμῳαῖς*.

75—84. *ἴδωμ'*, “*let me see with my own eyes*.” Observe the force of the mid. and consult, as regards the use of the subj. here, the note on verse 43.—*τέτυκται*, “*have been done*.”—*ὁπὸς ἔκλυον*, “*I heard just now the voice*.” Observe the force of the aorist. *ὁπὸς* is from *ὀψ*.—*ἐν δ' ἐμοὶ αὐτῇ*, &c. “*and within my own self, in my bosom, my heart palpitates up to my mouth*.” *στήθεσι* is intended as a nearer definition of *ἐμοὶ αὐτῇ*. Observe the force which the simple and natural language of the text carries with it.—*πήγνυται*, “*are growing torpid*.”—*αἱ γὰρ ἀπ' οὐατος*, &c. “*far away from my ear be the tidings of it*.” Compare the version of Heyne, “*procul ab aure sit mea dictum*.” *αἱ* is for *εἰ*, as equivalent to *εἴθε*, and expressive of a wish.—*οὐατος*, from the earlier nominative *οὐας*. In later Greek, *ὤς*, *ὠτός*.—*ἀποτμήξας*, “*having cut him off*,” i. e. having intercepted his retreat to.—*πεδίονδε*, “*to the plain*,” i. e. down from the higher ground, where the city was situate, to the plain beneath, where the contending armies were wont to engage.—*καὶ δὴ μιν*, &c. “*and lest he may have caused him now to cease from the fatal valour that used to possess him*,” i. e. may have conquered and slain him. *ἔχεσθαι* is for *εἶχε*.—*μῆνεν* is for *ἔμινεν*.—*ἀλλὰ πολὺ προΐεσκε*, &c. “*but used to rush far in advance (of the rest), yielding in that valour of his to no*

"Ὡς φαμένη, μεγάροιο διέσσυτο, μαινάδι ἴση,
 Παλλομένη κραδίην ἅμα δ' ἀμφίπολοι κίον αὐτῇ.
 Αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἴξεν ὄμιλον,
 Ἔστη παπτήνας' ἐπὶ τείχεϊ· τὸν δ' ἐνόησεν
 Ἐλκόμενον πρόσθεν πόλιος· ταχέες δέ μιν ἵπποι
 Ἐλκον ἀκηδέστως κοίλας ἐπὶ νῆας Ἀχαιῶν.
 Τὴν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν
 Ἥριπε δ' ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσεν.
 Τῇλε δ' ἀπὸ κρατὸς χεῖε δέσματα σιγαλόεντα,
 Ἀμπυκα, κεκρύφαλόν τ', ἥδ' ἐπλεκτην ἀναδέσμεν,

85

90

one." προδίσσε is for προιδί, from προιδίω.—τὸ δὲ μῆνος for τοῦτο (or ἐκεῖνο) ἰδὸν μῆνος.

85—90. διέσσυτο, "*she rushed through.*" Consult note on ἀπίσσυτο, verse 22, page 300.—μαινάδι ἴση, "*like a frenzied woman.*"—παλλομένη κραδίην, "*with a palpitating heart.*" Lit. "agitated in heart."—ἴξεν from ἴκω.—ἔστη παπτήνας' ἐπὶ τείχεϊ, "*she stood upon the rampart, looking forth, for an instant, with anxious eye.*" Observe the quickness of action indicated by the aorist.—ἔλκον ἀκηδέστως, "*were dragging unfeelingly.*" Hesychius explains ἀκηδέστως by ἀνελῶς, ἀφροντίστως, in accordance with the version we have here given. It may also be translated, "deprived of funeral obsequies," which would be less forcible in the present case, however, though nearer the literal meaning of the term.

91—94. τὴν δὲ κατ' ὀφθαλμῶν, &c. "*thereupon dark night covered her on her eyes.*" More lit. "down upon her eyes."—ἀπὸ δὲ ψυχὴν ἐκάπυσσεν, "*and breathed forth her life,*" i. e. fainted. The reference is not to death itself, but to a struggling as it were with death, and the panting and exhaustion attendant on such a conflict. It is analogous to the Latin *animam agere*.—τῇλε δ' ἀπὸ κρατὸς, &c. "*far from her head thereupon did she cause to fall the bright ornaments attached to it.*" As she fell these were thrown to a distance. Consult the remarks of Heyne on the objections raised by the scholiasts to this passage.—χεῖε is for ἔχεε, and this for ἔχει, from χίω.—ἄμπυκα, κεκρύφαλόν τ', &c. "*the fillet for the brow, and network for the hair, and also the twisted cord for the temples, and the veil.*" The poet here specifies what in the previous line was expressed generally by the term δέσματα. The ἄμπυξ was a fillet, or bandeau, passing around the upper part of the forehead, and thus confining the hair on the top of the head. Over this was placed the κεκρύφαλον, a kind of network, covering the entire hair of the head, like a species of cap. To keep on this κεκρύφαλον they tied around the border of it the πλεκτην ἀναδέσμη, which passed from the top of the head, along the temples, and was fastened behind. It appears to have been a species of cord, and is called σείρα by some of the scholiasts. The κρήδημον came last. This was a kind of covering, which, when folded, veiled merely the brow, but, when unfolded, the entire head; for it was the custom with women not to appear in public except veiled. (Consult *Terpstra, Antiq. Hom.* p. 171, and *Heyne, ad Il.* 22, 469, *seqq.*)

- 95 Κρήδεμνόν γ', ὃ ῥά οἱ δῶκε χρυσέη Ἀφροδίτῃ,
 "Ἡματι τῷ, ὅτε μιν κορυθαίολος ἠγάγεθ' "Ἐκτωρ
 'Ἐκ δόμου Ἡετίωνος, ἐπεὶ πόρε μυρία ἔδνα.
 'Ἀμφι δέ μιν γαλόφ τε καὶ εἰνατέρες ἄλλῃς ἔσταν,
 Αἳ ἔμετὰ σφίσιν εἶχον ἀτυζομένην ἀπολέσθαι.
- 100 'Ἡ δ' ἐπεὶ οὖν ἄμπνυτο, καὶ ἐς φρένα θυμὸς ἀγέεσθῃ,
 'Ἀμβλήδην γοόωσα, μετὰ Τρωῇσιν ἔειπεν
 "Ἐκτορ, ἐγὼ δύστηνος, ἱγ' ἄρα γεινόμεθ' αἴσῃ
 'Ἀμφοτέροισι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,
 Αὐτὰρ ἐγὼ Θήβῃσιν ὑπὸ Πιλάκῃ ὕλησσι,
 5 'Ἐν δόμῳ Ἡετίωνος, ὃ μ' ἔτρεφε τυτθὸν ἐοῦσαν,
 Δύσμορος αἰνόμερον· ὥς μὴ ὠφελλε τεκέσθαι.
 Νῦν δὲ σὺ μὲν Ἀἶδαο δόμους, ὑπὸ κεύθεσι γαίης,
 "Ἐρχεαι, αὐτὰρ ἐμὲ στυγερῷ ἐνὶ πένθει λείπεις
 Χήρην ἐν μεγάροισι· πάϊς δ' ἔτι νήπιος αὐτῶς,
 10 "Ὀν τέχομεν σύ τ' ἐγὼ τε δυσάμμοροι· οὔτε σὺ τοῦτ' ἔ
 "Ἔσσειαι, "Ἐκτορ, ὄνειαρ, ἐπεὶ θάναες, οὔτε σοὶ οὔτος.

95—99. χρυσίη Ἀφροδίτῃ, "*golden Venus*," We have here the ordinary epithet bestowed upon Venus, and which appears synonymous with "beauteous" or "resplendent."—μιν ἠγάγεθ', "*led her away as his bride*." Lit. "led for himself."—ἐπεὶ πόρε, "*after he had bestowed*." πόρε for ἵκορε, from πόρω.—ἔσταν for ἔστησαν.—αἳ ἔμετὰ σφίσιν, &c. "*who held her among them so completely overcome as to appear to have perished*," i. e. as to appear a lifeless object. Equivalent to οὔτως ἀτυζομένην ὥστε ἀπολέσθαι δοκεῖν.

100—102. ἡ δ' ἐπεὶ οὖν ἄμπνυτο, &c. "*but when, then, she respired once more, and her mind was collected in her bosom*." ἄμπνυτο is the syncopated 2d aor. mid. for ἀνίπνυτο, from ἀναπνέω.—ἀμβλήδην γοόωσα, "*mourning with deep-drawn sobs*," i. e. deeply sobbing. As regards the different explanations given to ἀμβλήδην here, consult the remarks of Heyne, *ad loc.*—Ἐκτορ, ἐγὼ δύστηνος, &c. "*O Hector, O unhappy me! to one (and the same) destiny were we both then born*." γεινόμεθ' for ἱγνόμεθα.

5—11. ὃ μ' ἔτρεφε, &c. "*who, ill-fated, reared me, ill-fated, being as yet a little child; oh would that he had never begotten me!*" Lit. "how he ought never to have begotten me!" ὃ is for ὅς, and ὠφελλε for ὠφελ. Perhaps there is more of melancholy flow, if we retain the Greek order in δύσμορος αἰνόμερον, "who reared me, being as yet a little child, an ill-fated one, an ill-fated one!"—τυτθόν. Observe that τυτθός appears here as an adj. of two terminations. Hence τυτθὸν for τυτθὴν, as in *Il.* 2, 742, we have κλυτὸς ἱπποδάμεια.—Ἀἶδαο for Ἀΐδω, and this for αἶδου.—γαίης for γαίης.—ἐρχεαι. Oldest form ἐρχεσαι, poetic and Ionic; ἔρχεαι, Attic; ἔρχου, common dialect ἔρχη.—πάϊς δ' ἔτι νήπιος αὐτῶς, "*while our boy,*

"Ἦν γὰρ δὴ πόλεμόν γε φύγη πολύδακρυν Ἀχαιῶν,
Αἰεὶ τοι τούτῳ γε πόνος καὶ κῆδε' ὀπίσσω

"Ἔσσοντ'· ἄλλοι γάρ οἱ ἀπουρίσσουσιν ἀρούρας.

"Ἡμαρ δ' ὄρφανικὸν παναφῆλικά παῖδα τίθῃσιν·

15

Πάντα δ' ὑπεμμήμυκε, δεδάκρυνται δὲ παρειαί.

Δευόμενος δέ τ' ἄνεισι πάϊς ἐς πατρὸς ἐταίρους.

"Ἄλλον μὲν χλαίνης ἐρύων, ἄλλον δὲ χιτῶνος·

Τῶν δ' ἐλεησάντων κοτύλην τις τυτθὸν ἐπέσχεν,

Χεῖλεα μὲν τ' ἐδίην', ὑπερῶην δ' οὐκ ἐδίηεν.

20

Τὸν δὲ καὶ ἀμφιθαλὲς ἐκ δαιτύος ἐστυφέλιξεν,

too, is yet so mere an infant."—ἴσσαι for ἴσι. Compare note on ἔρχαι just preceding.—Θάνες for ἰθάνες.

13—16. αἰεὶ τοι τούτῳ γε, &c. "still, indeed, toil and sorrows will be ever his for the time to come." Lit. "will be to this one for his part."—ἄλλοι γάρ οἱ, &c. "for others will deprive him of the land-marks of his fields," i. e. will deprive him of his fields by removing the land-marks.—ἀπουρίσσουσιν is for ἀφορίζουσιν, the Attic ἔρος being ὄρος in the poetic and Ionic language; and hence ἀφορίζω becomes in these ἀπουρίζω.—ἡμαρ δ' ὄρφανικόν, &c. "the day that makes him an orphan, causes a boy to be deserted by all his companions in years." This is intended for a general assertion. The application to Astyanax comes in afterward. Compare the remark of Heyne: "*ad generales sententias delabitur Andromache.*"—πάντα δ' ὑπεμμήμυκε, &c. "then is he altogether cast down, and his cheeks are wet with tears." ὑπεμμήμυκε is the perf. act. of ὑπημίω, with the reduplication, for ὑπήμυκε, and with the first μ doubled for the sake of the metre. This is the reading of Toup and Heyne. The common text has ὑπεμνήμυκε, from the same verb, but with ν inserted after μ (in place of doubling the latter), according to the analogy of τόνυμιος and παλαμναῖος. This has among its advocates Buttmann and Passow. The former reading however, is by far the more simple and natural of the two.

17—23. δευόμενος, "being in want," for δειόμενος.—ἄνεισι, "shall go up." The verb εἶμι, "to go," and its compounds, are commonly used in the present with the signification of the future.—ἐς πατρὸς ἐταίρους. The prep. ἐς is here employed for πρὸς.—ἄλλον μὲν χλαίνης ἐρύων, "pulling one by the cloak." The gen. of part.—τῶν δ' ἐλεησάντων, &c. "there-upon one of those that have compassionated him offers him, for a brief moment, a small-sized cup." We have taken τυτθὸν here as an adverb, since the idea of smallness is implied in κοτύλη itself. Observe the use of the aor. ἐπέσχεν, as applying to what is accustomed to happen, and hence having, in our idiom, the force of a present. The same remark will apply to the aorists coming after.—ἐδίην', "he moistens." Aorist as a present.—ἀμφιθαλὲς, "some one having both parents alive." Compare the explanation of Apollonius, *Lex. Hom. s. v.* ὁ ἐπ' ἀμφοτέρους τοῖς γυνῶσι θάλλων, ἢ ἐφ' ᾧ ἀμφοτέρω οἱ γυνεῖς θάλλουσι.—ἐστυφέλιξεν, "pushes

- Χερσὶν πεπληγῶς, καὶ ὀνειδείουσιν ἐνίσσων·
 Ἐρῶ οὕτως· οὐ σὸς γε πατὴρ μεταδίδυται ἡμῖν.
 Δακρυόεις δέ τ' ἄνεισι πάϊς ἐς μητέρα χήρην,
 25 Ἀστυάναξ, ὃς πρὶν μὲν ἐοῦ ἐπὶ γούνασι πατρὸς
 Μυελὸν οἶον ἔδεσκε, καὶ οἶων πίονα δημόν·
 Αὐτὰρ ὅθ' ὕπνος ἔλοι, παύσαιτό τε νηπιαχεύων,
 Εὐδῃσκ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης,
 Εὐνῇ ἐνὶ μαλακῇ, θαλέων ἐμπλησάμενος κῆρ·
 30 Νῦν δ' ἂν πολλὰ πάθῃσι, φίλου ἀπὸ πατρὸς ἀμαρτῶν,
 Ἀστυάναξ, ὃν Τρῶες ἐπὶ κλησὶν καλέουσιν·
 Οἷος γάρ σφιν ἔρυσσὸ πύλας καὶ τείχεα μακρά.
 Νῦν δέ σε μὲν παρὰ νηυσὶ κορωνίσιν, νόσφι τοκῶων,
 Αἰόλαι εὐλαὶ ἔδονται, ἐπεὶ κε κύνες κορέσωνται,

away." Aorist again for the present.—Ἐρῶ οὕτως· "there, take that, and away with thee." The reference is to the blows that have just been inflicted on the boy. Hence the clause is equivalent to τοῦτο (i. e. τὰς πληγὰς) λαβὼν ἔρρε. The literal meaning is, "get thee gone, thus," or "away with thee to destruction, thus." Observe the graphic force of οὕτως, as indicating gesture.

24—32. ἀνεισι, "will return," Observe the change of meaning which ἀνὰ now has in composition. It is here equivalent to the Latin inseparable prep., or, more correctly speaking, prefix, *re-*. Consult note on verse 117.—ἐς μητέρα. Equivalent to πρὸς μητέρα.—Ἀστυάναξ, "my Astyanax!" There is something extremely beautiful in this sudden change from general remark to the particular case of her own. It is the same as if she had said, "and this boy is my Astyanax!"—ἔδεσκε, "was wont to eat." 3d sing. imperf. indic. act. for ἔδε, from ἔδω.—πίονα δημόν, "the rich fat." Observe the accentuation of δημός here, as differing from that of δῆμος, "a people," &c.—αὐτὰρ, "and who." Lit. "but he."—νηπιαχεύων, "from his childish sports." Lit. "sporting like a child."—εὐδῃσκ', "used to sleep," 3d sing. imperf. indic. act. for εὐδω, from εὔδω.—ἀγκαλίδεσσι for ἀγκάλισι.—θαλίαν, "with delicacies." Compare the explanation of Heyne, "*satiatus opimis cibis*."—νῦν δ' ἂν πολλὰ πάθῃσι, &c. "now, however, in all likelihood, will he suffer many things, deprived of his father, he, Astyanax, whom the Trojans call so by surname." It is more forcible, and at the same time more Homeric, to regard Ἀστυάναξ, here, not as the nom. to the verb, but as in apposition with a nom. understood, or rather implied in the verb.—πάθῃσι for πάθη.—ἀπὸ ἀμαρτῶν. More lit. "having erred from," i. e. having missed.—οἷος γάρ. Consult note on verse 35, page 303.—ἔρυσσὸ. The reference now, to the end of the extract, is to Hector.

34—39. αἰόλαι εὐλαὶ ἔδονται, "the crawling worms shall feed upon." As regards their regular fut. ἔδομαι, consult *Buttmann, Larger Gr. Gr.* p. 158, *Robinson's Transl.*—κε κορέσωνται, "shall have sated themselves."

Γυμνόν· ἀτάρ τοι εἴματ' ἐνὶ μεγάροισι κέονται,
 35
 Λεπτὰ τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν.
 Ἀλλ' ἦτοι τάδε πάντα καταφλέξω πυρὶ κηλῆφ,
 Οὐδὲν σοί γ' ὄφελος, ἐπεὶ οὐκ ἐγκείσεαι αὐτοῖς,
 Ἀλλὰ πρὸς Τρώων καὶ Τρωϊάδων κλέος εἶναι.
 40
 Ὡς ἔφατο κλαίουσ'· ἐπὶ δὲ στενάχοντο γυναῖκες.

IV. Priam's Interview with Achilles.*

————— Γέρων δ' ἰθὺς κίεν οἴκου,
 Τῇ δ' Ἀχιλεὺς ἴζεσκε, Διτ φίλος· ἐν δέ μιν αὐτὸν
 Εἶρε· ἔταροι δ' ἀπάνευθε καθείατο· τῷ δὲ δὴ οἶω,
 Ἥρωις Αὐτομέδων τε καὶ Ἀλκίμοι, ὄζος Ἀρηος,
 5
 Ποίπνουον παρεόντες· νέον δ' ἀπέληγεν ἰδωδῆς,
 Ἐσθων καὶ πίνων, ἔτι καὶ παρέκειτο τράπεζα.
 Τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα στὰς
 Χερσὶν Ἀχιλλῆος λάβει γούνατα, καὶ κύσε χεῖρας
 Δεινὰς, ἀνδροφόνους, αἷ οἱ πολέας κτάνον υἱας.

—ἀτάρ, "*meanwhile*."—κίονται for κίινται, from the poetic and Ionic κίμαι for κίμαι.—ἀλλ' ἦτοι τάδε πάντα, &c. "*all these, however, will I consume*," &c.—κηλῆφ. To be pronounced as a dissyllable.—οὐδὲν σοί γ', &c. "*being of no use to thee indeed*."—ἀλλὰ πρὸς Τρώων, &c. "*but yet that they may be an honour unto thee in the presence of*," &c. Lit. "*but to be a source of honour for thee from the Trojan men and women*." The meaning of the whole passage is this: thy rich garments will prove of no use to thee in being burned on a funeral pile, since thy body is in the hands of the foe: still, however, I will burn them in thy honour in the presence of all. Rich and splendid vestments were accustomed to be burned with the corpses of the noble and wealthy, in order to impart becoming honour to their funeral rites.

1—13. ἰθὺς οἴκου, "*straight into the tent*." ἰθὺς is here taken adverbially, as it often is in Homer, and followed by the gen. of the direction. Lit. "*straight onward in respect of the tent*." The tent of Achilles was a hut of fir. Hence the term οἶκος applied to it.—τῇ, "*where*," for ἡ.—ἴζεσκε for ἴζει.—ἐν δέ μιν αὐτὸν εἶρε, "*himself he found within*." Observe the adverbial force of ἐν.—καθείατο for καθέιντο, and this for the more common καθῆντο, or, with the augment, ἐκαθῆντο.—ποιπνουον, "*were administering*."—νέον ἀπέληγεν, "*he had just ceased*." More lit. "*he had lately ceased*."—τοὺς ἔλαθ', "*escaped the observation of these*."—πολείας for πολλούς.—υἱας, from an obsolete nom., or, more correctly

* Iliad, xxi. 471—675. Priam, guided by Mercury, has come to the tent of Achilles, to beg of the latter the corpse of Hector.

- 10 'Ως δ' ὅταν ἄνδρ' ἄτη πυκινὴ λάβῃ, ὅστ' ἐνὶ πάτρῃ
 Φῶτα κατακτείνας, ἄλλων ἐξίκετο δῆμον,
 'Ανδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσπορώντας·
 "Ὡς Ἀχιλεὺς θάμβησεν, ἰδὼν Πρίαμον θεοσιδέα·
 Θάμβησάν δ' ἐκαὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο.
- 15 Τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον ἔειπεν·
 Μνήσαι πατὴρ σείῳ, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 Τηλίκου, ὥσπερ ἐγὼν, ὀλοῶ ἐπὶ γῆρας οὐδῶ.
 Καὶ μὲν που κείνον περιναίεται ἀμφὶς ἐόντες
 Τείρουσ', οὐδέ τις ἐστὶν ἀρῇν καὶ λοιγὸν ἀμῦναι·
- 20 'Αλλ' ἦτοι καὶνός γε, σέθεν ζῶντος ἀκούων,
 Χαίρει τ' ἐν θυμῷ, ἐπὶ τ' ἔλπεται ἡματα πάντα
 Ὀψεσθαι φίλον υἱὸν, ἀπὸ Τροίηθε μολόντα.
 Αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον υἱας ἀρίστους
 Τροίῃ ἐν εὐρείῃ· τῶν δ' οὔτινά φημι λελεῖσθαι.
- 25 Πεντήκοντά μοι ἦσαν, ὅτ' ἤλυθον υἱες Ἀχαιῶν.
 Τῶν μὲν πολλῶν θοῦρος Ἄρης ὑπὸ γούνατ' ἔλυσεν·
 "Ὅς δέ μοι οἶος ἔην, εἵρυτο δὲ ἄστρ' αὐτοῦς,

speaking, theme, υἱς.—ὡς δ' ὅταν ἄνδρ' &c. "but as when severe calamity may have seized upon a man," &c., i. e. the calamity or evil resulting from some heavy misdeed.—ἄλλων ἐξίκετο δῆμον, "hath come to the state of others," i. e. to another state, to a land of strangers.—ἀνδρὸς ἐς ἀφνειοῦ, "to the mansion of some wealthy man." Sup. δῶμα.—ὡς Ἀχιλεὺς θάμβησεν, "so did Achilles wonder." ὡς for οὕτως.—θεοσιδέα, to be read as three syllables.

16—31. μνήσαι πατὴρ σείῳ, "oh think of thine own father." The address of Priam to Achilles stands unrivalled for true pathos and touching simplicity.—ὀλοῶ ἐπὶ γῆρας οὐδῶ, "on the sad threshold of old age." More lit. "the destructive threshold," as referring to the wasting away of the physical powers. The epithet ὀλοός is here, by a species of poetical usage, applied to οὐδός in place of γῆρας.—καὶ που, "and perchance."—περιναίεται, "his neighbours," from περιναίετης.—οὐδέ τις ἐστὶν, "nor is there any one near." ἐστὶν in the sense of πάρεστιν.—ἀλλ' ἦτοι, "but yet."—σέθεν, from σίεθαι, for σοῦ, the syllable Σεν being an old genitive-suffix.—ζῶντος for ζῶντος.—ἀπὸ Τροίηθε, a pleonasm of the prep. as in ἐξ οὐρανίθεν, verse 19, page 312.—τῶν δ' οὔτινα for τούτων δ' οὔτινα.—τῶν μὲν πολλῶν, "of the most of these."—ὑπὸ, "beneath them." Taken adverbially.—ὅς δέ μοι οἶος ἔην, "but him who was alone to me." The term οἶος, according to the sense, stands in close connexion with what follows, and the who epassage is the same in effect as if Priam had said, "but him who was alone able to defend my city and its people." Οἶος cannot, of course, mean that Hector was the last remaining son of Priam,

Τὸν σὺ πρῶν κτεῖνας, ἀμυνόμενον περὶ πάτρης,
 Ἔκτορα· τοῦ νῦν εἶνεχ' ἰκάνω νῆας Ἀχαιῶν,
 Λυσόμενος παρὰ σεῖο, φέρω δ' ἀπερείσι' ἄποινα. 30
 Ἀλλ' αἰδεῖο θεοὺς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον,
 Μνησάμενος σοῦ πατρός· ἐγὼ δ' ἐλεεινότερός περ,
 Ἐτλην ὃ, οἷ' οὐπω τις ἐπιχθόνιος βροτὸς ἄλλος,
 Ἀνδρὸς παιδοφόνιοιο ποτὶ στόμα χεῖρ' ὀρέγασθαι.
 Ὡς φάτο· τῷ δ' ἄρα πατὴρ ὑφ' ἱμερον ὤρσε γόοιο· 35
 Ἀψάμενος δ' ἄρα χεῖρὸς, ἀπώσατο ἦκα γέροντα.
 Τῷ δὲ μνησαμένῳ, ὁ μὲν Ἐκτορὸς ἀνδροφόνιοι,
 Κλαῖ' ἀδινὰ, προπάροιθε ποδῶν Ἀχιλλῆος ἐλυσθείς·
 Αὐτὰρ Ἀχιλλεὺς κλαῖεν ἐὼν πατέρ', ἄλλοτε δ' αὖτε
 Πάτροκλον· τῶν δὲ στυγαχὴ κατὰ δώματα ὀρώρει. 40

since there were many sons still surviving.—τὸν, "this one," for τοῦτον.—κτεῖνας for ἐκτεῖνας.—ἀμυνόμενον περὶ πάτρης, "fighting for his country." More lit. "while warding off the foe round about his native land," i. e. native city.—Ἔκτορα, "my Hector." Observe with what force and feeling the name comes in at the close of the sentence.—τοῦ νῦν εἶνεχ', "for his sake now."—λυσόμενος, "to redeem him." Observe the force of the middle: to redeem him for myself, and in so doing gratify a father's feelings.—ἀλλ' αἰδεῖο θεοὺς, &c. "oh, then, have respect, Achilles, for the gods, and compassion for me," i. e. have respect for the gods, the protectors of suppliants, and grant my prayer for their sakes and for mine.—αὐτόν. Equivalent here to ἐμὲ, the reference being indicated by some gesture on the part of the speaker.

32—34. ἐγὼ δ' ἐλεεινότερός περ, &c. "I, however, am even worthier of compassion, for I have endured such things as no other mortal, dwelling upon the earth, has as yet (endured), to move towards my lips the hands of a man who is the slayer of my son." ἔτλην governs τοῖα understood, while with βροτὸς we must sup. ἔτλη. The succeeding line, ἀνδρὸς παιδοφόνιοιο, &c., has given rise to much diversity of opinion. We have adopted, as the most natural, the explanation of Heyne, which is based on verse 8, where Priam is said to have kissed the hands of Achilles. In the present passage, therefore, χεῖρ' will be for χεῖρς, the acc. dual.—ποτὶ στόμα for πρὸς στόμα.

35—42. τῷ δ' ἄρα πατὴρ, &c. "and thereupon he excited secretly within him a desire of mourning for his father." Lit. "unto him." Observe the double gen. γόοιο πατρός, the latter of which is the gen. of the cause, being equivalent in effect to εἴνα πατρός.—ἀψάμενος χεῖρὸς, &c. "having touched him by the hand, he put away the old man gently from him." Observe the force of the mid. in ἀψάμενος and ἀπώσατο.—τῷ δὲ μνησαμένῳ, the nom. (dual) abs. followed by distributive clauses.—ἀδινὰ, "loudly."—ἐλυσθείς. Passive for the mid.—ἄλλοτε δ' αὖτε, "and at other times, in turn." The more usual way is to have another ἄλλοτε preceding πατέρ', just as we have a double ἄλλοτε in verse 57.—ὀρώρει,

Αὐτὰρ ἐπεὶ ῥα γόοιο τετάρπετο δῖος Ἀχιλλεύς,
 Αὐτίκ' ἀπὸ Θρόνου ὤρτο, γέροντα δὲ χεῖρὸς ἀνίστη,
 Οἰκτεῖρων πολὶὺν τε κάρη, πολὶὺν τε γένοιον·
 Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

- 45 Ἄ δεῖλ' ἣ δὴ πολλὰ κάκ' ἄνσχεο σὸν κατὰ θυμόν.
 Πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,
 Ἄνδρὸς ἐς ὀφθαλμούς, ὅς τοι πολέας τε καὶ ἐσθλοὺς
 Τίεας ἐξενάριζα; σιδήρειόν νύ τοι ἦτορ.
 Ἄλλ' ἄγε δὴ κατ' ἄρ' ἔζευ ἐπὶ Θρόνου· ἄλγεα δ' ἔμψης
 50 Ἐν θυμῷ κατακεῖσθαι ἐάσομεν, ἀχνύμενοί περ.
 Οὐ γάρ τις πρῆξις πέλεται κρυεροῦ γόοιο.
 Ὡς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσιν,
 Ζῶειν ἀχνυμένοις· αὐτοὶ δέ τ' ἀκηδέες εἰσίν.
 Δοιοὶ γάρ τε πίθοι κατακείαται ἐν Διὸς οὔδει,
 Δῶρων, οἷα δίδωσι, κακῶν, ἕτερος δὲ, τ' ἐάων·
 55 Ὅτι μὲν κ' ἀμμιζας δῶψη Ζεὺς τερπικέραυνος,

"arose." Pluperf. in the sense of an imperf.—γόοιο τετάρπετο, "had sated himself with grief." 2d aor. indic. mid. with the reduplication, for ἐτάρπετο, from τέρω, —ἀπὸ Θρόνου ὤρτο, "he arose from his seat." ὤρτο is the syncopated 2d aor. mid. for ὤρετο, from ὀρνυμι.—χεῖρὸς, "having taken him by the hand."

45—53. ἣ δὴ, "assuredly now."—ἄνσχεο, "thou hast endured," for ἀνέσχεο.—ἀνδρὸς ἐς ὀφθαλμούς, ὅς, &c. "into the presence of a man (such as I am) who have slain," &c. Observe the change from the third person to the first, which we have endeavoured to express in English by a paraphrastic version. In the Greek there is supposed to be a gesture at ἀνδρὸς, which takes away from the apparent harshness of the transition.—σιδήρειόν νύ τοι ἦτορ, "thou hast, then, an iron heart," i. e. a heart uninfluenced by fear, since otherwise thou wouldst not have ventured to come to me.—ἔζευ for ἔζου.—ἄλγεα δ' ἔμψης, &c. "for, afflicted though we be, we will nevertheless allow the sorrows in our bosom to repose there, since there is no avail in chilling grief."—ζῶειν ἀχνυμένοις, "that they should live exposed to sorrow." Compare the explanation of Heyne, "non tam semper contristatos, sed obnoxios sollicitudinibus."—αὐτοὶ δέ τ' ἀκηδέες εἰσίν, "while they themselves are free from care."

54—60. πίθοι, "vessels."—κατακείαται for κατακείνται.—οὔδῃ from οὔδας.—δώρων, οἷα δίδωσι, &c. "of gifts, such as he bestows, the one of evil, and the other of good." Before κακῶν sup. ἕτερος μὲν. Both κακῶν and ἐάων refer to δώρων, for both are neuter, the latter coming from ἱδς, ἰδ, ὄν, another form for ἱδς, and having in its neut. plur. τὰ ἰδ, whence the gen. ἐάων in the present case; for in the ancient language the neut. plur. in α appears to have had the gen. in ἰων. (Buttmann, *Larger Gr. Gr.* p. 71, *Robinson's Transl.*) Jacobs, less correctly, makes ἐάων fem. here,

" Ἀλλοτε μὲν τε κακῷ ὄγε κύρεται, ἄλλοτε δ' ἐσὺλῳ·

ᾧ δέ κε τῶν λυγρῶν δῶή, λωβητὸν ἔθηκεν·

Καί ἐ κακῇ βούβρωστις ἐπὶ χθόνα δῖαν ἐλαύνει·

Φοιτᾷ δ', οὔτε θεοῖσι τετιμένος, οὔτε βροτοῖσιν·

60

"Ὡς μὲν καὶ Πηλῆϊ θεοὶ δόσαν ἀγλαὰ δῶρα

Ἐκ γενετῆς· πάντας γὰρ ἐπ' ἀνθρώπους ἐκέκαστο

"Ὀλβω τε, πλούτῳ τε, ἄνασσε δὲ Μυρμιδόνεσσιν·

Καὶ οἱ θνητῷ ἐόντι θεῶν ποίησαν ἄκοιτιν·

' Ἀλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακὸν, ὅττι οἱ οὔτι

65

Παίδων ἐν μεγάροισι γονὴ γένετο κρείόντων.

' Ἀλλ' ἓνα παῖδα τέκεν παναώριον· οὐδὲ νυ τὸν γε

Γηράσκοντα κομίζω· ἐπεὶ μάλα τηλόθι πάτρης

Ἡμαι ἐνὶ Τροίῃ, σέ τε κήδων ἡδὲ σὰ τέκνα.

Καὶ σέ, γέρον, τὸ πρὶν μὲν ἀκούομεν Ὀλβιον εἶναι·

70

"Ὅσσον Λέσβος ἄνω, Μάκαρος ἔδος, ἐντὸς ἔεργει,

and supplies *δόσαν*.—ἀμμίξας, "having mixed them up," i. e. the evil with the good : for ἀναμίξας.—δῶή for δῶ. The earlier forms were δῶη and δῶή.—κύρεται, "meets with." We have here an old deponent form. The ordinary verb is κύρω. (*Buttmann, Ausf. Gr. Gr.* vol. ii. p. 177.)—τῶν λυγρῶν, "of the mournful ones alone." Sup. μόνον, i. e. without any admixture of good ones. Observe the gen. of part in λυγρῶν.—λωβητὸν ἔθηκεν, "this one he renders exposed to misfortune." Sup. τοῦτον, and observe the employment of the aorist to indicate what is accustomed to take place, whence it obtains in our idiom the force of a present.—κακῇ βούβρωστις, "evil and excessive hunger." We have given βούβρωστις its proper meaning here, in place of rendering it, as many do, "excessive" or "consuming care." (Consult *Heyne, ad loc.*)—οὔτε θεοῖσι τετιμένος. In accordance with the early belief that wealth and power were favours bestowed by the gods on those whom they delighted to honour.

62—67. ἐπ' ἀνθρώπους for ἐν ἀνθρώποις.—ἐκέκαστο, "he was adorned," pluperf. of καίνυμαι.—θεῶν. Thetis.—ἄλλ' ἐπὶ καὶ τῷ, "and yet even upon him."—ὅττι οἱ οὔτι παίδων, &c. "in that there was not at all unto him in his halls a race of sons about to succeed him." More lit. "of sons that were princes," or, as Damm translates it, "*filiorum soboles principum*."—παναώριον, "destined prematurely to perish."

68—73. κομίζω, "do I cherish," i. e. remain by and nourish.—ἀκούομεν. Not the imperf. for ἠκούομεν, but the present, this latter tense of ἀκούω being often employed when speaking of past time.—ὅσσον Λέσβος ἄνω, &c. "as much land, lying above it, as Lesbos, seat of Macar, bounds; and as much, lying below them, as do Phrygia and the vast Hellespont; of those that dwelt therein they say that thou, old man, wert (most) adorned with wealth and sons." With ὅσσω we must sup. γῆς : but when we reach τῶν, the reference changes from the land to

75

Καὶ Φρυγίῃ καθύπερθε καὶ Ἑλλάσποντος ἀπείρων,
 Τῶν σε, γέρον, πλούτῳ τε καὶ υἰάσι φασὶ κεκάσθαι.
 Αὐτὰρ ἐπεὶ τοι πῆμα τόδ' ἤγαγον Οὐρανίωνες,
 Αἰεὶ τοι περὶ ἄστυ μάχαι τ' ἀνδροκτασίαι τε·
 Ἄνσχεο, μὴδ' ἀλίσστον ὀδύρεο σὸν κατὰ θυμὸν.
 Οὐ γάρ τι πρήξεις ἀκαχήμενος υἱὸς ἑῷος,
 Οὐδέ μιν ἀνστήσεις πρὶν καὶ κακὸν ἄλλο πάθῃσθαι.

those dwelling in it. The poet intends to give the whole extent of Priam's kingdom from south to north, and to describe the monarch himself as the most distinguished among his subjects in wealth and progeny. Macar, son of Ilus, colonized Lesbos, and this island is named as the southern boundary of the Trojan dominion in its flourishing times. The reference, therefore, in *ἄνω* is to all the territory lying north of this limit, including, of course, the island itself; and *ἐντὸς ἔργει* is equivalent merely to *περιερίζει*. On the other hand, Phrygia and the Hellespont are the northern boundaries of the kingdom of Priam, at the period to which Achilles alludes, and *καθύπερθε* marks all the country lying to the south. We must be careful, however, not to fall into a very common mistake with regard to what is here denominated Phrygia, a mistake from which even Jacobs himself has not been saved. The poet does not mean what was called Phrygia at a later day, occupying nearly the centre of Asia Minor, and lying at a considerable distance to the south-east of the Troad, but he refers, on the contrary, to an earlier Phrygia, on the shores of the Hellespont, and around Mount Ida. The Phrygians, as we gather from ancient writers (*Conon, ap. Phot. Cod.* 186), crossed over from Europe into Asia, under their leader Midas, nearly a hundred years before the Trojan war, and first settled in the spot we have just referred to. From this they gradually extended themselves to the shores of the Ascanian lake and the valley of the Sangarius. At a later period they occupied the country called after them, farther to the south. (*Cramer's Asia Minor*, vol. ii. p. 6.—*Heyne, ad loc.*—*Strab.* 12, p. 842, *Cas.*)

74—78. *ἐπεὶ*, "ever since."—*ἄνσχεο*, "endure it," for *ἄνσχεοι*, 2d aor. imperat. mid. of *ἀνίσχω*.—*ἀκαχήμενος υἱὸς ἑῷος*, "by having afflicted thyself on account of thy son." *ἀκαχήμενος*, without the augment, for *ἀκαχήμενος*, perf. part. pass. in a middle sense, from *ἀκαχίζω*. With regard to *ἑῷος*, it used to be the custom in Homeric parsing to write the word in such a case as the present, where it has a pronominal force, with the rough breathing (*ἑῷος*), and to regard it as the gen. of an old form *ΕΥΣ* for *ἰδς*, "his," which, like other forms of the third person, stood also for the second. This served to distinguish it, as was thought, from *ἑῷος*, the gen. of *ἰδς*, "good." This whole doctrine is erroneous. The word must never be written with the rough breathing, but always *ἑῷος*, and it is in every instance the gen. of *ἰδς*. When it has, as in the present passage, a pronominal force, this arises from a usage similar to that by which *φίλος* so often supplies the place of a possessive pronoun. (*Buttmann, Larger Gr. Gr.* p. 97, *Robinson's Transl.*—*Id. Lexil.*)

Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
 Μή μὲ πω ἐς θρόνον ἵζε, Διοτρεφές, ὄφρα κεν Ἐκτωρ 80
 Κεῖται ἐνὶ κλισίῃσιν ἀκηδής· ἀλλὰ τάχιστα
 Λῦσον, ἴν' ὀφθαλμοῖσιν ἴδω· σὺ δὲ δέξαι ἄποινα
 Πολλὰ, τὰ τοι φέρομεν· σὺ δὲ τᾶνδ' ἀπόναιο, καὶ ἔλθοις
 Σὴν ἐς πατρίδα γαῖαν, ἐπεὶ με πρῶτον ἔασας.
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς· 85
 Μηκέτι νῦν μ' ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτῆς
 Ἐκτορά τοι λῦσαι· Διόθεν δέ μοι ἄγγελος ἦλθεν
 Μήτηρ, ἣ μ' ἔτεκεν, θυγάτηρ ἀλίοιο γέροντος.

p. 246, s. v. ἵος.)—οὐδέ μιν ἀνστήσεις, πρὶν, &c. "nor will thou raise him up before thou suffer even another misfortune." The meaning is this: thou canst not, by thus sorrowing, raise Hector from the dead. On the contrary, by continuing to indulge in grief, thou wilt only bring upon thyself some new evil. For the effect of this long-protracted sorrow will be to make thee querulous and ungente of temper, careless of all around, and enfeebled both in body and mind,—πάθησθα for πάθος.

80—84. μή μὲ πω ἐς θρόνον ἵζε, "do not yet place me upon a seat." For μὴ πώ με ἵζε. Observe the difference of meaning between the active ἵζω, "I seat another," and the mid. ἵζομαι, "I seat myself."—ὄφρα κεν Ἐκτωρ κεῖται, "while my Hector lies, as is said." Observe the force of κεν with the indicative. Priam had received the information from Mercury, and hence the use of the indicative as denoting his trust in the intelligence. On the other hand, κεν is added, in order to show that his information is derived from others, not from his own personal knowledge. Hence κεν κεῖται is inferior, as a reading, to κεν κεῖται, since it implies too much uncertainty.—τὰ τοι φέρομεν for ἃ σοι φέρομεν.—σὺ δὲ τῶνδ' ἀπόναιο, "and mayest thou derive pleasure from these." More lit. "and mayest thou benefit thyself from these." 2d aor. opt. mid. of ἀπονίημι.—ἐπεὶ με πρῶτον ἔασας, "since thou hast first suffered me to be safe from harm." πρῶτον, if freely rendered, will have the meaning of "previously," i. e. may this happen unto thee, since thou hast previously been kind unto me. With ἔασας (for εἰσας) sup. σῶν εἶναι, and compare a similar usage of ἰάω in verse 95. Many editions (and among them Heyne's) have an entire line after ἔασας (from which word they remove the comma), namely, αὐτόν τε ζῶειν καὶ ὄραν φάος ἡλίοιο. It is, however, of very doubtful authenticity, and we have therefore rejected it with Jacobs.

86—96. μηκέτι νῦν μ' ἐρέθιζε, γέρον, "irritate me no longer, old man," i. e. by thus continually repeating thy request. Many circumstances tend to irritate the impetuous Achilles: the impatience, namely, of Priam; his apparent distrust of the good intentions of the Grecian warrior; his refusing to sit at the hospitable board, &c.—μήτηρ. Thetis had been sent to order Achilles to restore the corpse of Hector (Il. 24, 120, seqq.)—ἀλίοιο γέροντος, "of the aged sea-god." Nereus.—καὶ δέ σε γινώσκω, &c. Observe the construction, "and I know thee, too, . . .

- Καὶ δέ σε γιγνώσκω, Πρίαμε, φρεσίν, οὐδὲ με λήθεις,
 90 "Οττι θεῶν τίς σ' ἤγε δοᾷς ἐπὶ νῆας Ἀχαιῶν.
 Οὐ γάρ κε τλαίῃ βροτὸς ἐλθέμεν, οὐδὲ μάλ' ἠβῶν,
 Ἐς στρατόν· οὐδὲ γὰρ ἂν φυλάκους λάθοι, οὐδέ κ' ὄχῃας
 Ῥεῖα μετοχλίσσειε θυράων ἡμετεράων.
 Τῷ νῦν μὴ μοι μᾶλλον ἐν ἄλγεσι θυμὸν ὀρίνης·
 95 Μή σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίῃσιν ἐάσω,
 Καὶ ἰκέτην περ ἐόντα, Διὸς τ' ἀλίτωμαι ἐφετμάς.
 "Ὡς ἔφατ'· ἔδδεισεν δ' ὁ γέρων, καὶ ἐπιείθεο μύθῳ.
 Πηλεΐδης δ' οἴκοιο, λέων ὥς, ἄλτο θύραζε,
 Οὐκ οἶος· ἅμα τῷγε δύω θεράποντες ἔποντο,
 100 Ἦρως Αὐτομέδων ἡδ' Ἀλκιμος, οὓς ῥα μάλιστα
 Τῷ Ἀχιλεὺς ἐτάρων, μετὰ Πάτροκλόν γε θανόντα.
 Οἳ τόθ' ὑπὸ ζυγόφιν λύον ἵππους ἡμιόνους τε,
 Ἐς δ' ἄγαγον κήρυκα καλήτορα τοῦ γέροντος·

that some one of the gods led thee," i. e. and I know, too, . . . that some one, &c. Compare the somewhat analogous Latin phrase, "*novi te, qualis vir sis.*"—ἐλθέμεν for ἐλθεῖν.—μάλ' ἠβῶν, "*being very youthful,*" i. e. though in the bloom and vigour of youth.—μετοχλίσσει, "*have pushed back.*"—τῷ, "*therefore,*" i. e. seeing that thou hast come hither through the interposition of the gods.—ἐν ἄλγεσι, "*already plunged in sorrows,*" i. e. already excited by grief for the loss of Patroclus, and therefore the more easy to be provoked. Sup. ὄντα after ἄλγεσι.—μή σε, γέρον, οὐδ' αὐτὸν, &c. "*lest I allow not even thee thyself, old man, to be safe within my tents, even though thou art a suppliant, and lest,*" &c. With ἐάσω sup. σῶν εἶναι, and compare the note on verse 84. καὶ ἰκέτην περ ἐόντα, i. e. notwithstanding thy sacred character of a suppliant.

98—103. οἴκοιο, λέων ὥς, &c. "*sprang, like a lion, forth from the tent.*" The particle ὥς, coming after its noun, has the accent, as the tone rests upon it.—ἄλτο, 3d sing. of the syncopated 1st aor. mid. ἠλάμην, from ἄλλομαι.—ἔποντο for εἶποντο.—οὓς ῥα, "*whom.*" Lit. "*whom, namely,*" as in Latin, *quos scilicet.*—τῷ for ἐτίς.—μετὰ Πάτροκλόν γε θανόντα, "*at least after Patroclus was dead.*" Observe the limiting force of γε.—οἳ τόθ', "*they then.*"—ζυγόφιν for ζυγοῦ, with the old case-suffix, called by grammarians φη παραγωγικόν.—λύον for ἔλουν.—ἵππους ἡμιόνους τε. The horses drew the chariot in which Priam and the herald had come; the mules were harnessed to the mule-car, or wagon, in which were conveyed the presents intended by Priam as a ransom for the corpse of his son.—ἔς δ' ἄγαγον κήρυκα, &c. "*and into the tent they led the herald, the caller of the aged monarch.*" καλήτωρ is a mere epithet coupled with κήρυξ, and denoting one accustomed to call or summon. τοῦ is for τοῦ.

- Κὰδ' δ' ἐπὶ δίφρου εἶσαν ἐϋζέστου δ' ἀπ' ἀπήνης
 "Ἥρεον Ἑκτορέης κεφαλῆς ἀπερείσι' ἄποινα. 5
 Κὰδ' δ' ἔλιπον δύο φάρε', εὐννητόν τε χιτῶνα,
 "Ὅφρα νέκυν πυκάσας δῶψι οἰκόνδε φέρεσθαι.
 Δμωᾶς δ' ἐκκαλέσας λοῦσαι κέλετ', ἀμφὶ τ' ἀλειψαι,
 Νόσφιν ἀειράσας, ὥς μὴ Πρίαμος ἴδοι υἱόν·
 Μὴ ὁ μὲν ἀχνημένῃ κραδίῃ χόλον οὐκ ἐρύσαιτο, 10
 Παιῖδα ἰδὼν, Ἀχιλῆϊ δ' ὀρινθείη φίλον ἦτορ,
 Καὶ ἐκατακτείνειε, Διὸς δ' ἀλίτῃται ἱφειμάς.
 Τὸν δ' ἐπεὶ οὖν δμωαὶ λοῦσαν καὶ χρεῖσαν ἐλαίῳ,
 Ἀμφὶ δέ μιν φᾶρος καλὸν βάλλον ἠδὲ χιτῶνα,
 Αὐτὸς τόνγ' Ἀχιλεὺς λειχέων ἐπέδηκεν αἰέρας, 15
 Σὺν δ' ἔταροι ἦειραν ἐϋζέστην ἐπ' ἀπήνην.
 "Ὀμιωξεν τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμηνεν ἐταῖρον·
 Μῆ μοι, Πάτροκλε, σκυδμαινέμεν, αἶ κε πύθῃαι
 Εἰν Αἴδός περ ἐὼν, ὅτι Ἑκτορα δῖον ἔλυσα
 Πατρὶ φίλῳ· ἐπεὶ οὗ μοι ἀεικέα δῶκεν ἄποινα· 20

4—11. καδ' δ' ἐπὶ δίφρου εἶσαν, "and down on a seat they placed him." καδ is for κατ, a shortened form of κατὰ, the τ being changed into δ before the following δ'. εἶσαν, 1st aor. of a defective verb. It is commonly, though not very correctly, assigned to ἱζω. All the defective parts were supplied rather from ἰδρύω.—ἥρεον for ἥρουσ, from αἰρέω.—Ἑκτορέης κεφαλῆς, "of Hector's head," i. e. of Hector. A mere periphrasis for Ἑκτορος.—καδ' δ' ἔλιπον, "they left down, however, in it."—χιτῶνα. The corpse was to be arrayed in the tunic, and one of the cloaks was to be placed beneath the body, while the other was to be thrown over it like a pall.—πυκάσας, "having covered (with these)."—δῶψι for δῶ.—νόσφιν ἀειράσας, "having lifted it up, and borne it apart." Lit. "having lifted it apart."—χόλον οὐκ ἐρύσαιτο, "might not restrain his anger," i. e. the anger he would naturally feel, on beholding the mangled corpse of his son, and on thinking of the indignities it had experienced from Achilles.—Ἀχιλῆϊ δ' ὀρινθείη φίλον ἦτορ, "and might stir up the soul of Achilles." Lit. "his heart unto Achilles." ὀρινθείη is the passive for the middle.

15—21. αὐτὸς τόνγ' Ἀχιλεὺς, &c. "Achilles himself, having raised, placed him on a bier, and his companions, together with (the warrior), lifted (the corpse) upon the well-polished wagon." In this wagon, as above mentioned, the presents had been brought.—φίλον δ' ὀνόμηνεν ἐταῖρον, "and he called by name upon his beloved friend."—μὴ μοι σκυδμαινέμεν, "be not angry with me." σκυδμαινέμεν for σκυδμαίνεσθαι. The infin. is here used for the imper. (Matthiæ, Gr. Gr. § 546.)—αἶ κε πύθῃαι, &c. "if thou perchance mayest hear, though being in Hades." The prose

Σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαι, ὅσ' ἐπέοικεν.

Ἡ ῥα, καὶ ἐς κλισίην πάλιν ἦε δῖος Ἀχιλλεύς.

Ἔζετο δ' ἐν κλισίῳ πολυδαιδάλῳ, ἔνθεν ἀνέστη,

Τοίχου τοῦ ἐτέρου, ποτὶ δὲ Πρίαμον φάτο μῦθον.

25 Τῖος μὲν δὴ τοι λέλυται, γέρον, ὥς ἐκέλευες,

Κεῖται δ' ἐν λεχέεσσ' ἄμα δ' ἡοῦ φαινομένηφιν

Ὅψαι αὐτὸς ἄγων· νῦν δὲ μνησώμεθα δόρυπου.

Καὶ γάρ τ' ἡὔκομος Νιόβη ἐμνήσατο σίτου,

Τῇ περ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,

30 Ἔξ μὲν θυγατέρες, ἔξ δ' υἱέες ἡβώνοντες.

Τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῦ,

Χωόμενος Νιόβῃ, τὰς δ' Ἀρτεμις ἰοχέαιρα.

Οὔνεκ' ἄρα Λητοῦ ἰσάσκετο καλλιπαρῆν

Φῇ δοῖα τεκέειν, ἣ δ' αὐτὴ γείνατο πολλούς·

35 Τῷ δ' ἄρα, καὶ δοῖα περ ἰόντ', ἀπὸ πάντας ὄλεσαν.

Οἱ μὲν ἄρ' ἐννήμαρ κέατ' ἐν φόνῳ, οὐδὲ τις ἦεν

form would be, *ἐὰν (εἰ ἂν) πύθῃ ἐν*, &c.—*σοὶ δ' αὖ ἐγὼ καὶ τῶνδ'*, &c. “and unto thee, on thy part, will I give a share even of these, as much as is fitting.” Achilles promises to his departed friend a share of the gifts of Priam, intending to consecrate these to him on his tomb. ἀποδάσσομαι for ἀποδάσσομαι, the σ being doubled for the sake of the metre.

23—33. ἐνθεν ἀνέστη, “from which he had arisen.—τοίχου τοῦ ἐτέρου, “against the opposite wall.” Lit. “of the opposite wall,” the gen. τοίχου being in fact governed by κλισίῳ. Observe that ἐτέρου is here equivalent to ἐναντίου.—τοι λέλυται for σοι λέλυται.—λεχέεσσιν for λέχισιν.—ἄμα δ' ἡοῦ φαινομένηφιν, &c. “and, at the first appearance of the dawn, thou shalt thyself behold him, bearing him away.” More lit. “together with the appearing dawn.” φαινομένηφιν for φαινομένη.—ὄψαι for ὄψαι. Compare note on verse 108, p. 320.—καὶ γάρ τ' ἡὔκομος Νιόβη, &c. “for even the fair-haired Niobe, too, was mindful of food, though twelve children perished unto her in her halls.” The number of her offspring is, of course, differently given by different fabulists. (Consult Heyne, *ad loc.*)—ἀπ' ἀργυρέοιο βιοῦ, “from his silver bow.” The prep. refers to something proceeding from the bow, namely, the death-bringing arrows.—οὔνεκ' ἄρα Λητοῦ, &c. “because she sought to equal herself with the fair-cheeked Latona.” Lit. “because, namely;” ἄρα being explanatory here, and analogous to the Latin *scilicet*. Observe the force of the imperf. ἰσάσκετο, according to Passow, is the imperf. mid. for ἰσάζετο, from ἰσάζω.

34—39. φῇ δοῖα τεκέειν, &c. “she said that (Latona) had borne but two, whereas she herself had become the mother of many.” φῇ for ἴφα. Observe the change of construction, a dependent clause being changed into an independent one. The plain construction would have been, αὐτὴν δὲ πολλούς, *scil.* τεκέειν.—τῷ δ' ἄρα, καὶ δοῖα περ ἰόντ', &c. “and yet

Κατθάψαι· λαούς δὲ λίθους ποίησε Κρονίων·
 Τούς δ' ἄρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανίωνες.
 Ἡ δ' ἄρα σίτου μνήσατ', ἐπεὶ κάμε δακρυχέουσα.

Nῦν δέ που ἐν πέτρῃσιν, ἐν οὖρεσιν οἰοπόλοισιν,

40

Ἐν Σιπύλῳ, ὅθι φασὶ θεάων ἔμμεναι εὐνάς

Νυμφάων, αἵτ' ἄμφ' Ἀχελώϊον ἐρῶσαντο,

Ἐνθα, λίθος περ ἐοῦσα, θεῶν ἐκ κήδεα πέσσει.

Ἀλλ' ἄγε δὴ καὶ νῶϊ μεδόμεθα, διὲ γεραῖε,

Σίτου, ἔπειτά κεν αὖτε φίλον παῖδα κλαίῃσθα,

45

Ἴλιον εἰς ἀγαγών· πολυδάκρυτος δέ τοι ἔσται.

Ἡ, καὶ ἀναίξας ὄν ἄργυρον ὥκυσ Ἀχιλλεὺς

Σφάξ· ἔταροι δ' ἑδερὸν τε καὶ ἄμφεπον εὖ κατὰ κόσμον,

those, though two in number, quite destroyed the whole of these." Observe the adverbial force of ἀπό.—κίετο, for ἔκειντο.—ἐν φόνῳ, "in the place where they had been slain." Compare the explanation of Eustathius, ἐν τῷ τόπῳ, οὗ ἐφονεύθησαν. Others render it, "in their gore."—οἰδέ τις ἦεν κατθάψαι, "nor was there any one to bury them." ἦεν for ἦν, and κατθάψαι for καταθάψαι.—λαούς δὲ λίθους, &c. "for the son of Saturn had made the people stones." This is to be taken either literally, or else the meaning is, that Jove had made the people unpitiful and hard-hearted, who therefore refused to the offspring of Niobe the rites of interment. The former explanation is the simpler, and, of course, the more Homeric, one. The whole legend differs from that of a later day, and is involved in obscurity.—ἡ δ' ἄρα, "and yet she."—ἐπεὶ κάμε δακρυχέουσα, "after she had become weary with weeping."

40—43. που ἐν πέτρῃσιν, "somewhere among the rocks." πέτρῃσιν for πέτραις.—οὖρεσιν for ὄρεσιν.—ἐν Σιπύλῳ, "on Sipylus." A mountain of Lydia.—ὅθι φασὶ θεάων, &c. "where they say are the couches of the goddess-nymphs," i. e. where they say dwell the goddess-nymphs.—αἵτ' ἄμφ' Ἀχελώϊον ἐρῶσαντο, "who dance around the river Achelous." Observe the use of the aorist here, with reference to what is customary or habitual. A difficulty exists respecting the term Ἀχελώϊον (*scil.* ὕδωρ) in this passage. The Grecian Achelous cannot, of course, be meant, but some stream of Lydia proceeding from Mount Sipylus. Unfortunately, however, there is very great doubt whether any Lydian Achelous ever existed. It is mentioned, to be sure, in Villosion's scholia, and also in Pausanias (8, 38, 7); but these authorities are of but little weight amid the silence of other writers. The best way is to consider the line an interpolation. According to one of the scholiasts, the four verses, from νῦν δέ που, &c. to ἐνθα λίθος περ ἐοῦσα, &c. both inclusive, were rejected by the grammarian Aristophanes. (Consult Heyne, *ad loc.*)—θεῶν ἐκ κήδεα πέσσει, "she digests the woes sent upon her from the gods," i. e. learns to endure them.

45—59. ἔπειτά κεν αὖτε, &c. "after this thou mayest again weep for thy son." κλαίῃσθα for κλαίης.—πολυδάκρυτος δέ τοι ἔσται for πολυδάκρυτος

- Μίστυλλον τ' ἄρ' ἐπισταμένως, πειρᾶν τ' ὀβελοισιν,
 50 Ὀπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 Αὐτομέδων δ' ἄρα σῖτον ἐλὼν ἐπένειμε τραπέζῃ
 Καλοῖς ἐν κανέοισιν ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.
 Οἱ δ' ἐπ' ὀνείαδ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 Αὐτὰρ ἐπεὶ πύσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 55 Ἦτοι Δαρδανίδης Πριάμος θαύμαζ' Ἀχιλλῆα,
 Ὅσος ἦν, οἷός τε· θεοῖσι γὰρ ἅντα ἐψκεί.
 Αὐτὰρ Δαρδανίδην Πριάμον θαύμαζεν Ἀχιλλεύς,
 Εἰσορόων ὅψιν τ' ἀγαθὴν, καὶ μῦθον ἀκούων.
 Αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρώντες,
 60 Τὸν πρότερος προσέειπε γέρων Πριάμος θεοειδής·
 Λέξον νῦν με τάχιστα, Διοτρεφές, ὄφρα κεν ἦδη
 Ὑπνω ὑπο γλυκερῷ ταρπώμεθα κοιμηθέντες.
 Οὐ γάρ πω μύσαν ὅσσε ὑπὸ βλεφάροισιν ἐμοῖσι.,
 Ἐξ οὗ σῆς ὑπὸ χερσίν ἐμὸς παῖς ὤλεσε θυμόν·
 65 Ἀλλ' αἶει στενάχω καὶ κήδεα μυρία πέσσω,
 Αὐλῆς ἐν χόρτοις κυλινδόμενος κατὰ κόπρον.

γάρ σοι ἴσται.—ἴδεραι, from δέρω.—ἀμφιπον εὔ κατὰ κόσμον, “attended to it well and in due order.”—ἐρύσαντό τε πάντα, “and drew them all off,” i. e. from the spits.—σῖτον, “bread.”—τραπέζῃ, “over the table.”—κρέα νεῖμεν, “portioned out the flesh.”—οἱ δ' ἐπ' ὀνείαδ' ἐτοῖμα, &c. “they, there-upon stretched forth their hands to the prepared viands lying before them.”—ἐξ ἔρον ἔντο, “had taken away the desire.” Lit. “had sent away.” ἔντο is the 2d aor. mid. of ἵημι.—ἦτοι, “as may well be imagined.”—θαύμαζ' Ἀχιλλῆα, ὅσος ἦν, &c. “admired Achilles, so great and such as he was,” i. e. ὅντα τοσοῦτον, ὅσος, καὶ τοιοῦτον, οἷος ἦν.—θεοῖσι γὰρ ἅντα ἐψκεί, “for, as he sat facing him, he resembled the gods.” ἅντα is equivalent here to ἅντα ἑαυτοῦ. Compare the remark of Heyne, “in conspectu, ex adverso sibi.”—ὅψιν ἀγαθὴν, “his fine mien.” ὅψιν is equivalent here to εἶδος.—ἐπεὶ τάρπησαν, “when they were satisfied.”

61—68. λέξον νῦν με τάχιστα, “let me now lie down very quickly.” Compare the remarks of Eustathius, τὸ δὲ λέξον ἀντὶ τοῦ κοιμησθαι.—ταρπώμεθα, “we may refresh ourselves.” Lit. “delight ourselves.” Aristarchus is said to have condemned this reading, as inconsistent with Priam's character as a mourner, and to have substituted παυσώμεθα. The objection is too refined. The physical exhaustion of the aged king, who had passed so many nights without sleep, and the simplicity of the Homeric style, furnish a sufficient answer to the objection of the critic.—οὐ γάρ πω, i. e. οὐπω γάρ.—μύσαν ὅσσε, “have my eyes closed.”—ἐξ οὗ, “since.” The full form is, ἐκ τοῦ χερόνου, ἐξ οὗ.—αὐλῆς ἐν χόρτοις, “within the enclosure of my court,” i. e. in my court-yard. The αὐλὰ here de-

Νῦν δὴ καὶ σίτου πασάμην, καὶ αἶδοπα οἶνον
 Λαυκανίης καδέηκα· πάρος γε μὲν οὔτι πεπάσμην.

Ἦ ῥ' Ἀχιλεὺς δ' ἐτάροισιν ἰδὲ δμῳῇσι κέλευσεν,
 Δέμνι' ὑπ' αἰθούσῃ θέμεναι, καὶ ῥήγεα καλὰ
 Πορφύρε' ἱμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,
 Χλαίνας τ' ἐνθέμεναι οὔλας καδύπερθεν ἴσασθαι.

70

Αἱ δ' ἴσαν ἐκ μεγάρου, δάος μετὰ χερσὶν ἔχουσαι
 Αἶψα δ' ἄρα στορέσαν δοιῶ λέχε' ἐγκονέουσai.

Τὸν δ' ἐπικερτομέων προσέφη πόδας ὠκὺς Ἀχιλλεύς·

75

Ἐκτὸς μὲν δὴ λέξο, γέρον φίλε· μήτις Ἀχαιῶν
 Ἐνθάδ' ἐπέλθῃσιν βουληφόρος, οἷτε μοι αἶει

notes an open space or court around a building, Homer always using the term with reference to a place open to the air above, ἐπὶ τῶν ὑπαίθρων τόπων. Hence the employment of the term κόπρον, "*qua aulam pecudes e stabulis eductæ perambulant.*" (Heyne, *ad loc.*)—λαυκανίης καδέηκα, "*have sent down my throat.*"

70—72. δέμνι' ὑπ' αἰθούσῃ θέμεναι, "*to place couches under the portico.*" The couches of guests and strangers were accustomed to be placed in the portico connected with the main building. By δέμνιον is here properly meant the frame-work of the couch (what we should call the bedstead), with merely a species of mattress upon it, but as yet no couch-coverings, or *vestes stragulæ*.—ῥήγια καλὰ πορφύρεα, "*beautiful purple coverlets.*" The ῥήγος appears to have resembled, in some respects, a modern blanket or rug. It was of a coarser texture than the τάπης, and formed, if we may so speak, the second *substratum* of the couch, the sleeper lying upon it. The τάπητις were finer than the ῥήγια, and also softer, and were spread over these. They were probably of sufficient length to allow of being rolled or folded up at one end, and thus answered the purpose of a modern pillow, for we read of their being used as a support for the head. (Heyne, *ad loc.*—*Terpstra, Antiq. Hom.* p. 178.)—χλαίνας τ' ἐνθέμεναι, &c. "*and to lay, on the top of these, woollen cloaks, with long nap, in which to wrap themselves.*" The χλαίνας were meant to supply the place of outer covering. The sleepers wrapped themselves in these.—οὔλας. The epithet οὔλας carries with it the associate ideas of a long nap and softness. (Consult Heyne, *ad Il.* 16, 224.)—ἴσασθαι, from ἐννυμί.

74, 75. ἐγκονέουσai, "*making haste.*"—ἐπικερτομέων, "*in sportive tone.*" Hesychius explains ἐπικερτομέων here by ἐπισκάπτων, but Eustathius somewhat better by μετρίως χλευάζων. Achilles assumes, on this occasion, a sportive tone and manner, in order to dispel any anxiety or alarm which his words might otherwise have occasioned in the breast of Priam. (Compare Heyne, *ad loc.*)

76—84. ἐκτὸς μὲν δὴ λέξο, "*lie now without, esteemed old man.*" λέξο for λέλεξο, perf. imper. pass. the reduplication being dropped.—ἐπέλθῃσιν for ἐπίλθῃ.—οἷτε μοι αἶει βουλὰς, &c. "*(of those) who, sitting by my side, always deliberate upon plans, as is proper.*" Sup. τῶν (i. e. τούτων)

- Βουλὰς βουλευούσι παρήμενοι, ἥ θέμις ἐστίν·
 Τῶν εἴ τις σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν,
 80 Αὐτίκ' ἂν ἐξείποι Ἀγαμέμνονι ποιμένι λαῶν,
 Καί κεν ἀνάβλησις λύσιος νεκροῦ γένοιτο.
 Ἀλλ' ἄγε μοι τόδε εἶπε, καὶ ἀτρεκέως κατάλεξον,
 Ποσσῆμαρ μέμονας κτερεῖζέμεν Ἐκτορα δῶν,
 Ὅφρα τέως αὐτός τε μένω καὶ λαὸν ἐρύκω.
 85 Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
 Εἰ μὲν δὴ μ' ἐθέλεις τελέσαι τάφον Ἐκτορι δίῳ,
 Ὡδέ κέ μοι ῥέζων, Ἀχιλεῦ, κεχαρισμένα θείης.
 Οἶσθα γάρ, ὥς κατὰ ἄστυ ἐέλμεθα, τηλοδί δ' ὕλη
 Ἀξέμεν ἐξ ὄρεος· μάλα δὲ Τρῶες δεδίασιν.
 90 Ἐννήμαρ μὲν κ' αὐτὸν ἐν μεγάροις γοάοιμεν,
 Τῇ δεκάτῃ δέ κε θάπτοιμεν, δαίνυτό τε λαός·
 Ἐνδεκάτῃ δέ κε τύμβον ἐπ' αὐτῷ ποιήσαιμεν,
 Τῇ δὲ δυωδεκάτῃ πολεμίζομεν, εἴπερ ἀνάγκη.

before οἴτε.—ἥ θέμις ἐστίν. The full form would be, τῇ ὁδῷ ἥ θέμις ἐστίν.—τῶν εἴ τις, “if any one of these.”—ἀνάβλησις λύσιος νεκροῦ, “a delay in the surrender of the corpse.” More lit. “a putting off of the deliverance of the corpse.”—ποσσῆμαρ μέμονας, &c. “for how many days dost thou purpose to celebrate the obsequies of the noble Hector?” ποσσῆμαρ is equivalent to πόσας ἡμέρας. μέμονας, 2d sing. perf. mid. from α μένω, not extant in the present, but which is related to μέμαα, just as γέγονα is to γέγαα. (Buttmann, *Larger Gr. Gr.* p. 292, *Robinson's Trans.*)—κτερεῖζέμεν for κτερεῖζιν.—αὐτός τε μένω, &c. “both I myself may remain quiet, and may restrain the forces.”

86—93. εἰ μὲν δὴ μ' ἐθέλεις, &c. “since, then, thou wishest me to perform funeral rites for the noble Hector.” τάφον is here equivalent, as the scholiast well remarks, to κηδείαν.—ὦδέ κέ μοι ῥέζων, &c. “by acting as follows, thou wouldst do,” &c. i. e. by sanctioning the following arrangement, as to the number of days we shall require.—ὥς κατὰ ἄστυ ἐέλμεθα, “how we are shut up within the city.” More lit. “pressed together” or “pent up.” ἐέλμεθα, 1st plur. perf. pass. of εἰλω or εἰλλω, more commonly εἰλέω or εἰλέω.—τηλοδί δ' ὕλη ἀξέμεν, &c. “and that the wood (for the funeral pile) is afar, in order to bring it from the mountain.” More freely, “is far to fetch from the mountain.” With ἀξέμεν (for ἀξείν) we may supply ὥστε.—κί γοάοιμεν, “we will mourn him (if nought prevent).” Observe the peculiar use of the optative with κί as a softening down of the future, and indicating possibility under existing circumstances.—δαίνυτο. Syncopated form of the optative, for δαίνύιτο.—πολεμίζομεν. Dorico-poetic form for πολεμίζομεν. Observe the change from the optative with κί to the simple future. This tense indicates that the thing to

Τὸν δ' αὖτε προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
 "Ἔσται τοι καὶ ταῦτα, γέρον Πρίαμ', ὥς σὺ κελεύεις. 95
 Σχήσω γὰρ τόσον πόλεμον χρόνον, ὅσον ἄνωγας.
 "Ὡς ἄρα φωνήσας, ἐπὶ καρπῷ χεῖρα γέροντος
 Ἐλλαβε δεξιτερὴν, μήπως δείσει' ἐνὶ θυμῷ.
 Οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
 Κήρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μῆδε' ἔχοντες. 100
 Αὐτὰρ Ἀχιλλεύς εὖδε μυχρῷ κλισίης εὐπήκτου.

ODES OF ANACREON.*

I. *To his Lyre.*

Θέλω λέγειν Ἀτρεΐδας,
 Θέλω δὲ Κάδμον ἄδειν
 Ἡ βάρβιτος δὲ χορδαίς
 Ἐρωτα μοῦνον ἤχει.

which it refers will take place as a matter of course, and strikingly indicates the yet unsubdued spirit of the aged king.

97—100. *ἐπὶ καρπῷ*, "*near the wrist*." The reference is to a full grasping of the hand. Eustathius calls the attention of the reader to the circumstance of the ancient's touching, when they gave a pledge of this nature, not the palm of the hand, but the wrist: *ὅρα δὲ καὶ ὡς οὐ δάκρυς οἱ δεξιούμενοι, ἀλλὰ καρποῦ, ἥπτοντο*.—*πυκινὰ φρεσὶ μῆδε' ἔχοντες*, "*having many cares in mind*."—One of the scholiasts asks how Achilles could deliver up the corpse of Hector without the consent of Agamemnon, and how he could promise a general cessation of arms on the Grecian side for the space of so many days. The answer is an easy one. He could not promise a cessation of hostilities in his own right, but he trusted to his influence among the other leaders in bringing this about, and he well knew how great that influence was. Besides, if they refused to ratify his agreement with Priam, he could again retire from the war. As to the delivery of the corpse of Hector, this lay entirely within the power of Achilles, since, by the rules of early Grecian warfare, the victor was allowed either to slay and despoil his foe, or preserve his life and sell him as a captive, or receive a ransom for his corpse.

1—3. *Θέλω λέγειν Ἀτρεΐδας*, "*I wish to tell of the sons of Atreus*," i. e. to tell on my lyre of Agamemnon and Menelaus, and the events of the Trojan war.—*Κάδμος*, "*of Cadmus*," i. e. of Cadmus, founder of Thebes, and the wars that prevailed among his descendants. The early Theban history was equally rich in mythological incidents with the narrative of Trojan times.—*ἡ βάρβιτος δὲ χορδαίς*, "*but my lyre sounds love alone*

* For the scanning, &c. consult the "Metrical Key" at the end of the Poetical Extracts.

- 5 Ἡμεῖψα νεῦρα πρῶν,
 Καὶ τὴν λύρην ἄπασαν
 Κἀγὼ μὲν ᾗδον ἄθλους
 Ἑρακλέους· λύρη δὲ
 Ἐρωτας ἀντεφώνει.
 10 Χαίροιτε λοιπὸν ἡμῖν,
 Ἑρῶες· ἡ λύρη γὰρ
 Μόνους Ἐρωτας ᾄδει.

II. To the Rose.

- Τὸ ῥόδον τὸ τῶν Ἐρώτων
 Ἀναμίξωμεν Διονύσῳ
 Τὸ ῥόδον τὸ καλλίφυλλον
 Κροτάφοισιν ἀρμόσαντες,
 5 Πίνωμεν ἀβρὰ γελῶντες.
 Ῥόδον, ὦ φέριστον ἄνθος!
 Ῥόδον εἶαρος μέλημα·
 Ῥόδα καὶ θεοῖσι τερπνά.
 Ῥόδα παῖς ὁ τῆς Κυθήρης

with its chords." We have given ἡ βάρβιτος the Ionic form, in place of the common reading ἁ βάρβιτος, which savours of the Doric. Mehlhorn has ὁ βάρβιτος.

5—11. Ἡμεῖψα νεῦρα πρῶν, "I changed of late the strings," i. e. I had recourse to strings that sent forth a louder and stronger sound, and one better adapted to epic themes.—ᾗδον, "began to sing of."—Ἐρωτας ἀντεφώνει, "responded only love." Lit. "spoke of loves in reply."—Χαίρειτε λοιπὸν ἡμῖν, &c. "farewell, henceforth, ye heroes, for us," i. e. as far as I and my lyre are concerned. With these words the poet renounces epic themes.

1, 2. τὸ ῥόδον τὸ τῶν Ἐρώτων, "let us mingle with wine the rose, the rose of the Loves." Lit. "the rose, which is that of the Loves," τὸ ῥόδον τὸ ὃν τῶν Ἐρώτων.—ἀναμίξωμεν. We have given this reading, for the sake of the metre, in place of the common lection μίξωμεν.—Διονύσῳ. The name Διόνυσος in Greek, like Bacchus in Latin, is often used by the poets for wine.

4—11. κροτάφοισιν ἀρμόσαντες, "having fitted to our temples." The allusion is to chaplets of roses. The ancients imagined, that, partly by the flowers of which it was composed, and partly by the constriction of the chaplet itself, ebriety might be prevented.—ἀβρὰ γελῶντες, "laughing gaily."—ῥόδον εἶαρος μέλημα, "O rose, favourite of spring." More lit. "object of care," i. e. fostered and called into full life and beauty by the sunny skies and genial breezes of spring.—καὶ θεοῖσι. The deities

Στέφεται καλοῖς ἰούλοις, 10
 Χαρίτεσσι συγχορεύων.
 Στέφον οὖν με, καὶ λυγρίζων
 Παρὰ σοῖς, Διόνυσε, σηκοῖς,
 Μετὰ κόρυς βαθυκόλπου,
 Ῥοδίνοισι στεφανίσκοις 15
 Πεπυκασμένος, χορεύσας.

III. *Anacreon's Dove.*

Ἐρασμὴ πέλεια,
 Πόθεν, πόθεν ποτᾶσαι;

particularly meant are Bacchus, Venus, Cupid, and the Muses.—*κυθήρης*. The form *κυθήρη* for *κυθήρεια* is unusual, and occurs only in some of the odes of Anacreon, and in the 30th Idyl ascribed to Theocritus.—*ρόδα στέφεται καλοῖς ἰούλοις*, “*is crowned with roses on his beauteous curling locks*.” Many of the commentators, with singular want of good taste, condemn the dative here, and substitute the acc. *καλοὺς ἰούλους*. But the dative alone is correct, the reference being to the chaplet as reposing on the locks.—*Χαρίτεσσι* for *Χάρισι*, governed by *σὺν* in composition. The Graces are here very properly chosen as companions for the god of love, since every quality that can adorn a female is ascribed by the poets to these divinities.

13—16. *παρὰ σοῖς, Διόνυσε, σηκοῖς*, “*near thy shrine, O Bacchus*.” The *σηκός* was the same with the Latin *cella*, forming the innermost part of the temple, and containing the statue of the divinity.—*βαθυκόλπου*, “*deep bosomed*.” The term *βαθυκόλπος* refers to the peculiar appearance presented by the Ionic female dress, the girdle being worn low, the waist being consequently long, and the bosom of the garment gathered into large and full folds. This species of dress was generally reserved for festal celebrations, and hence the poet alludes to it on the present occasion in connexion with the dance in the temple. Compare the remarks of Böckh on the term *βαθύζωνος* (*ad Pind. Ol. 3, 36*), and Passow, *s. v. βαθύκολπος*.—*πεπυκασμένος*, “*profusely decked*.” Consult, as regards the force of *πικάζω*, the remarks of Valckenaer and Schweighæuser, *ad Herod.* 7, 197.

1—5. *πέλεια*. The ode is addressed to a dove or carrier-pigeon, this species of bird being employed in ancient, as in modern times, for the rapid transmission of intelligence. When an individual went upon a journey of any length, he took carrier-pigeons with him, one or more, and when he wished to send back any intelligence with more than ordinary expedition, he let a pigeon or dove fly off, with a letter tied to its neck; for the bird, it was well known, would make no delay, being anxious to return to its home and young ones. It will be observed that the poet here, as if he were unknown to her, questions his own dove concerning itself.—*πόθεν, πόθεν ποτᾶσαι*; “*whence, whence art thou winging thy way?*” *ποτᾶσαι* is from *ποτάομαι*. The common text has *πέτασαι*,

- Πόθεν μύρων τσοσούτων,
 Ἐπ' ἥερος θέουσα,
 5 Πνέεις τε καὶ ψεκάζεις;
 Τίς εἶς; τί σοι μέλει δέ;—
 Ἀνακρέων μ' ἔπεμψε
 Πρὸς παῖδα, πρὸς Βάθυλλον,
 Τὸν ἄρτι τῶν ἀπάντων
 10 Κρατοῦντα καὶ τύραννον.
 Πέπρακέ μ' ἡ Κυθήρη,
 Λαβοῦσα μίκρον ὕμνον
 Ἐγὼ δ' Ἀνακρέοντι
 Διακονῶ τσαῦτα.
 15 Καὶ νῦν, ὄρᾳς, ἐκείνου
 Ἐπιστολὰς κομίζω
 Καὶ φησιν εὐθέως με
 Ἐλευθέρην ποιήσειν.
 Ἐγὼ δέ, κἢν ἀφῇ με,

where the penult must be lengthed by the arsis, unless we double the σ with Jacobs, and read *πιτάσσαι*. Brunck and others prefer *πιτάσαι* from *πιτάσμαι*, but this verb is to be regarded rather as a late prose form, whereas *ποτάομαι* is employed by both the epic and Attic poets.—πόθεν μύρων τσοσούτων, &c. “*whence, moving swiftly upon the air, dost thou both breathe and distil fragrance from such an abundance of odours?*” Lit. “dost thou breathe and drop from so many odours?” Observe the gen. of part in *μύρων τσοσούτων*. The ancients, observes Madame Dacier, perfumed their doves, as the moderns do their lap-dogs.

6—14. τίς εἶς; τί σοι μέλει δέ; “*who art thou, and what is thy errand?*” Lit. “and what is a care to thee?” As regards the various conjectural emendations of this line, consult *Mehlhorn, ad loc.*—Ἀνακρέων μ' ἔπεμψε. The reply of the dove here begins, and occupies the rest of the ode.—τὸν ἄρτι τῶν ἀπάντων, &c. “*he who now rules, and is monarch, over all,*” i. e. who now rules like a monarch over the affections of all. The term *τύραννος* is used here in its earlier sense, as equivalent to *βασιλεύς*.—λαβοῦσα μίκρον ὕμνον, “*having received a small hymn (in return).*” The poet's effusions are of so much intrinsic excellence, that even Venus herself purchases a little hymn with one of her favourite doves!—διακονῶ τσαῦτα, “*perform such important services as these.*” There is something very pleasing here in the use of *τσαῦτα*. The dove prides herself on the important errands which she has to execute as the messenger of the ardent Anacreon.

16—29. *ἐπιστολὰς κομίζω*. Alluding to the letter tied about her neck, many of which she carries from time to time. Compare note on verse 1. —*ἐλευθέρην ποιήσειν*. Just as masters freed slaves, for faithful and im-

- Δούλη μενῶ παρ' αὐτῷ,
 Τί γάρ με δεῖ πέτασθαι
 Ὅρη τε καὶ κατ' ἀγροῦς,
 Καὶ δένδρεσιν καθίζειν,
 Φαγοῦσαν ἄγριόν τι;
 Τανῦν ἔδω μὲν ἄρτον,
 Ἀφαρπάσασα χειρῶν
 Ἀνακρέοντος αὐτοῦ
 Πιεῖν δέ μοι δίδωσι
 Τὸν οἶνον, ὃν προπίνει.
 Πιοῦσα δ' ἂν χορεύω,
 Καὶ δεσπότην ἑμοῖσι
 Πτεροῖσι συσκιάζω,
 Κοιμωμένη δ' ἐπ' αὐτῷ
 Τῷ βαρβίτῳ καθεύδω.
 Ἐχεις ἅπαντ'· ἄπελθε.

portant services.—*κὴν ἀφῇ με*, “even though he may dismiss me.” *κὴν* is for *καὶ ἂν*.—*ὅρη τε καὶ κατ' ἀγροῦς*, “over both mountains and fields.” Equivalent to *κατ' ὅρη τε καὶ κατ' ἀγροῦς*.—*φαγοῦσαν ἄγριόν τι*, “eating some wild food,” i. e. berries, &c.—*τανῦν*, “at present,” i. e. *κατὰ τὰ νῦν ὄντα*.—*ἀφαρπάσασα χειρῶν*, “having plucked it from the hands,” equivalent to *ἀρπάσασα αὐτὸν ἀπὸ τῶν χειρῶν*.—*ὃν προπίνει*, “which he pledges.” Lit. “of which he quaffs before me.” The ancient mode of drinking healths, or pledging, was by first drinking a part of the contents of the cup, and then passing the same cup, with what remained in it, to another to quaff from. Anacreon and his dove are here pleasantly represented in the light of boon companions. (Compare *Potter, Gr. Antiq.* b. 4, ch. 20, p. 700, 12mo. ed.)

30—34. *πιοῦσα δ' ἂν χορεύω*, “and having quaffed it, I may perhaps dance,” i. e. I sometimes dance. Pauw first conjectured *ἂν χορεύω*, which has been generally received since his time. Most editors, however, who adopt this reading, together with Pauw himself, regard *χορεύω* as the indicative, and translate *ἂν χορεύω*, “I am accustomed to dance.” The particle *ἂν*, however, is most commonly joined with the imperf. indic., sometimes with the aorist, to express a habit or custom; but the use of *ἂν* with the pres. indic. is extremely uncertain. (*Herman, Opusc.* vol. iv. p. 38.—*Matthiæ, Gr. Gr.* § 599, e.) It is better, therefore, to regard *χορεύω*, *συσκιάζω*, and *καθεύδω*, as so many subjunctives.—*συσκιάζω*. We have here given the conjectural emendation of Salmasius, in place of the earlier reading *συγκαλύφω*.—*κοιμωμένη δ' ἐπ' αὐτῷ*, &c. “and then, betaking myself to repose, may sleep on the lyre itself.” Observe the force of the mid. in *κοιμωμένη*.

35—37. *ἔχεις ἅπαντ'*, “thou hast all (that I can tell thee).”—*λαλίσ-*

Λαλίστέραν μ' ἔθηκας,
 "Ανθρῶπε, καὶ κορώνης.

IV. To a Swallow.

Σὺ μὲν, φίλη χελιδόν,
 Ἔτησίη μολοῦσα,
 Θέρει πλέκεις καλὴν,
 Χειμῶνι δ' εἰς ἄφαντος
 5 Ἡ Νεῖλον ἢ πὶ Μέμφιν.
 Ἔρως δ' αἰὲ πλέκει μευ
 Ἐν καρδίῃ καλῇν.
 Πόθος δ' ὁ μὲν πτυροῦται,
 Ὅ δ' ὦόν ἐστιν ἀκμήν,
 10 Ὅ δ' ἡμίλεπτος ἦδη
 Βοή δὲ γίγνεται αἰεὶ
 Κεχηνότων νεοσσῶν.
 Ἐρωτιδεῖς δὲ μικροῦς
 Οἱ μείζονες τρέφουσιν.
 15 Οἱ δὲ τραφέντες εὐθὺς
 Πάλιν κύουσιν ἄλλους.

τέραν μ' ἔθηκας, &c. "thou hast made me, O man, more talkative even than the crow." The crow is called by Homer (*Od.* 5, 66) *τανύγλωσσος*, "long-tongued," and by Ovid (*Am.* 3, 5, 22) "*garrula*."—*λαλίστέραν* from *λάλος*.

1—5. *χελιδόν*. We have given here the older form of the vocative, called Æolic, according to the grammarians, and following the Æolic accentuation in the nom. *χελιδών*. (Compare *Mehlhorn, ad Anacr. Od.* 12, 2.—*Hermann, ad Soph. Antig.* 39.—*Matthiæ, Gr. Gr.* § 74, c.)—*ἐτησίη μολοῦσα*, "coming every year."—*εἰς ἄφαντος*, "disappearing, thou goest." *εἰς* from *εἶμι*, "to go."—*ἢ Νεῖλον, ἢ πὶ Μέμφιν*, for *ἢ ἐπὶ Νεῖλον, ἢ ἐπὶ Μέμφιν*. The reference is to the more sunny land of Egypt.

6—19. *Ἔρως δὲ*, "love, on the contrary."—*πόθος δ' ὁ μὲν πτυροῦται*, &c. "and one passion is just fledging, and another is as yet an egg, while a third is already half hatched." *πόθος* is here equivalent to *ἔρως*.—*βοὴ δὲ γίγνεται αἰεὶ*, &c. "and there is continually a chirping of the gaping young ones." *κεχηνότων*, refers to the opening the mouth for food.—*ἐρωτιδεῖς*, "lovelings." *ἐρωτιδεύς* now takes the place of *πόθος*. As regards the form *ἐρωτιδεύς* itself, compare the remark of Valckenaer (*ad Theocr. Adon.* v. 121), "*In pullis animantium designandis δεύς erat forma velut patronymica*."—*κύουσιν*, "bring forth."—*τί μῆχος οὖν γίγνεται*; "what remedy, then, shall there be?" i. e. what escape from this evil.

Τί μῆχος οὖν γένηται ;
 Οὐ γὰρ σθένω τοσούτους
 Ἔρωτας ἐκσοβῆσαι.

V. To the Spring.

Ἴδε πῶς, ἔαρος φανέντος,
 Χάριτες ῥόδα βρύουσιν·
 Ἴδε πῶς κῦμα θαλάσσης
 Ἀπαλύνεται γαλήνῃ·
 Ἴδε πῶς νῆσσα κολυμβᾷ·
 Ἴδε πῶς γέρανός ὁδεύει.
 Ἀφελῶς δ' ἔλαμψε Τιτάν·
 Νεφελῶν σκιαὶ δονοῦνται·

5

μῆχος is an Homeric term, and answers here to the Latin *remedium*. (Consult *Blomfield, ad Æsch. Agam.* 2, and *Bähr, ad Herod.* 2, 181.)—οὐ γὰρ σθένω τοσούτους, &c. “for I have no strength of my own to drive away so many loves.” ἐκσοβῆσαι is the reading of Brunck. It was previously mentioned by Pauw, who preferred, however, εὖ φορῆσαι. Fischer retains the common lection ἐκβοῆσαι, which he explains by “clamando exigere ex corde.” Mehlhorn, in commenting on this interpretation, very correctly calls it *tetra imago*.

1—6. ἔαρος φανέντος, “the spring having appeared,” i. e. now that the spring has come.—ῥόδα βρύουσιν, “scatter roses all around.” The verb βρύω always carries with it the idea of profusion and abundance, and properly applies to plants and flowers of all kinds poured forth richly from a fertile soil. Its literal meaning is “to abound,” “to be profusely decked with,” in which sense it commonly takes the gen. and sometimes (as in *Anacr.* 58, 2) the dat. Its use, on the present occasion, with the acc. is a poetic construction. (Consult *Fischer, Ind. ad Æschin. Dial.* s. v.)—ἀπαλύνεται γαλήνῃ, “is softening down into a calm.” Observe the idea of continuance indicated by the dat.—ὁδεύει, “proceeds on its journey (to other climes),” i. e. is leaving us and departing for the north. This passage has been very generally misunderstood, and most commentators refer ὁδεύει, not to the departure, but to the return, of the crane. The true state of the case, however, is as follows: the cranes, originally northern birds, spend the winter in southern lands, appearing there about the end of autumn, but they prefer the summer of the north, since a moderate degree of temperature appears to agree with them best. The period of their departure for the north is the commencement of spring. (Compare the remarks of *Madame Dacier, ad loc.*, and *Dictionnaire des Sciences Naturelles*, vol. xix. p. 518, seq.)

7—10. ἀφελῶς δ' ἔλαμψε Τιτάν, “then, too, the sun is wont to shine brightly.” Observe the force of the aorist, in denoting what is customary, or wont to happen.—δονοῦνται, “are dissipated.” The dark

10

Τὰ βροτῶν δ' ἔλαμψεν ἔργα·
 Καρποῖσι γαῖα προκύπτει·
 Καρπὸς ἐλαίας προκύπτει.
 Βρομίου στέφεται τὸ νᾶμα.
 Κατὰ φύλλον, κατὰ κλῶνα,
 Καθελὼν ἤνθισε καρπός.

VI. *Cupid stung by a Bee.*

Ἔρως ποτ' ἐν ῥόδοις
 Κοιμωμένην μέλισσαν

clouds of winter, obscuring the beams of the sun, are now dispelled by the radiance of spring, before which they flee, as if unable to endure its brightness and beauty.—τὰ βροτῶν δ' ἔλαμψεν ἔργα, “the labours of men also are conspicuous to the view,” i. e. the incipient labours of agriculture. Observe again the peculiar force of the aorist in referring to what is wont to happen. The term ἔργα is here applied peculiarly to agricultural labours, just as *labores* is often used in Latin. Compare the remark of *Schweighæuser, Lex. Herod, s. v.* “τὰ ἔργα sunt opera rustica, agri culti arva.” Consult also *Grævius, ad Hes. Op. et D. v. 409.*—καρποῖσι γαῖα προκύπτει, “the earth is protuberant with fruits.” This line is manifestly spurious, and appears to have arisen from some various reading of the succeeding verse. Madame Dacier, in commenting on the line that follows after, observes with great naïveté, “*Avant ce vers il y en a un que je n’ai pas expliqué, parce qu’il n’est point Grec, et qu’il est même ridicule, comme mon père l’a remarqué.*” To this “le citoyen Gail” rather ungallantly replies: “*Ce vers, quoi qu’en disent les deux Dacier, n’est nullement ridicule: προκύπτειν signifie prominere, porter la tête en avant.*” Gail appears to confound, here, the father of the learned lady with her husband. Faber, Brunck, Mæbius, Degen, &c., all regard the line as either spurious or else needing emendation.

11—14. καρπὸς ἐλαίας προκύπτει, “the fruit of the olive swells forth.”—Βρομίου στέφεται τὸ νᾶμα, “the liquor of Bacchus is crowned,” i. e. then for the first time, since the departure of summer, is the wine-cup encircled with garlands, for then first appear the early flowers. The ancients were accustomed to crown their goblets with wreaths of flowers, on festal occasions. In the season of spring, moreover, the wine of the previous autumn had become mellow, the period of winter having intervened. Compare Virgil’s “*mollissima vina*” (*Georg. l. 341*), and consult *Heyne, ad loc.*—κατὰ φύλλον, κατὰ κλῶνα, “along the leaf, along the bough, the fruit flourishes, having pulled them down.” We have here a most controverted passage, on which almost every editor has exercised his ingenuity in the shape of an emendation. We have given the Greek of the ordinary text, and have assigned it what appears to be the plainest and most natural interpretation. The aorist ἤνθισε refers to what is customary, or wont to happen, and hence has, in our idiom a meaning like that of the present.

Οὐκ εἶδεν, ἀλλ' ἐτρώθη
 Τὸν δάκτυλον· παταχθεὶς
 Τὰς χεῖρας, ὠλόλυξεν· 5
 Δραμῶν δὲ καὶ πετασθεὶς
 Πρὸς τὴν καλὴν Κυθήρην,
 "Οἷωλα, μῆτερ, εἶπεν,
 "Οἷωλα, κάποθνήσκω.
 "Οφίς μ' ἔτυψε μικρὸς, 10
 Πτερωτὸς, ὃν καλοῦσιν
 Μέλισσαν οἱ γεωργοί.
 'Ἡ δ' εἶπεν, εἰ τὸ κέντρον
 Πονεῖ τὸ τῆς μελίσσης,
 Πόσον, δοκεῖς, πονοῦσιν, 15
 'Ερως, ὅσους σὺ βάλλεις;

VII. *To the Cicada.*

Μακαρίζομέν σε, τέττιζ,

3—5. ἀλλ' ἐτρώθη τὸν δάκτυλον, "*but was stung in his finger.*" Lit "was wounded." ἐτρώθη from τιτρώσκω.—παταχθεὶς τὰς χεῖρας, ὠλόλυξεν, "*having struck his hands together (with the pain), he screamed aloud.*" παταχθεὶς is the pass. for the mid. We have followed here the reading of Mehlhorn. The common text has a full stop after ἐτρώθη in the third line, and gives the fourth and fifth as follows:

τὸν δάκτυλον δὲ δαχθεὶς
 τὰς χεῖρας, ὠλόλυξε,

"and having been bitten as to the finger of his hand, he screamed aloud." Brunck, justly regarding τὰς χεῖρας as an awkward pleonasm after δάκτυλον, corrects the text as we have given it, except that he reads πατάξας where we have preferred παταχθεὶς. This latter form seems a simpler and more natural change from the δὲ δαχθεὶς of the common text.

6—15. δραμῶν δὲ καὶ πετασθεὶς, "*then, running and flying.*" Baxter makes a singular comparison here: "*hoc est, anseris ritu, quo velocius properaret, currendo volavit, et volando cucurrit.*"—πετασθεὶς, pass. for the mid.—ἰώλα, "*I am undone.*"—κάποθνήσκω for καὶ ἀποθνήσκω.—ἡ δ' εἶπεν. The common text gives the Doric α for ἡ.—εἰ τὸ κέντρον πονεῖ, &c. "*if the sting of the bee pains (so much).*" πονεῖ is here used, in an unusual signification, for the transitive λυπεῖ.—πονοῦσιν, "*do they suffer.*" Lit. "labour," i. e. with anguish. In close construction sup. τοσῶτι before πονοῦσιν.

1—4. μακαρίζομέν σε, τέττιζ, "*we deem thee happy, O cicada.*" Ac-

- "Οτι δεινδρέων ἐπ' ἄκρων,
 Ὀλίγην δρόσον πεπωκώς,
 Βασιλεὺς ὅπως αἰεῖδεις.
 5 Σὰ γὰρ ἔστι κείνα πάντα,
 Ὅπόσα βλέπεις ἐν ἀγροῖς
 Χώποσα φέρουσιν ὦραι,
 Σὺ δὲ φίλιος εἶ γεωργῶν,
 Ἀπὸ μηδενός τι βλάπτων.
 10 Σὺ δὲ τίμιος βροτοῖσι,
 Θέρεος γλυκὺς προφήτης.

cording to Dodwell (*Class. Tour*, vol. ii. p. 45) the tettix, or cicada, is formed like a large fly, with long transparent wings, a dark brown back, and a yellow belly. It is originally a caterpillar, then a chrysalis, and is converted into a fly late in the spring. Its song, which it makes with its wings, is much louder and shriller than that of the grasshopper, as Dodwell terms it. The ancient writers, especially the poets, praise the sweetness of its song, and Plutarch says that they were sacred to the muses. According to Ælian (*H. A.* 1, 20.—11, 26), only the male tettix sings, and that in the hottest weather. Dodwell says, that nothing is so piercing as their note, nothing, at the same time, so tiresome and inharmonious. And yet, notwithstanding this, the song of the cicada may easily have charmed the Greeks, from the association of ideas, since it never occurs but in the most lovely summer-weather. The tettix is extremely common in the south of Italy. It is found also in the United States, being called, in some parts, "the harvest-fly," and in others, very erroneously, "the locust."—*ὅτι δεινδρέων ἐπ' ἄκρων*, &c. "*because, having sipped a little dew, thou singest (enthroned) on lofty trees, like a king.*" The tettix has a sucker instead of a mouth, by which it lives entirely on liquids, as dew and the juices of plants.

7—11. *χώποσα* for καὶ ὅποσα. Some editors, and among them Jacobs, gives the less correct *χ' ὅποσα*. (Consult *Buttmann, Larger Gr. Gr.* p. 61, n. 7, *Robinson's Transl.*, and *Ellendt, Lex. Soph.* vol. i. p. 898.) —*ὦραι*, "*the seasons.*" Brunck prefers *ἔλαι*, "*the woods,*" on very slight authority, and is followed by Degen and Mæbius. The more correct accentuation is undoubtedly *ἔλαι*. With regard to the superiority of *ἄραι*, as a reading here, consult *Mehlhorn, Prolegom.* § 4.—*ἀπὸ μηδενός τι βλάπτων*, "*by no act (of thine) injuring any thing.*" *ἀπὸ μηδενός*, as Jacobs well explains it, is equivalent here to *μηδενὶ ἔργῳ*, the prep. *ἀπὸ* with its gen. being often employed instead of the dat. of the instrument. (Consult *Matthiæ. Gr. Gr.* § 573.—*Bernhardt, Wiss. Synt.* p. 224.) The common way of explaining this clause is, "*injuring nothing belonging to any one.*" Lit. "*injuring something from no one.*" —*Θέρεος γλυκὺς προφήτης*, "*sweet harbinger of summer.*" Madame Dacier thinks that Anacreon has here put the summer for the spring. Not so. The tettix begins to sing late in the spring, and may therefore well be regarded as the precursor of summer.

Φιλέουσι μέν σε Μοῦσαι·
 Φιλέει δὲ Φοῖβος αὐτὸς,
 Λιγυρὴν δ' ἔδωκεν οἴμην·
 Τὸ δὲ γῆρας οὐ σε τείρει,
 Σοφὲ, γηγενῆς, φίλυμνε,
 Ἀπαθῆς, ἀναιμόσαρχε·
 Σχεδὸν εἴ θεοῖς ὁμοιοῖς.

15

VIII. *Jocund Old Age.*

Φιλῶ γέροντα τερπνόν,
 Φιλῶ νέον χορευτήν.
 Γέρων δ' ὅταν χορεύῃ,

20

15. τὸ δὲ γῆρας οὐ σε τείρει, "old age, too, wastes thee not away." Anacreon here has reference to the fable of Tithonus, the favourite of Aurora, who having wished for immortality, without having asked, at the same time, for perpetual youth, became so decrepit that Aurora, out of compassion, changed him into a tettix, because this insect, as the ancients believed, laid aside its skin every summer, and renewed its youth. Lucretius (4, 56) alludes to this circumstance in a beautiful simile. The truth is, that the tettix, or cicada, like all the other species of the gryllus, though existing but for a single season, since it dies at the close of the summer, casts its skin in the same manner as the caterpillar, and deposits in the fields a membrane so accurately true to its entire shape, that it is often mistaken, at first sight, for the tettix itself. (Consult *Good, ad Lucret, l. c.*)

16, 17. σοφὲ, "skilful insect," i. e. insect skilled in song. The epithet σοφὲς is often applied to the votaries of the Muse.—γγενῆς, "offspring of earth." Observe, in this and ἀπαθῆς, the intermingling of nom. forms with vocatives. There is nothing very unusual in this, since the nom. often supplies the place of the vocative. With regard to the term γγενῆς itself, it may be remarked, that the Athenians, in order to show their indigenous origin (for they boasted that they were αὐτόχθονες, that is, sprung from the soil of Attica), used to wear golden cicadæ, in the shape of clasps, for keeping up the hair of the head behind, on its being gathered into a knot. (*Thucyd.* 1, 6.)—ἀπαθῆς, "exempt from every malady." Lit. "impassable," or "free from suffering." The reason of this is assigned by the poet immediately after in the word ἀναιμόσαρχε, "of bloodless flesh." The absence of red blood, according to the bard, occasions the absence of every malady. Insects are not furnished with red blood, but their vessels contain a transparent lymph. This last, in the eyes of the poet, resembles the *ichor* (ἰχώρ) of the gods, and therefore assimilates the tettix, in its freedom from suffering, to these celestial personages.

20—23. χορευτήν. We have retained this form with Mehlhorn, in place of the Doric χορευτᾶν, unnecessarily preferred by Brunck, Baxter, and

Τρίχας γέρων μὲν ἔστιν,
Τὰς δὲ φρένας νεάζει.

IDYLS OF BION.

I. *The Dirge of Adonis.*

Αἰάζω τὸν Ἀδωνιν· ἐπαιάζουσιν Ἐρωτες·
Κεῖται καλὸς Ἀδωνις ἐπ' ὤρεσι, μηρὸν ὀδόντι
Λευκῷ λευκὸν ὀδόντι τυπεῖς, καὶ Κύπριν ἀνιά
Λεπτὸν ἀποψύχων· τὸ δὲ οἱ μέλαν εἵβεται αἷμα
5 Χιονέας κατὰ σαρκὸς· ὑπ' ὀφρύσι δ' ὄμματα ναρκῇ,
Καὶ τὸ ῥόδον φεύγει τῷ χεῖλεος· ἀμφὶ δὲ τήνῳ
Θνάσκει καὶ τὸ φίλαμα, τὸ μήποτε Κύπρις ἀφήσει.
Κύπριδι μὲν τὸ φίλαμα καὶ οὐ ζώντος ἀρέσκει,
' Ἀλλ' οὐκ οἶδεν Ἀδωνις ὃ μιν θνάσκοντ' ἐφίλασεν.

some more recent editors.—*τρίχας γέρων μὲν ἔστιν*, &c. "*he is old indeed as to his locks, but in spirit he is young.*" *τρίχας* and *φρένας* are acc. of nearer definition, where some sup. *κατά*.

1—3. *Αἰάζω τὸν Ἀδωνιν*, &c. "*I mourn Adonis, the Loves join in the lament.*" Adonis, the favourite of Venus, was slain by a wild boar in hunting. His death was commemorated in an annual festival called *Ἀδωνια*. The cry of mourning employed on this occasion, namely, αἰ αὖ τὸν Ἀδωνιν, here assumes a poetic garb. *αἰάζω τὸν Ἀδωνιν*.—*ὤρεσι*, Doric for *ὄρεσι*. Bion wrote in what is called the new Doric, which approximates closely to the softness of the Ionic.—*μηρὸν ὀδόντι λευκῷ λευκόν*, &c. "*wounded in his white thigh by a tusk, a white tusk.*" *μηρὸν* is the acc. of nearer defin. One of the editors of Bion, in order to avoid what he considers an unbecoming play upon words, suggests *λυγρῷ* for *λευκῷ*. If any change, however, be needed, it is that of *ὀδόντι*, at the end of the second line, into *Ἀδωνις*, so as to have the proper name twice in the same verse. This is the conjectural emendation of Ruardj, which is commended, though not adopted, by Valckenaer.

3—9. *καὶ Κύπριν ἀνιά*, &c. "*and, feebly breathing, fills Venus with anguish,*" i. e. by his feeble breathings, as life is passing away.—*εἵβεται*, "*trickles.*" Poetic form for *λείβεται*.—*χιονέας κατὰ σαρκὸς*, "*down along his snowy flesh.*"—*ναρκῇ*, "*grow heavy.*" 3d sing pres. indic. act. of *ναρκάω*. In Doric *ναρκάει* is contracted into *ναρκῇ*, instead of *ναρκᾷ*. This Doric contraction remains in several verbs, even in Attic, as *ζῆ*, *διψῇ*, &c.—*καὶ τὸ ῥόδον φεύγει*, &c. "*and the rosy hue of his lip flees away.*" *τῷ*, Doric for *τοῦ*.—*ἀμφὶ δὲ τήνῳ*, &c. "*while around that lip dies also the kiss, which Venus will never relinquish.*" *τήνῳ*, Doric for *ἐκείνῳ*, and *θνάσκει τὸ φίλαμα* for *θνήσκει τὸ φίλημα*. The broad *α* was the favourite letter of the Dorians.—*τὸ μήποτε for ὃ μήποτε*.—*καὶ οὐ ζώντος*, "*even when dead.*" *ζώντος* for *ζώντος*.—*ὃ μιν θνάσκοντ' ἐφίλασεν*, "*who*

- Αἰ αἰ τὰν Κυθέρειαν, ἀπώλετο καλὸς Ἄδωνις. 10
 Ὡς ἴδεν, ὡς ἐνόησεν Ἀδώνιδος ἄσχετον ἔλκος,
 Ὡς ἴδε φοῖνιον αἶμα μαραινομένῳ περι μῆρῳ,
 Πάχας ἀμπετάσασα κινύρετο,—μεῖνον Ἄδωνι
 Δύσποτμε, μεῖνον Ἄδωνι, πανύστατον ὥς σε κιχείω,
 Ὡς σε περιπτύξω, καὶ χεῖλεα χεῖλεσι μίξω. 15
 Φεύγεις μακρὸν, Ἄδωνι, καὶ ἔρχεαι εἰς Ἀχέροντα
 Καὶ στρυγνὸν βασιλῆα καὶ ἄγριον· ἃ δὲ τάλαινα
 Ζῶω, καὶ θεὸς ἐμμί, καὶ οὐ δύναμαί σε διώκειν.
 Λάμβανε, Περσεφόνα, τὸν ἐμὸν πόσιν, ἐσσι γὰρ αὐτὰ
 Πολλὸν ἐμεῦ κρείσσων· τὸ δὲ πᾶν καλὸν ἐς σέ καταρρέει. 20
 Θνάσκεις, ὦ τριπόθατε· πύθος δέ μοι, ὡς ὕναρ, ἔπτη.

kissed him as he died. ὁ is here for ὅς, and not, as some maintain, for ὅτι. The forms θνάσκοντ' ἠφίλασεν are Doric for θνήσκοντ' ἠφίλησεν.]

10—16. αἰ αἰ τὰν Κυθέρειαν, “*alas! alas! for the goddess of Cythēra.*” The acc. of exclamation is in fact dependent on some verb understood, the emotion with which the words are uttered naturally giving rise to elliptical modes of speech. In the present instance we may sup. αἰάζω.—ὡς ἴδεν, ὡς ἐνόησεν, &c. “*when she saw, when she considered, the incurable wound of Adonis.*”—μαραινομένῳ περι μῆρῳ, “*around his wasting thigh.*”—πάχας ἀμπετάσασα κινύρετο, “*having stretched out her arms, she exclaimed in a mournful tone.*” πάχας is Doric for πήχας, and ἀμπετάσασα poetic for ἀναπιτάσασα. In κινύρετο the augment is dropped.—μεῖνον, “*stay but for one moment.*” Observe the force of the aorist, as indicating momentaneous action.—κιχείω, poetic for κιχέω, pres. subj.—ὥς σε περιπτύξω, &c. “*that I may but for one moment fold thee in my embrace, and blend my lips with thine.*” The aorist again has its peculiar force. περιπτύξω, 1st aor. subj. act. of περιπτύσσω.—μακρὸν, “*afar.*”—ἐρχεαι for ἔρχαι, in the common dialect ἔρχη. Consult note on line 108, page 320.

17—19. βασιλῆα. Referring to Pluto. The acc. here depends on εἰς that precedes. This prep. is frequently found with persons in the place of πρὸς.—ἃ δὲ τάλαινα, &c. “*but I, the wretched one, live, and am a goddess,*” i. e. live, and shall ever live. ἃ is Doric for ἡ. The full clause is ἐγὼ δὲ ἃ τάλαινα.—ζῶω, poetic for ζῶ.—ἐμμί, Æolic and Doric for ἐμὴ.—Περσεφόνα, Doric for Περσεφόνη.—τὸν ἐμὸν πόσιν, “*this my spouse.*” Observe the demonstrative force of τὸν, equivalent here to τοῦτον τόν.—ἐσσι γὰρ αὐτὰ, &c. “*for thou, thou art far more powerful than I; and every thing fair descends unto thee.*” Doric for εἰς γὰρ αὐτή. There is something beautifully emphatic in the use of αὐτὰ here (lit. “*thou thyself*”), and which we have translated by the double pronoun. It portrays briefly but forcibly the anguish of Venus at her own comparatively powerless state, and at the superiority enjoyed, in this respect, by the queen of hades.—πολλὸν, poetic for πολύ.—ἐς σέ for πρὸς σε. Consult note on βασιλῆα, at the beginning of this paragraph.

H H

Σοὶ δ' ἅμα κεστός ὄλωλε· τί γὰρ, τολμηρὲ, κυνάγεις;
 Καλὸς ἐὼν τοσσοῦτον ἔμηναι θεῶσι παλαίειν;
 ὦδ' ὀλοφύρατο Κύπρις· ἐπαϊάζουσιν Ἔρωτες.

25

Αἶ αἶ τὰν Κυθήρειαν, ἀπώλετο καλὸς Ἄδωνις.

Δάκρυον ἅ Παφία τόσον ἐκχέει, ὅσον Ἄδωνις
 Αἶμα χέει· τὰ δὲ πάντα ποτὶ χθονὶ γίγνεται ἄνθη·
 Αἶμα ῥόδον τίπτει, τὰ δὲ δάκρυα τὰν ἀνεμώνων.

21—23. *τριπόβατε*, Doric for *τριπόβητε*.—*πόθος* δέ μοι, &c. “*and my love has fled, on a sudden, like a dream.*” Observe the quickness of action indicated by the aorist. By *πόθος* is here meant, in fact, not love itself, but the object of one’s love. This explanation will save the necessity of Valckenaer’s proposed correction of the text, namely, *πόσις* for *πόθος*.—*κεστός ὄλωλε*, “*the cestus has perished*,” i. e. has lost all its potency. The cestus was the mysterious cincture of Venus, and all-powerful in kindling the softer emotions. (Compare *Hom. Il.* 14, 214, *seqq.*) Her grief for the loss of Adonis will deaden, for the future, all desire, on the part of the goddess, of arraying herself in the habiliments of loveliness.—*τί γὰρ, τολμηρὲ, κυνάγεις*; &c. “*for why, O rash one, didst thou engage in the hunt?*” The abruptness with which the sentence begins is strikingly indicative of emotion on the part of the goddess. We have retained the common reading *κυνάγεις*, being the Doric for *κυνήγεις*, and this last 2d sing. imperf. indic. for *ἐκυνήγεις*. Valckenaer proposes the following lection for this and the succeeding line: *τί γὰρ, τολμηρὲ κυναγέ, Καλὸς ἐὼν τοσσοῦτο μέμηναι θεῶσι παλαίειν*; Brunck reads, *ἔμεινας*, in the sense of *sustinuisti*, but makes mention also of *ἐμύναο* (from *Theoc.* 24, 31) as a lection that might be introduced here, and this last is given by Jacobs, whose example we have followed.—*καλὸς ἐὼν τοσσοῦτον ἔμηναι*, &c. “(why), *being so beautiful, didst thou madly desire to contend with savage beasts?*” Sup. *τί*, from the previous line, before *καλὸς ἐὼν*. We must join here, in construction, *τοσσοῦτον* with *καλὸς*, not with *ἐμηναι*. So in Sophocles, *Trach.* 1107, *μὴ τοσσοῦτον ὥς δάκνη θυμῷ δύσοργος*, i. e. *τοσσοῦτον δύσοργος*. The form *τοσσοῦτον* in our text is equivalent to *ἐς τοσσοῦτο*.—*ἐμηναι*, poetic for *ἐμῆνω*, 2d sing. 1st aor. indic. mid. of *μαίνω*.

26—28. ἅ Παφία, “*the goddess of Paphos*,” i. e. Venus. ἅ is Doric for ἡ.—*τὰ δὲ πάντα*, &c. “*and all these become flowers upon the earth*,” i. e. the tears of Venus and the blood of Adonis are converted into flowers. The expression *τὰ δὲ πάντα* is equivalent to *τὰ δὲ δάκρυα καὶ τὸ αἷμα*.—*ποτὶ, Doric for πρὸς*.—*τὰν ἀνεμώνων*, Doric for τὴν ἀνεμώνην. The anemōne, or wind-rose, has its name from the Greek word *ἄνεμος* (“*wind*”), either because, according to Pliny (21, 23), it never opens except when the wind blows; or because, as Hesychius states, its leaves are most easily scattered by the wind (*ταχέως ὑπὸ ἀνέμων φθειρόμενη*). With this last agrees the account of Ovid (*Met.* 10, 738, *seq.*)

“*Namque male hærentem, et nimia levitate caducum
 Excultiant idem, qui præstant nomina venti.*”

- Αἰάζω τὸν Ἀδωνιν· ἀπώλετο καλὸς Ἀδωνίς.
 Μηκέτ' ἐνὶ δρυμοῖσι τὸν ἀνέρα μύρεο, Κύπρι· 30
 Ἔστ' ἀγαθὰ στιβάς, ἔστιν Ἀδώνιδι φυλλὰς ἑτοίμα·
 Λέκτρον ἔχει, Κυθήρεια, τὸ σὸν τόδε νεκρὸς Ἀδωνίς.
 Καὶ νέκυς ὦν καλὸς ἔστι, καλὸς νέκυς οἷα καθεύδων.
 Κέκλιται ἀβρῆς Ἀδωνίς ἐν εἵμασι πορφυρέοισιν.
 Ἀμφὶ δέ μιν κλαίοντες ἀναστενάχουσιν Ἔρωτες, 35
 Κειράμενοι χαίτας ἐπ' Ἀδώνιδι· χῶ μὲν οἷστῶς,
 Ὃς δ' ἐπὶ τόξον ἔβαιν', ὃς δ' εὐπτερον ἄγε φαρέττην·

The general opinion of the learned inclines to regard the *anemone* of the classic writers as the *anemone coronaria* of the botanists. Some, however, are in favour of the *Adonis aestivalis*, and among the number is Sprengel. (*Hist. Rei Herb.* 1, 34.) The question is a difficult one to decide. According to Dioscorides, there were two kinds of anemone, the wild and the cultivated. (2, 207.) The cultivated kind was very variable in the colour of its flowers, these being either blue, violet, purple, or white; whereas the wild kind had merely a flower of purple hue. This may serve to explain the discrepance in the poetic legends respecting Adonis, some writers, like Bion, making the anemone to have sprung from the tears of Venus; and others, like Ovid, from the blood of her favourite. The reference may be, in the one case, to the white flower of the wind-rose, in the other to that of purple hue. (Consult *Sibthorpe, Flora Græca*, 1, 375.—*Fée, ad Plin. l. c.*)

30—36. *μηκέτ' ἐνὶ δρυμοῖσι*, "no longer, O goddess of Cyprus, mourn for thy loved one in the woods; there is (here) a goodly couch (prepared for him); there is (here) a bed of leaves ready for Adonis." At the celebration of the Adonia, an image of the favourite of Venus was represented as reclining, in death, on a bed of state. (*Theocrit.* 15, 125, *seqq.*) It is to this custom that the line contains an allusion. Luzac, without any necessity, conjectures *ἔσθ' ἀπαλὰ στιβάς*.—*ἀγαθὰ*, Doric for *ἀγαθή*.—*καλὸς νέκυς οἷα καθεύδων*, "though dead, he is beautiful as one that sleeps."—*κέκλιται*, "lies." Lit. "reclines." Pass. for mid.—*κειράμενοι χαίτας ἐπ' Ἀδώνιδι*, "having shorn their locks on account of Adonis." Cutting off the hair of the head was one of the usual acts of mourning among the Greeks. The hair thus cut off was sometimes laid upon the corpse (*Il.* 23, 135), and from this may have arisen the meaning of *ἐπὶ* in such cases as the present, where the idea of placing the shorn locks upon the dead body appears to lie at the basis of the expression. Thus Higtius, in his beautiful trochaics, renders the line as follows: "*Luteos ponunt capillos, triste donum mortuo.*"

36, 37. *χῶ μὲν οἷστῶς*, &c. "and one trampled upon his arrows, and another upon his bow, while a third broke his well-winged quiver," i. e. and one, trampling under foot, broke his arrows, &c. Lit. "and one went upon his arrows," where observe the continued action indicated by the imperf. *χῶ μὲν οἷστῶς* is for *καὶ ὁ μὲν οἷστοῦς*, the Dorians using *ὡς* for *οὗς*, in the termination of the acc. plur.—*ὃς δὲ* for *ὁ δέ*. The article

40

Χὼ μὲν ἔλυσε πέδιλον Ἀδώνιδος, ὅς δὲ λέβησι
 Χρυσείοις φορέησιν ὕδωρ, ὁ δὲ μηρία λούει.
 "Ὅς δ' ὀπιθεν πτερύγεσσιν ἀναψύχει τὸν Ἀδωνιν.
 Αὐτὰν τὰν Κυβέρειαν ἐπαιάζουσιν Ἔρωτες.
 Ἐσβεσε λαμπάδα πᾶσαν ἐπὶ φλῳαῖς Ὑμέναιος,
 Καὶ στέφος ἐξεπέτασσε γαμήλιον· οὐκέτι δ' Ὑμᾶν,
 Ὑμᾶν οὐκέτ' αἰεϊδόμενον μέλος, ᾄδεται αἰ αἰ.

appears here under one of its earlier forms, which was afterward appropriated exclusively to the relative. Poetic usage, however, as in the present instance, often recalled the form *ος* for *ο*, and Plato in prose very frequently employs the phrase *ἦ δ' ος*, "said he," for *ὁ δ' ἔφη*.—*εὐπτερον*. An epithet applied to the quiver as the receptacle of the feathered arrows.—*ἄγε*, Doric for *ἦγε*, imperf. of *ἄγω*, or, more correctly speaking, *ἄγνυμι*, "to break." As regards the whole passage, compare the language of Ovid (*Am.* 3, 9, 7) in lamenting the death of Tibullus:

"*Ecce, puer Veneris fert eversumque pharetram
 Et fractos arcus, et sine luce facem.*"

38—40. *ἔλυσε*. A momentary act, and therefore requiring the aorist.—*χρυσείοις* for *χρυσείοις*, and this for *χρυσοῖς*.—*φορέησιν* for *φόρησιν*, from *φορέημι* for *φέρημι*. Some branches of the Doric dialect formed the 1st pers. sing. pres. indic. of many common verbs in *μι* instead of *ω*, and likewise the 3d sing. in *σι*. (*Buttmann, Larger Gr. Gr.* p. 220, *Robinson's Transl.*) Hence *φόρημι* is for *φορέω*, and *φόρησι* for *φορεῖ*. The attachment to forms in *μι*, however, was still more marked in *Æolic* Greek.—*πτερύγεσσιν* for *πτέρυξιν* (i. e. *πτέρυγες*, *πτέρυγες*, *πτέρυγες*).—*ἀναψύχει*, "fans." Lit. "cools."

41—44. *αὐτὰν*. Lennep conjectured *αἰ αἰ* in place of *αὐτὰν*, and Brunck admits the emendation into the text. Jacobs thinks we ought to read *καὶ τὰν*, i. e. *καὶ αὐτὰν*, the Loves mourning not only for Adonis, but also for *Venus herself*. This, however, is sufficiently implied in *αὐτὰν*, without the need of any connective.—*ἔσβεσε λαμπάδα πᾶσαν*, &c. "*Hymen has extinguished every torch upon the thresholds, and has untwined (and cast from him) the marriage crown.*" Lit. "has opened the marriage crown." There is a double idea conveyed, in fact, by the verb *ἐξεπέτασσε*, not only of untwining, but also of casting away, and hence Valckenaer renders it, "*coronam resolutam projectit.*" So Hig-tius, "*nuptialem nunc coronam spargit irata manu.*" Nor has Voss failed to express the same meaning, "*und die vermählende krone zerstreut.*" The meaning intended to be conveyed by the whole passage is striking and beautiful: the torches, by the light of which the bride was wont to be conducted from the dwelling of her parent to that of the bridegroom, and to the threshold of the nuptial chamber; the crown, the symbol of union, worn, not only by the married pair, but also by their attendant train; and the song of marriage itself (*Ὑμᾶν*, ὦ *Ὑμέναιος*!) all these cease to exist on the death of Adonis.—*οὐκέτι δ' Ὑμᾶν*, &c. "no longer is the song of '*Hymen, Hymen,*' sung; '*alas!*'

Αἱ Χάριτες κλαίοντι τὸν υἱέα τῷ Κινύραο,
 Καί μιν ἱπαιδουσιν· ὁ δὲ σφισιν οὐχ ὑπακούει·
 Οὐ μὰν, εἴ κ' ἐθέλοι· Κῶρα δέ μιν οὐκ ἀπολύει.

45

II. *The Young Birdcatcher.*

Ἰξευτὰς ἔτι κῶρος, ἐν ἄλσει δενδράεντι
 * Ὀρνεα θηρεύων, τὸν ἀπότροπον εἶδεν Ἐρωτα
 Ἐσδόμενον πύξοιο ποτὶ κλάδον· ὥς δ' ἐνόασε,

alas! is chanted." The funeral dirge succeeds the bridal song.—*ἀειδόμενον* for *ἀδόμενον*.

45—47. κλαίοντι, Doric for κλαίουσι. Observe the analogy between the Latin 3d pers. plur. in *-unt*, and the Doric termination in *-οντι*.—τῷ Κινύραο, Doric for τοῦ Κινύρου. Adonis was the fabled son of Cinyras, king of Cyprus.—καί μιν ἱπαιδουσιν, "and seek by their strains to charm him back unto life." The verb ἱπαιδω has reference properly to magic rites and incantations, and is here beautifully employed in this sense. (Compare *Theocrit.* 2, 91, and consult *Blomfield, Gloss. ad Æsch. Prom. Vinc.* 180, s. v. ἱπαιδῆ.)—ὁ δὲ σφισιν οὐχ ὑπακούει, "he, however, obeys them not," i. e. yields not to the sweet influence of their strains. The common reading is ὑπακούει, for which we have not hesitated to substitute, with Jacobs, ὑπακούει, as recommended by Valckenaer.—οὐ μὰν, εἴ κ' ἐθέλοι, &c. "no, indeed, even if he should wish so to do; for Proserpina leaves him not free," i. e. he will not, at their invocation, return to the upper world, even if the draught of Lethe should lose its influence, and he himself should feel inclined to listen to the call, for Proserpina now holds him as her own. The common text has οὐ μὰν οὐκ ἐθέλει, which Jacobs retains, making οὐκ ἐθέλει equivalent to ἀναίεται. The meaning will then be, "he does not, indeed, refuse (so to do)," as in Latin, *non quod ipse nolit*. This construction of the second οὐκ, however, appears to us extremely harsh, if not actually inelegant. Koen suggested, οὐ μὰν, ἔκκ' ἐθέλει, of which Brunck and Valckenaer both approve, except that the latter changes ἐθέλει to ἐθέλοι. This reading, however, appears to us deficient in spirit. We have adopted, therefore, the emendation of Hightius, οὐ μὰν, εἴ κ' ἐθέλοι, as decidedly the best that can be offered. The version of Eobanus accords with this: "*Quas, et si cupiat, Stygia non audit ab umbra:*" as does that of Voss: "*Nein doch, ob er auch wollte; Persefone loset ihn nimmer!*"—Κῶρα, Doric for Κόρα.

1—3. Ἰξευτὰς, Doric for ἰξευτής.—κῶρος, Doric for κοῦρος.—δενδράεντι, Doric for δηνδρέντι.—τὸν ἀπότροπον εἶδεν Ἐρωτα, "saw Love, that being whom all should avoid." The term ἀπότροπον is here equivalent to the Latin *abominandum*. So we have in Sophocles (*Ajax*, 602), τὸν ἀπότροπον αἰδῆλον Ἄιδαν, where one of the scholiasts remarks, τὸν ἀπότροπον, ἔχουν τὸν ἀποστροφῆς καὶ ἀποτροπιασμοῦ ἄξιον. Compare Sophocles, (*Œdipus Tyr.* 1314.—ἐσδόμενον, Doric for ἐζόμενον.—πύξοιο for πύξου.—ποτὶ, Doric for πρὸς;—ἐνόασε, Doric for ἐνόησε.

H H 3

- Χαίρων, ὥνεκα δὴ μέγα φαίνεται ὄρνεον αὐτῷ,
 5 Τῷ καλάμῳ ἅμα πάντας ἐπ' ἀλλάλοισι συνάπτων,
 Τᾷ καὶ τᾷ τὸν Ἔρωτα μετάλλμενον ἀμφοδόκευεν.
 Χῶ παῖς, ἀσχαλάων ἔνεχ' οἱ τέλος οὐδὲν ἀπάντη,
 Τῷ καλάμῳ ῥίψας, ποτ' ἀροτρεᾶ πρέσβυν ἵκανεν,
 10 "Ὅς νιν τάνδε τέχνην ἐδιδάξατο· καὶ λέγειν αὐτῷ,
 Καὶ οἱ δεῖξεν Ἔρωτα καθήμενον. Αὐτὰρ ὁ πρέσβυς
 Μειδιάων κίνησε κάρη, καὶ ἀμείβετο παῖδα·
 Φεῖδεο τᾷς θήρας, μὴδ' ἐς τόδε τῶρνεον ἔρχεω.
 Φεῦγε μακρὰν· κακὸν ἐντὶ τὸ θηρίον ὄλβιος ἔσση,
 Εἰσόκα μὴ μιν ἔλῃς· ἦν δ' ἀνέρος ἐς μέτρον ἔλθῃς,

4—6. ὥνεκα δὴ, "because, forsooth." ὥνεκα is Doric for οὔνεκα.—τῷ καλάμῳ ἅμα πάντας, &c. "joining, at one and the same time, all his rods to each other." τῷ καλάμῳ is Doric for τοὺς καλάμους, and ἀλλάλοισι Doric for ἀλλήλοισι. The reference is to catching birds by means of rods besmeared with birdlime. This mode of capture is commonly employed against small birds merely; and hence the young fowler on the present occasion, believing that he has met with a bird of more than ordinary size, prepares to use all his rods at once.—τᾷ καὶ τᾷ τὸν Ἔρωτα, &c. "watched Cupid, having darted in this direction, and in that," i. e. who kept darting, &c. τᾷ καὶ τᾷ is Doric for τῇ καὶ τῇ, where we are to supply ὀδῶ or χάρα.—μετάλλμενον, syncopated 2d aor. part. mid. with the soft breathing (in ἄλμενον), from μεθάλλομαι. (Buttmann, *Larger Gr. Gr.* p. 266, *Robinson's Translation.*)

7—11. χῶ for καὶ ὁ.—ἐνεχ' οἱ τέλος, &c. "because no end (of this) appeared to him." Lit. "met him." ἐνεχ', before an aspirated vowel for ἔνεκα, has here the force of οὔνεκα. (Schneider, *Wörterb. s. v.*) In a strict, literal translation, however, ἔνεκα retains its proper meaning, and the clause following after supplies the place of a gen.—ἀπάντη, Doric for ἀπὴντα, 3d sing. imperf. indic. act. of ἀπαντάω. (ἀπὴντας, ἀπὴντα, Doric ἀπάντη, dropping the augment.)—ποτ' ἀροτρεᾶ. The form ποτ' is by apostrophe for ποτὶ, and this Doric for πρὸς.—τάνδε τέχνην, "this art," i. e. of ensnaring birds by birdlime. Doric for τήνδε τέχνην.—καὶ λέγειν αὐτῷ, "and mentioned the circumstance to him." λέγειν for ἔλεγεν, augment dropped.—δεῖξεν for ἔδειξεν.—κίνησε for ἐκίνησε.—καὶ ἀμείβετο παῖδα, "and replied unto the boy." Lit. "and answered the boy." There is no need whatever of supplying πρὸς here to govern the acc. as some do. The case depends at once upon the verb. ἀμείβετο for ἡμείβετο. Observe the peculiar force of the imperf. and the slow and impressive manner which it indicates on the part of the speaker.

12—16. φεῖδεο τᾷς θήρας, &c. "refrain from the hunt, and approach not this winged creature here." φεῖδεο is for φείδου, and τᾷς Doric for τῆς.—ἐς τόδε, in the sense of πρὸς τόδε.—τῶρνεον ἔρχεω for τὸ ὄρνειον ἔρχου.—φεῦγε μακρὰν, "flee far away." Sup. ὀδόν.—ἐντὶ, Doric for ἐστὶ.—ἔσση for ἔση, Attic ἔσσι, 2d sing. fut. of εἰμί.—εἰσόκα μὴ μιν ἔλῃς, "as long as thou shalt not have taken him."—ἀπάλλμενος, syncopated 2d aor. part.

Οὗτος ὁ νῦν φεύγων καὶ ἀπάλμενος, αὐτὸς ἀφ' αὐτῷ 15
 ἔλθων ἐξαπίνης, κεφαλὰν ἐπὶ σείῳ καθιζεῖ.

III. Cleodamus and Myrson.

K. Εἴαρος, ὦ Μύρσων, ἢ χεῖματος, ἢ φθινοπώρου,
 "Ἡ Θέρεος, τί τοι ἀδύ; τί δὲ πλεόν εὐχεται ἐλθεῖν;
 "Ἡ Θέρος, ἀνίκα πάντα τελείεται ὅσσα μογεῦμες;
 "Ἡ γλυκερὸν φθινόπωρον, ὅτ' ἀνδράσι λιμὸς ἐλαφρὰ;
 "Ἡ καὶ χεῖμα δύσεργον, ἐπεὶ καὶ χεῖματι πολλοὶ 5
 Θαλπόμενοι δέλγονται ἀεργεῖν τε καὶ ὄκνῳ;

mid, with the soft breathing (ἀλμενος), from ἀπάλλομαι.—αὐτὸς ἀφ' αὐτῷ, "himself, of himself," i. e. moved by his own impulse. αὐτῷ is for αὐτοῦ, and this for ἑαυτοῦ.—κεφαλὰν ἐπὶ σείῳ καθιζεῖ, "will alight upon thy head." A figurative expression, for "will occupy thy every thought." κεφαλὰν Doric for κεφαλὴν, σείῳ for σοῦ, and καθιζεῖ Doric for καθίσει. The Dorians change the fut. in σω, with the short penult, into ξω.

1, 2. εἴαρος ὦ Μύρσων, &c. "in spring, O Myrson, or in winter, or autumn, or summer, what is pleasing unto thee? and what one (of these seasons) dost thou wish to come more than the rest?" εἴαρος, χεῖματος, &c. are the genitives of part of time. εἴαρος for εἶαρος.—φθινοπώρου. The φθινόπωρον of the Greek writers was, strictly speaking, the latter part of autumn, from the rising of Arcturus to that of the Pleiades. The Grecian year was commonly divided into seven parts, ἔαρ, θέρος, ὁπώρα, φθινόπωρον, σπορετός, χειμὼν, and φυταλιά. The position of φθινοπώρου, in the text, before θέρος, is a mere poetic arrangement for the sake of the line. The true order comes in immediately after.

3, 4. ἢ θέρος, &c. "is it summer, when all the things on which we bestow labour are drawing to a close," i. e. when our rural labours are ending, and the objects of them are perfecting and ripening. ἀνίκα and μογεῦμες are Doric forms for ἡνίκα and μογοῦμεν. The literal translation is as follows: "(am I wrong,) or (dost thou wish) summer to come," where observe that the particle ἢ, though apparently interrogative in a free translation, is, in reality, always disjunctive and elliptical.—ὅτ' ἀνδράσι λιμὸς ἐλαφρὰ, "when famine possesses no terrors for men," i. e. in consequence of the abundance which then prevails. Lit. "when famine is light for men." Compare the version of Eobanus, "aut ferax, qui, cuncta donans, pellit autumnus famem?" Grotius, following Canter, reads λιμὸς ἐλαφρός. But ἂ λιμὸς was said in Doric, and ἡ λιμὸς occurs in the Homeric hymn to Ceres, 312. In the later and common language, the feminine was the prevalent form. (Jacobs, Anthol, Pal. p. 19, 1042.)

5—8. δύσεργον, "difficult for labour," i. e. in which we find it difficult to work, and are lazily inclined.—θαλπόμενοι δέλγονται, &c. "warming themselves (by the fire), are charmed with both inaction and indolence." ἀεργεῖν for ἀεργία. By ἀεργεῖν is here meant the state of inaction, which, recurring day after day, produces eventually the habit denominated

"Ἡ τοι καλὸν ἔαρ πλέον εὖαδεν; εἰπέ τί τοι φρὴν
 Αἰρεῖται· λαλέειν γὰρ ἐπέτραπεν ἅ σχολὰ ἄμμιν.

M. Κρίνειν οὐκ ἐπέοικε θεήϊα ἔργα βροτοῖσι

- 10 Πάντα γὰρ ἱερὰ ταῦτα καὶ ἀδέα· σεῦ δὲ ἔκατι
 Ἐξερέω, Κλεόδαμε, τό μοι πέλεν ἄδιον ἄλλων.
 Οὐκ ἐθέλω θέρως ἦμεν, ἐπεὶ τόκα μ' ἄλιος ὀπτῇ.
 Οὐκ ἐθέλω φθινόπωρον, ἐπεὶ νόσον ὥρια τίκτει.
 Οὐλον χεῖμα φέρειν, νιφετὸν κρυμούς τε φοβεῦμαι.
- 15 Εἶαρ ἐμοὶ τριπύθατον ὅλῳ λυκάβαντι παρσίη,
 Ἀνίκα μήτε κρύος, μήθ' ἄλιος ἄμμε βαρύνει
 Εἶαρι πάντα κύει, πάντ' εἶαρος ἀδέα βλαστεῖ,
 Χὰ νύξ ἀνθρώποισιν ἴσα, καὶ ὁμοῖος ἀώς.

ὄκνος.—ἡ τοι καλὸν ἔαρ, &c. "or is the beauteous spring wont to delight thee more?" Observe the force of the aorist in denoting what is customary or usual. εὖαδεν is the 3d sing. 2d aor. indic. act. of ἀνδάνω, and is for ἔαδεν. The form εὖαδεν is thought to have arisen from doubling the digamma after the augment (EFFADON like ἔλλαβον), for here, where this letter made a position, it could not fall away as in other cases. The apparent significance of this εὔ, "well," as in English, "well-pleased," may have contributed to the preservation of this form. (Buttmann, *Larger Gr. Gr.* page 267, *Robinson's Transl.*)—αἰρεῖται, "prefers."—λαλέειν γὰρ ἐπέτραπεν, &c. "since our leisure has permitted us to converse." λαλέειν for λαλεῖν.—ἅ σχολὰ, Doric for ἡ σχολή.

9—11. θεήϊα for θεῖα.—ἱερὰ. Lennep conjectures ὥρια, an extremely neat emendation.—ἀδέα, Doric for ἡδέα.—σεῦ δὲ ἔκατι, &c. "for thy sake, however, will I declare, O Cleodāmus, what one is more pleasing to me than the rest."—ἐξερέω. Oldest form ἐξερέσω, Ionic and poetic ἐξερίω, Attic ἐξερέω, fut. to ἐξείπειν.—τό μοι for ὃ μοι.—πέλεν for ἐπέλεν, imperf. of πέλω, with the signification of the pres.—ἄδιον, Doric for ἥδιον.

12—18. ἦμεν, Doric for ἔμεν, and this by apocope from ἔμεναι, which stands for the common εἶναι.—τόκα, Doric for τότε.—ὀπτῇ, "scorches." Doric for ὀπτᾶ.—φθινόπωρον. Sup. ἦμεν, i. e. εἶναι.—ὥρια, "the fruits of the season." Lit. "the seasonable things." The reference here, of course, is to an immoderate indulgence in these.—οὐλον χειμα φέρειν, &c. "I dread to endure the dire winter, its falls of snow, and its frosts." φοβεῦμαι for φοβεῖμαι.—εἶαρ ἐμοὶ τριπύθατον, &c. "for me, indeed, may the thrice-beloved spring be present throughout the whole year." Observe the employment of the emphatic ἐμοὶ, and also the use of the optative, without κέ or ἄν, as indicating a wish.—ἀνίκα, Doric for ἡνίκα.—ἄμμε for ἡμᾶς.—κύει, "are pregnant with life."—εἶαρος. The gen. of part of time, for which the dative has just been employed at the beginning of the line.—χὰ νύξ ἀνθρώποισιν, &c. "and the night is equal unto men, and like (to the night) is the day," i. e. and the days and nights are equal. The labours of the day are compensated by the long repose of night. χὰ νύξ ἴσα, Doric for καὶ ἡ νύξ ἴση. Sup. ἐστί.—ἀώς, Doric for ἡώς. The morn-

IDYLS OF MOSCHUS:

I. *The Runaway Cupid.*

'Α Κύπρις τὸν Ἔρωτα τὸν υἱέα μακρὸν ἐβώστρει —
 Εἴτις ἐνὶ τριόδοιςι πλανώμενον εἶδεν Ἔρωτα,
 Δραπετίδας ἐμός ἐστιν ὁ μανυτὰς γέρας ἐξεῖ.
 Ἔστι δ' ὁ παῖς περίσαμος· ἐν εἴκοσι πᾶσι μάθοις νιν.
 Χρῶτα μὲν οὐ λευκὸς, πυρὶ δ' εἴκελος· ὅμματα δ' αὐτῷ 5
 Δριμύλα καὶ φλογβέντα· κακαὶ φρένες, ἀδὺ λάλημα.
 Οὐ γὰρ ἴσον νοέει καὶ φθέγγεται· ὥς μέλι φωνά.
 Ἦν δὲ χολᾶ, νόος ἐστὶν ἀνάμερος· ἡπεροπευτὰς,
 Οὐδὲν ἀλαθεύων, δόλιον βρέφος, ἄγρια παῖσδει.
 Εὐπλόκαμον τὸ κάρανον, ἔχει δ' ἰταμὸν τὸ πρόσωπον. 10

ing is here taken for the entire day, the beginning of light for its continuance. Compare the version of Higtius: "*vere noctis æqua currunt, æqua lucis tempora.*"

1—3. 'Α Κύπρις τὸν Ἔρωτα, &c. "*the goddess of Cyprus made loud proclamation for Cupid her son.*" Lit. "*was calling aloud for.*" ἁ Κύπρις, Doric for ἡ Κύπρις.—ἐβώστρει, from βωστρέω. This verb is commonly regarded as Doric for βοάω. Passow, however, regards it as formed from βοάω, just as καλιστρέω comes from καλέω, ἐλαστρέω from ἐλαύνω, &c.—εἴτις ἐνὶ τριόδοιςι, "*if any one has seen Cupid wandering at the cross-roads.*" The τριόδοι, or places where three roads met, were always a kind of public thoroughfare, where many persons were found. Venus thinks it likely that her runaway may be in one of these spots. Some understand before εἴτις the words λέγουσα τάδε. They are certainly implied in ἐβώστρει, but by no means actually understood.—δραπετίδας, Doric for δραπετίδης. So also μανυτὰς for μνυνυτής.

4—10. περίσαμος, "*a very remarkable one,*" i. e. has many tokens and marks by which he may be distinguished. Doric for περίσημος.—ἐν εἴκοσι πᾶσι μάθοις νιν, "*thou mightest know him among a whole score.*"—χρῶτα, "*as to his complexion.*" Lit. "*as to his skin.*"—αὐτῷ, Doric for αὐτοῦ.—κακαὶ φρένες, ἀδὺ λάλημα, "*his disposition is wicked, his way of talking is sweet.*"—ἴσον, "*in the same way.*"—φωνά, Doric for φωνή.—ἦν δὲ χολᾶ, &c. "*but if he be angry, his spirit is merciless.*" χολᾶ is here the pres. subj. contracted from χολάη, and ἀνάμερος is Doric for ἀνήμερος. All the editions that we have seen place merely a comma after ἀνάμερος, but have a colon after ἀλαθεύων. We have adopted a punctuation more in accordance, it is conceived, with the true meaning of the poet.—ἡπεροπευτὰς, οὐδὲν ἀλαθεύων, &c. "*a deceiver, uttering nothing of truth, an artful child, he sports with savage cruelty,*" i. e. his delight is in cruel and savage sports. ἡπεροπευτὰς, ἀλαθεύων, and παῖσδει, are Doric for ἡπεροπευτής, ἀληθεύων, and παίζει respectively: ἄγρια is taken adverbially.—κάρανον, Doric for κάρηνον.

- Μικκύλα μὲν τήνω τὰ χερύδρια, μακρὰ δὲ βάλλει.
 Βάλλει κ' εἰς Ἀχέροντα, καὶ εἰς Ἀΐδew βασιλῆα.
 Γυμνὸς μὲν τόγε σῶμα, νόος δὲ οἱ ἐμπεπύκασται
 Καὶ πτερόεις, ὅσον ὄρνις, ἐρίπταται ἄλλοτ' ἐπ' ἄλλους
 15 Ἀνέρας ἡδὲ γυναῖκας, ἐπὶ σπλάγχχοις δὲ κάθηται.
 Τόξον ἔχει μάλα βαιὸν, ὑπὲρ τόξῳ δὲ βέλεμνον
 Τυτθὸν ἐοῖ τὸ βέλεμνον, ἐς αἰθέρα δ' ἄχρῃ φορεῖται.
 Καὶ χρύσειον περὶ νῶτα φασγέτριον, ἔνδοθι δ' ἐντι
 Τοὶ πικροὶ κάλαμοι, τοῖς πολλὰκι κῆμὲ τιτρώσκει.
 20 Ταῦτα μὲν ἄγρια πάντα· πολὺ πλεῖον δὲ οἱ αὐτῷ
 Βαῖα λαμπρὰς εἶδσα, τᾷ ἄλιον αὐτὸν ἀναίθει·
 "Ἦν τὺ γ' ἔλῃς τήνον, δάσας ἄγε, μὴδ' ἐλεήσης.
 Κῆν ποτ' ἴδῃς κλαίοντα, φυλάσσεο μὴ σε πλανήσῃ.
 Κῆν γελάῃ, τὺ νιν ἔλκε· καὶ, ἦν ἐξέλῃ σε φιλάσαι,
 25 Φεῦγε· κακὸν τὸ φίλαμα, τὰ χεῖλεα φάρμακόν ἐντι.

11—19. μικκύλα μὲν τήνω, &c. "his little hands are very small, but they shoot a great way." τήνω, Doric for ἐκείνου.—μακρὰ, taken adverbially.—κ' εἰς, "even to," for καὶ εἰς.—Ἀΐδew for Ἀΐδου. In reading, Ἀΐδew is to be pronounced Ἀΐδω here, on account of the metre.—τόγε σῶμα, "as to his body indeed."—ἐμπεπύκασται, "is closely covered," i. e. is closely concealed from view.—καὶ πτερόεις, ὅσον ὄρνις, &c. "and having wings, like a bird, he flies at one time on one, at another on another, of men and also women, and perches on their vitals."—ὑπὲρ τόξῳ δὲ, "and upon his bow." ὑπὲρ is here used for ἐπὶ, which last is given by two MSS.—τυτθὸν ἐοῖ τὸ βέλεμνον, &c. "his arrow, indeed, is small, but it is carried even to the sky." ἐοῖ for οἷ. Lit. "the arrow unto him," &c.—ἐνδοθι δ' ἐντι τοὶ πικροὶ κάλαμοι, &c. "and within it are these bitter shafts, with which he often wounds even me." ἐντι, Doric for εἰσι, and τοὶ, Doric for οἱ in the sense of ἐκεῖνοι.—τοῖς, poetic for οἷς.—κῆμει, Doric for καμει, and this for καὶ ἐμει.

20—27. ταῦτα μὲν ἄγρια πάντα, &c. "all these things are cruel indeed; but far more so is the little torch that he has, with which he inflames the sun himself." Lit. "the little torch, being unto himself," i. e. which is unto himself. We have followed, in this passage, the readings of Luzac. The common text has πάντα μὲν ἄγρια, πάντα, and in the succeeding line, τὸν ἄλιον αὐτὸν ἀναίθει. There can be but one opinion as to the inferiority of the common lection.—εἶδσα, Doric for εἶδω, and this for οὔσα.—τᾷ, Doric for ᾧ, and this for ᾧ.—ἄλιον, Doric for ἥλιον.—ἦν τὺ γ' ἔλῃς τήνον, Doric for ἦν σύ γ' ἔλῃς ἐκείνον.—δάσας ἄγε, "bind and bring (him to me)." δάσας, Doric for δίσας.—κῆν ποτ' ἴδῃς κλαίοντα, "and shouldst thou, perchance, see him weeping."—κῆν, for καὶ ἦν.—γελάῃ for γελά, pres. subj.—τὺ νιν ἔλκε for σὺ αὐτὸν ἔλκε.—φιλάσαι, Doric for φιλήσαι.—κακὸν τὸ φίλαμα, &c. "his kiss is fraught with evil; his lips are evil) poison." ἐντι, Doric for ἐστί. Another ἐντι is for εἰσι, and has

"Ἦν δὲ λέγῃ, λάβε ταῦτα, χαρίζομαι ὅσσα μοι ὄπλα,
Μήτι Δίγῃς, πλάνα δῶρα· τὰ γὰρ πυρὶ πάντα βέβαπται.

II. From the Dirge on Bion.

- "Ἀρχετε, Σικελικαί, τῷ πένθεος ἄρχετε, Μοῦσαι.
 'Αδόνες, αἱ πυκνοῖσιν ὀδυρόμεναι ποτὶ φύλλοις,
 Νάμασι τοῖς Σικελοῖς ἀγγεῖλατε τᾶς 'Αρεθούσας,
 "Ὅττι Βίων τέθνακεν ὁ βακόλος, ὅττι σὺν αὐτῷ
 Καὶ τὸ μέλος τέθνακε, καὶ ὤλετο Δωρὶς ἀοιδά. 5
 "Ἀρχετε, Σικελικαί, τῷ πένθεος ἄρχετε, Μοῦσαι.
 Κεῖνος ὁ ταῖς ἀγέλαισιν ἐράσμιος οὐκέτι μέλπει,
 Οὐκέτ' ἐρημαίαισιν ὑπὸ δρυσὶν ἤμενος ἄδει,
 'Αλλὰ παρὰ Πλουτῇ μέλος λάθαιον αἰεῖδει.
 "Ἀρχετε, Σικελικαί, τῷ πένθεος ἄρχετε, Μοῦσαι. 10
 Τίς ποτὶ σᾶ σύριγγι μελίζεται, ὦ τριπόδατε;

already occurred.—χαρίζομαι ὅσσα μοι ὄπλα, i. e. χαρίζομαι σοι ὅσα ὄπλα ἐστὶ μοι.—μήτι Δίγῃς, &c. "don't touch them at all; they are deceitful gifts, for they have all been dipped in fire." Brunck suggests μὴ τὴ Δίγῃς, which Valckenaer commends. It is certainly a spirited emendation, though not more so than the received reading.

1—5. "Ἀρχετε, Σικελικαί, &c. "begin, Sicilian Muses, begin the strain of woe," i. e. the funeral dirge. By the Sicilian Muses are here meant the Muses of pastoral or bucolic verse, which had been carried to its highest perfection by Theocritus, a native of Syracuse in the island of Sicily. Bion and Moschus had both taken him for their model in this department of composition.—ἀδόνες, Doric for ἀνδόνες.—πυκνοῖσιν ποτὶ φύλλοις, "amid the thick foliage." ποτὶ, Doric for πρὸς.—νάμασι τοῖς Σικελοῖς, &c. "tell unto the Sicilian waters of the (fount of) Arethusa." τᾶς 'Αρεθούσας, Doric for τῆς 'Αρεθούσης.—τέθνακεν, Doric for τέθνηκεν.—βακόλος, Doric for βουκόλος.—ὅττι σὺν αὐτῷ καὶ τὸ μέλος τέθνακε, &c. "that with him both melody itself has died, and the Doric song is no more." ἀοιδά, Doric for ἀοιδά.

7—9. κεῖνος for ἐκεῖνος.—οὐκέτι μέλπει, "no longer gives utterance to his strains."—ἐρημαίαισιν ὑπὸ δρυσὶν, "beneath the (now) solitary oaks." By a beautiful figure, a feeling of loneliness, at the loss of the bard, is ascribed to the very oaks under which he was wont to sing.—ἀλλὰ παρὰ Πλουτῇ, &c. "but he sings with Pluto the song of oblivion," i. e. but he now sings in the lower world, where all is oblivion of the past. Compare the version of Eobanus:

"Sed Ditis in aula
Immemores hymnos, et longa oblivia cantat."

11—16. τίς ποτὶ σᾶ σύριγγι, &c. "who shall play upon thy pipe?" The common text has μελίσδεταί, the Doric pres. for μελίζεταί. The

Τίς δ' ἐπὶ σοῖς καλάμοις θάσει στόμα; τίς θρασὺς οὕτως;
Εἰσέτι γὰρ πνέει τὰ σὰ χεῖλεα, καὶ τὸ σὸν ἄσθμα.

Ἄχῳ δ' ἐν δονάκεσσι τεῖας ἐπιβόσκει' αἰοιδάς.

15 Πανὶ φέρω τὸ μέλισμα· τάχ' ἂν κάκεῖνος ἐρεῖσαι

Τὸ στόμα δειμαῖνοι, μὴ δεύτερά σεῖο φέρεται.

Τοῦτό τοι, ὦ ποταμῶν λιγυρώτατε, δεύτερον ἄλλος·

Τοῦτο, Μέλη, νέον ἄλλος· ἀπώλετο πρᾶν τοι Ὅμηρος,

Τῇνο τὸ Καλλιόπας γλύκερον στόμα, καὶ σὲ λέγοντι

true reading, however, is μελίζεται, the Doric fut. for μελίσσεται, as adopted by Brunck, Valckenaer, Jacobs, and many others. σύριγγι. The syrinx was a pipe of many reeds, joined side by side, and each of different length. The usual number of reeds, thus connected, was seven; but we read on some occasions of less, on others of more than this. The Pandean pipe of modern times is a species of syrinx. (Consult Voss, *ad Virg. Eclog.* 2, 33.)—καλάμοις. Referring to the reeds that composed the syrinx.—θάσει, Doric for θήσει.—εἰσέτι γὰρ πνέει τὰ σὰ χεῖλεα, &c. “for it still breathes the music of thy lips, and of thy breath, and echo among its reeds still feeds upon thy strains.” Sup. ἡ σύριγξ. The idea is a most beautiful one: the breathings of song still linger on the syrinx of the bard, and their echoes still murmur in its reeds. πνέει for πνέει.—ἄχῳ, Doric for ἡχώ.—δονάκεσσι for δοναξι.—Πανὶ φέρω τὸ μέλισμα, “I offer the strain to Pan,” i. e. I offer thy syrinx unto Pan, that from it he may produce sweet melody. Valckenaer and others read μέλιγμα, in the sense of “pipe,” though Valckenaer himself appears to have considerable doubts about the propriety of using μέλιγμα in this signification.—τάχ' ἂν κάκεῖνος ἐρεῖσαι, &c. “perhaps even he would fear to apply his lips (unto thy reeds), lest he bear away the second prize to thee,” i. e. lest he be deemed inferior to thee. After τὸ στόμα we must supply, in thought, the words σὴ σύριγγι, the idea of which naturally arises from τὸ μέλισμα that precedes. With τὰ δεύτερα sup. ἄλλα, and observe the gen. σεῖο (for σοῦ) following δεύτερα, since this last here implies comparison.—φέρεται. Observe the force of the mid. “bear off for himself,” or, “as his own.”

17—22. ὦ ποταμῶν λιγυρώτατε, “O most tuneful of rivers.” The allusion is to the river Meles, in Ionia, which flowed by the city of Smyrna. According to one account, Homer was born on its banks, from which circumstance he obtained the appellation of *Melesigēnes* (Μελεσιγενής). Bion having been born in the city of Smyrna, the river Meles here poetically styled “most tuneful” of streams, from its flowing by the native seats of two so eminent poets.—ἀπώλετο πρᾶν τοι Ὅμηρος, “in former days thy Homer perished.” Lit. “in former days Homer perished for thee.”—τῇνο τὸ Καλλιόπας γλυκερὸν στόμα, “that sweet mouth of Calliope.” τῇνο, Doric for ἐκεῖνο, and Καλλιόπας for Καλλιόπης. Homer is here, by a striking figure, called the στόμα Καλλιόπας, since the muse, through him, poured forth her strains unto men. So in Theocritus (*Id.* 7, 37), a poet is called Μοισᾶν στόμα, and, in one of the Epigrams of the Anthology, Pindar is styled Μουσᾶν ἱερὸν στόμα.—λίγωντι, Doric for λί-

- Μύρεσθαι καλὸν υἷα πολυκλαύστοισι ῥέεθροις, 20
 Πᾶσαν δ' ἔπλησας φωνᾶς ἄλλα· νῦν πάλιν ἄλλον
 Τίεα δακρύεις, καινῷ δ' ἐπὶ πένθεϊ τάκη.
 Ἀμφότεροι παγαῖς πεφιλαμένοι· ὃς μὲν ἔπινε
 Παγασίδος κρήνας, ὃ δ' ἔχεν πόμα τὰς Ἀρεθούσας.
 Χῶ μὲν Τυνδαρείοιο καλὰν ἄεισε θύγατρα, 25
 Καὶ Θετίδος μέγαν υἷα, καὶ Ἀτρείδαν Μενέλαον
 Κεῖνος δ' οὐ πολέμῳ, οὐ δάκρυα, Πᾶνα δ' ἔμελεπε,
 Καὶ βώτας ἐλγαινε, καὶ ἀείδων ἐνόμει,
 Καὶ σύριγγας ἔτευχε, καὶ ἀδέα πόρτιν ἄμελγε,
 Καὶ παίδων ἐδίδασκε φιλάματα, καὶ τὸν Ἔρωτα 30
 Ἐτρεφεν ἐν κόλποισι, καὶ ἤρσε τὴν Ἀφροδίτην.

γουσι.—πολυκλαύστοισι ῥέεθροις, “with thy deeply-lamenting waters.” The true reading, very probably, is πολυκλύστοισι ῥέεθροις, “with thy swelling tide of waters.”—πᾶσαν δ' ἔπλησας φωνᾶς ἄλλα, “and didst fill the whole sea with the voice of thy lament.” φωνᾶς, Doric for φωνῆς.—ἄλλῳ υἷα. Referring to Bion.—τάκη, Doric for τήκη, and this for the Attic τήκη.

23—25. παγαῖς πεφιλαμένοι, Doric for πηγαῖς πεφιλημένοι.—ὃς μὲν ἔπινε, &c. “the one drank of the Pegasæan fountain, while the other had a draught of that of Arethusa.” ὃς μὲν for ὁ μὲν.—Παγασίδος κρήνας, Doric for Πηγασίδος κρήνης. By the Παγασίδος κρήνα, is meant the fountain of Hippocrênê, on Mount Helicon, fabled to have been produced from the earth by a stamp of the foot, on the part of the winged steed Pegasus. ἔχεν for εἶχεν, augment dropped. The meaning of the poet in this passage is as follows: as Homer drank from the Pegasæan fountain the inspiration of epic verse, so Bion quaffed that of bucolic poetry from the fount of Arethusa, its native home. The whole, however, is figurative, and must not be understood as if Bion had been personally present in the island of Sicily.—χῶ μὲν. Referring to Homer, as the singer of the Iliad, in which poem Helen, the daughter of Tyn-darus, and likewise Achilles and Menelaus were introduced. To the song that has war and slaughter for its themes is opposed the bucolic strain, breathing peace and all that is pleasing and joyous.—ἀεισε for ᾄσει, from ἀείδω for ᾄδω.

27—31. κείνος δ' οὐ πολέμους, &c. “the other, however, sang, not of wars, nor of tears, but of Pan; and told, in clear-toned strains, of the keepers of herds, and pastured (the cattle) as he sang,” i. e. told of herdsmen, and the scenes of bucolic and pastoral life.—βώτας, Doric for βούτας.—ἀδέα, Doric for ἡδέαν. This Dorico-poetic accusative is more commonly employed as a masculine ending, as, for example, εὐρία πόντον, &c.—παίδων, “of the young.”—ἤρσε from ἀρέσκω. We have here retained the common reading, as in every respect superior to ἤρεθε, the lection of Valckenaer, Brunck, and others. Compare the version of Higtius: “et Cupidinem, Dionæ, fovit, acceptus, sinu.”

"Ἀρχεστε, Σικελικαί, τῷ πένθεος ἄρχεστε, Μοῦσαι.

Πᾶσα, Βίων, θρηνέῃ σε κλυτὴ πόλις, ἄστεα πάντα·

"Ἀσκρα μὲν γοάει σε πόλιν πλέον Ἑσιόδοιο·

35 Πίνδαρον οὐ ποθέοντι τόσον Βοιωτίδες ὕλαι·

Οὐδὲ τόσον τὸν αἰοδὸν ἐμύρατο Τήϊον ἄστν·

Σὲ πλέον Ἀρχιλόχοιο ποθεῖ Πάρος· ἀντὶ δὲ Σαπφoῦς

Εἰσέτι σέῃ τὸ μέλισμα κινύρεται ἅ Μιτυλάνα.

"Ἀρχεστε, Σικελικαί, τῷ πένθεος ἄρχεστε, Μοῦσαι.

40 Αἰ, αἰ, ταὶ μαλάχαι μὲν ἐπὰν κατὰ κᾶπον ὄλωνται,

"Ἡ τὰ χλωρὰ σέλινα, τό τ' εὐθαλὲς οὖλον ἀνηθον,

"Ὑστερον αὖ ζῶντι, καὶ εἰς ἕτος ἄλλο φύοντι·

"Ἀμμες δ', οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἀνδρες,

"Ὅππότε πρᾶτα θάνωμες, ἀνάκοι ἐν χθονὶ κοίλῃ

33, 34. ἄστεα πάντα. Sup. θρηνέῃ.—"Ἀσκρα. A town of Bœotia, situate on a rocky eminence belonging to Helicon, and famed, in the annals of poetry, as the residence of Hesiod.—γοάει, for γοᾷ.

35—38. Πίνδαρον. Pindar was a native of Thebes in Bœotia.—ποθέοντι, Doric for ποθέουσι, and this for ποθεῖν.—οὐδὲ τόσον τὸν αἰοδόν, &c. "*nor is the Teian city accustomed to mourn so deeply for its bard.*" The reference is to Anacreon, a native of Teios, in Ionia. Some editions read Κήϊον for Τήϊον, making the passage refer, not to Anacreon, but to Simonides, a native of Iulis in the island of Ceos. The lection Τήϊον, however, is regarded by Valckenaer as the genuine one, although he retains Κήϊον in the text. Τήϊον is given by two Paris MSS. and the Florence edition.—ἐμύρατο. Observe the force of the aorist.—"Ἀρχιλόχοιο, "*than her Archilochus.*" Archilochus was born in the island of Paros.—ἀντὶ δὲ Σαπφoῦς, &c. "*and Mitylene still mourns for thy song, instead of that of Sappho.*" Observe the conciseness of expression in ἀντὶ δὲ Σαπφoῦς for ἀντὶ δὲ τοῦ μελίσματος Σαπφoῦς.—ἅ Μιτυλάνα. Doric for ἡ Μιτυλήνη.

40—46. ταὶ μαλάχαι, Doric for αἱ μαλάχαι. Dioscorides (2, 3) and Theophrastus (1, 5) designate mallows as aliment, and the former of these authors makes the mallow of the gardens superior to the wild kind, as an article of food.—κᾶπον, Doric for κῆπον.—τό τ' εὐθαλὲς οὖλον ἀνηθον, "*and the verdant, crisped-leaf anise.*"—ὑστερον αὖ ζῶντι, &c. "*they afterward live again, and spring up for another year.*" ζῶντι, Doric for the common poetic form ζῶουσι, and this last for ζῶσι.—φύοντι, Doric for φύουσι.—ἄμμες, Doric for ἡμεῖς.—ὅππότε πρᾶτα θάνωμες, "*when once we have died.*" πρᾶτα, Doric for πρῶτα, the adj. taken as an adverb.—θάνωμες, Doric for θάνωμεν.—ἀνάκοι ἐν χθονὶ κοίλῃ, &c. "*sleep, unhearing, in the hollow earth, the long, long, endless sleep, from which we never shall awake.*" The melancholy flow of the line is heightened by the gloomy and chilling disbelief in a future state, which it seeks to inculcate. ἀνάκοι, Doric for ἀνήκοι.—κοίλῃ, Doric for

Εὐδομος εὖ μάλα μακρὸν ἀτέρμονα νήγρετον ὕπνον.

45

Καὶ σὺ μὲν ἐν σιγᾷ πεπυκασμένος ἔσσαι ἐν γᾷ.

κοίλῃ.—εὐδομος, Doric for εὐδομεν.—εὖ μάλα μακρόν. This combination cannot well be expressed by a literal version. We have endeavoured to convey the meaning by the repetition of the adj.—καὶ σὺ μὲν ἐν σιγᾷ, &c. This verse is considered supposititious by Valckenaer.—σιγᾷ, Doric for σιγῇ—πεπυκασμένος ἔσσαι, “*shalt remain hidden.*” Observe the continued action indicated by the perf. part.—ἔσσαι for ἔσει, common form ἔση.

METRICAL KEY.

I. EXTRACTS FROM HOMER.

1. The measure employed in these extracts is the *Hexameter*.
2. In Greek hexameters, and especially those of the Homeric class, when two vowels come in contact, one at the end, and the other at the beginning of a word, the following is the result :
 - (A.) Either the previous vowel is found to be elided by the poet; as, ἔπειδ' ἔκανε for ἔπειτα ἔκανε :
 - (B.) Or, a long vowel, or diphthong, at the end of a word, loses a portion of its length before the vowel at the beginning of the next word; as, πύργῳ ἐφαστήκει :
 - (C.) Or, in order to explain away the hiatus, we must have recourse to the intervention of the digamma, or else to some emendation of the text ; though cases still remain where these expedients are nugatory, and where critical sagacity is completely baffled.*
3. In Greek, much more frequently than in Latin, hexameters, we find a short vowel lengthened by the *Arsis*, or stress of the voice on the first part of the foot.†
4. On the other hand, it is almost a constant rule, in the Greek epic poets, that if a word end in a long vowel, or a diphthong, and the next word begin with a vowel, the long vowel, or diphthong, becomes short.
5. The principle on which the preceding rule depends is as follows. The long vowels in Greek, namely, η and ω, are supposed to consist, in fact, of two short vowels, the η of εε, and the ω of οο. Hence, when the long vowel comes before another vowel, at the beginning of the next word, it loses one of its short component vowels by this collision, and the other remains, of course, short by nature.
6. In the same way, a diphthong loses one of its component vowels, and the other, if not short already, becomes so before the vowel at the beginning of the next word.
7. It must be borne in mind, however, with regard to diphthongs, that in α, η, ω, the subscript iota so far coalesces with the vowel to which it is appended, as to be considered, in Homeric scanning, as forming only one sound with it. Hence α, η, ω, are to be here regarded as consisting, in fact, of only two short vowels, and not, as would otherwise be the case, of three.
8. But when the long vowel, or the diphthong, falls in the arsis of the foot, it retains its natural measure, because the stress of the voice then compensates for whatever the long vowel, or the diphthong, may have lost by collision with another vowel. An instance of this occurs in the fourth line of the first extract, page 300, where the final ω in ἀμφιπόλω, after losing one of its two short component vowels before the initial

* Spitzner thinks that the hiatus was not forbidden in the earlier epic verse ; a doctrine by no means improbable, considering the confluence of vowel sounds that characterized the epico-Ionic dialect. (*De Versu Græc. Her.* p. 147.)

† The remainder of the foot is called the *Thesis*.

vowel in the next word, has the remaining short one again lengthened by the stress of the voice, the syllable $\lambda\omega$ being in the arsis of the foot $\lambda\omega \tilde{\epsilon}\tilde{\upsilon}$.

9. In the remarks that follow, we shall first call attention to such peculiarities, in a few lines, at the commencement of the first extract from Homer, as may serve to elucidate the rules that have just been laid down, and shall then only note more important particulars.

FIRST EXTRACT.

PAGE 300.

LINE 4. $\pi\alpha\iota\delta\acute{\iota} \kappa\alpha\acute{\iota}, \acute{\alpha}\mu\phi\iota\pi\acute{\iota}\lambda\omega$. The diphthong loses its final vowel before the initial vowel in $\acute{\alpha}\mu\phi\iota\pi\acute{\iota}\lambda\omega$, and the α that remains is shortened before the α in the next word. The ω in $\acute{\alpha}\mu\phi\iota\pi\acute{\iota}\lambda\omega$ has already been explained.

5. $\pi\tilde{\upsilon}\rho\gamma\tilde{\omega} \tilde{\epsilon}\phi\epsilon\tau\eta\kappa\epsilon\iota$. The ω loses one of the two component omicrons, and the remaining omicron continues short before the succeeding epsilon. The iota subscript is not regarded as a separate vowel.

7. $\tilde{\epsilon}\sigma\tau\tilde{\eta} \tilde{\epsilon}\pi'$. The η loses one of its two component epsilons, and the remaining one continues short before the succeeding vowel in $\tilde{\epsilon}\pi'$.

9. $\pi\tilde{\eta} \tilde{\epsilon}\beta\tilde{\eta}$. The η in $\pi\tilde{\eta}$ loses one of its component epsilons, but the remaining one, being in the arsis of the foot, is again lengthened by the stress of the voice. On the other hand, the η in $\tilde{\epsilon}\beta\eta$, after losing one of its epsilons before the initial α in $\alpha\tilde{\nu}\delta\rho\omicron\mu\acute{\alpha}\chi\eta$, keeps the other epsilon short, since this last mentioned vowel is in the thesis of the foot, and is not, therefore, acted upon by any stress of the voice.

10. $\tilde{\eta} \epsilon\iota\alpha\tau\acute{\epsilon}\rho\omega\kappa$. This hiatus can only be remedied by a change of reading, since we cannot have recourse to the digamma, $\epsilon\iota\alpha\tau\acute{\epsilon}\rho\omega\kappa$ not being a digammated word, as appears from line 15. As the $\tilde{\eta}$ is in the thesis of the foot, it ought, strictly speaking, to lose one of its epsilons before the succeeding vowel, and then remain short.

24. $\mu\acute{\epsilon}\gamma\alpha \acute{\alpha}\sigma\tau\upsilon$. The hiatus here is prevented by the digamma: ΜΕΓΑ ΦΑΣΤΥ.

33. $\kappa\alpha\lambda\tilde{\omega}$. The first syllable of $\kappa\alpha\lambda\delta\varsigma$ is long in Homer, short in Attic.

34. $\kappa\alpha\lambda\acute{\epsilon}\iota\sigma\kappa\acute{\epsilon} \Sigma\kappa\alpha\mu\acute{\alpha}\nu\delta\rho\iota\omicron\nu$. The ς here remains short, though $\sigma\kappa$ follows. This license appears to have been allowed from the difficulty otherwise of introducing the proper name into verse. A similar license is found in the case of the double consonant ζ , before which Homer keeps a vowel short in such words as $\acute{\Delta}\acute{\alpha}\kappa\upsilon\nu\theta\omicron\varsigma$, $\text{Ζ}\acute{\epsilon}\lambda\epsilon\iota\alpha$. To remove these shortenings, Knight writes $\Delta\acute{\alpha}\kappa\upsilon\nu\theta\omicron\varsigma$, $\Delta\acute{\epsilon}\lambda\epsilon\iota\alpha$, and refers, in support of his opinion, to the coins of Zancle (Messana), of the seventh century B. C., which give the name of the place in the old form, ΔANKAH . (*Prolegom. ad Hom.* § 79.)

35. $\tilde{\epsilon}\rho\tilde{\upsilon}\epsilon\tau\omicron$. From $\tilde{\epsilon}\rho\tilde{\omega}$, not from $\tilde{\epsilon}\rho\tilde{\upsilon}\omega$, which has the digamma ($\text{FEP}\tilde{\rho}\tilde{\omega}$), and would consequently lengthen $\gamma\alpha\rho$ and vitiate the line. Compare the remark of Knight (*Prolegom.* p. 158, ed. *Ruhkopf*), in speaking of $\tilde{\epsilon}\rho\tilde{\omega}$: *Verbum mire corruptum rhapsodorum et grammaticorum licentia; et cum PF\tilde{\rho}\tilde{\omega} (\tilde{\epsilon}\rho\tilde{\omega}) perpetuo confusum.*"

38. $\acute{\alpha}\rho\alpha \omicron\iota - \chi\epsilon\iota\rho\iota \tilde{\epsilon}\pi\omicron\varsigma$. A double hiatus in one and the same line, but remedied, in each case, by the digamma: $\text{APA FOI} - \chi\epsilon\iota\rho\iota \text{FEP}\tilde{\rho}\tilde{\omega}\varsigma$.

54. $\tilde{\eta}\mu\alpha\tau\iota \alpha\tilde{\iota}\delta\omicron\varsigma$. The hiatus in this line induced Bentley to correct the verse as follows: $\omicron\iota \mu\acute{\epsilon}\nu \pi\acute{\alpha}\nu\tau\epsilon\varsigma \tilde{\eta} \kappa\iota\omicron\nu \tilde{\eta}\mu\acute{\epsilon}\rho\tilde{\eta} \alpha\tilde{\iota}\delta\omicron\varsigma \epsilon\iota\sigma\omega$. It is better,

however, to consider the hiatus as allowable here, from the circumstance of ἤματι terminating a foot. (Consult *Heyne, ad loc.*)

75. κακὸς ᾧς. The final syllable of κακὸς is lengthened by the stress of the voice, it being in the *arsis* of the foot.

79. τόδε εἶδα. The hiatus here is remedied by the digamma: ΤΟΔΕ ΦΟΙΔΑ.

80. ἐλώλη ἴλιος. The final syllable in ἐλώλη ought properly to be short, since it comes before a vowel in the next word, and is, moreover, in the *thesis* of the foot. The digamma, however, remedies this: ΟΛΩΛΗ ΦΙΑΙΟΣ.

91. τις εἴπῃσιν. The pronoun τις is here lengthened by the stress of the voice, being in the *arsis* of the foot.

93. ὅτε ἴλιον. Hiatus prevented by the digamma: ΙΟΤΕ ΦΙΑΙΟΝ.

94. τις ἐρέει. The pronoun again lengthened by the stress of the voice.

101. ἡδὲ λόφον. The final syllable of ἡδὲ is lengthened here by the stress of the voice. The old reading, χαλκὸν τε, ἰδὲ, &c. produces an hiatus.

10. καὶ ἴλιου. The digamma (ΦΙΑΙΟΥ) prevents the diphthong's losing its final vowel before the initial vowel of ἴλιου, and therefore καὶ remains long. Still, however, the line contains a violation of metre, for the last syllable of ἴλιου cannot be shortened before ἴφι, since this last has the digamma (ΦΙΦΙ). The verse, therefore, is most probably an interpolation (the sense itself not requiring it), and must have been inserted by the rhapsodists at a time when the digamma had gone out of use. (Consult *Heyne, ad loc.*)

11. τις εἴπῃσι. The pronoun again lengthened by the stress of the voice.

25. τοῖ ἴλιω. The measure is vitiated here, and the line is consequently incorrect, since τοι cannot be shortened before the initial vowel of ἴλιω, this last having the digamma (ΦΙΑΙΩΙ). Bentley suggests μάλισθ', οἱ ἴλιω. It is better, however, to regard the line as an interpolation, similar in its nature to that of verse 10.

27. ἱππουρίν. Final syllable lengthened by the stress of the voice.

32. ἐνὶ οἴκῳ. Hiatus prevented by the digamma: ΕΝΙ ΦΟΙΚΩΙ.

33. μῆν. Lengthened by the stress of the voice. The measure is violated, however, by the hiatus in ἔφαντο ὑπότροπον, unless we insert γ' with Bentley, or else consider the cæsure of the verse as allowing such hiatus to exist.

SECOND EXTRACT.

PAGE 311.

LINE 6. ὄφρ' εἴπω. The verse is faulty here, since εἴπω has the digamma (ΦΕΙΠΩ), and the α ought not to be cut off by apostrophe in ὄφρα. Bentley reads ὄφρ' αὐδᾶ. The line, however, is probably an interpolation.

8. ἐμὸν. Last syllable lengthened by the stress of the voice.

9. τάδε ἔργα. Hiatus prevented by the digamma: ΤΑΔΕ ΦΕΡΓΑ.

16. Αἶδω. Pronounced here, by synizesis, Αἶδω, as if of three syllables. Observe how the accent indicates that the ω in Αἶδω is only a half-length. Hence this half-long ω, with the short vowel preceding it, are more capable of being pronounced as but one syllable.

18. ἵνα εἶδαι. Hiatus prevented by the digamma: HINA FEIDETE.
 21. ἄν. Lengthened by the strength of the voice.
 23. ἐθέλωμι ἐρύσσαι. Hiatus prevented by the digamma: EΘEΛOIMI
 FEPTΣΣAI.
 25. περὶ. Final syllable lengthened by the stress of the voice. A
 short syllable at the end of a word is often lengthened in this way, when
 the next word begins with a liquid.

THIRD EXTRACT.

PAGE 313.

LINE 2. Ἀχαιοῖσιν. Final syllable lengthened by the stress of the
 voice.

4. ἐπειδή. Initial syllable lengthened by the stress of the voice.
 17. τυσίν. Pronounced here as a dissyllable.
 18. ἡράμεθα. Final syllable lengthened by the stress of the voice.
 19. κατὰ ἄστυ. Hiatus prevented by the digamma: KATA FΑΣΤΥ.
 20. μῆδετο ἔργα. Hiatus prevented by the digamma: MHΔETO
 FEPTTA.
 31. δέ. Lengthened by the stress of the voice.
 32. μάλα. Final syllable lengthened by the stress of the voice.
 (Compare line 25, page 312.)
 34. κατὰ ἄστυ. Hiatus prevented by the digamma: KATA FΑΣΤΥ.
 37. μύθη. Final syllable lengthened by the stress of the voice.
 40. ἄνδρα ἑκαστον. Hiatus prevented by the digamma: ANΔPA
 FEKASTON.

58. κατὰ ἄστυ. Hiatus prevented by the digamma: KATA FΑΣΤΥ.
 59. θῆον. Final syllable lengthened by the stress of the voice.
 60. μάλα. Final syllable lengthened by the stress of the voice.
 (Compare line 25, page 312.)

63. γὰρ οἱ. The particle γὰρ is here long, though in the thesis, before
 αἰ, or, with the digamma, FOI. The following rule is laid down by
 Spitzner: "*Particula γὰρ non minus, quam aliæ syllabæ breves, et in
 arsi et in thesi ante οἱ longa est, non solum in Homeri et Hesiodi libris,
 verum etiam in seriorum poetarum operibus.*" (*Vers. Græc. Her.* p. 36.)

64. ῥά οἱ. Hiatus prevented by the digamma: PA FOI.
 68. τρίποδα. Final syllable lengthened by the stress of the voice.
 73. δὲ οἱ. Hiatus prevented by the digamma: ΔE FOI.
 74. μετνήδα. Pronounced as a trisyllable.
 83. πληθύι. Pronounced as a dissyllable.
 84. τὸ ὄν. Hiatus prevented by the digamma: TO FON. The words
 ὡδὲν εἶκον, however, present an hiatus for which there is no aid found in
 the digamma, εἶκα not being a digammated word. Heyne, therefore,
 considers the whole line an interpolation.

85. μαινάδι ἴση. Hiatus prevented by the digamma: MAINADI FIEH.
 94. The old reading in this line, namely, τὶ ἦδδ, makes an hiatus,
 which is remedied by the new lection, τ' ἦδδ.

95. ῥά οἱ. Hiatus prevented by the digamma: PA FOI.
 97. μυρία ἔδνα. Hiatus prevented by the digamma: MYPIA FEΔNA.
 98. εἰνατίεες. Final syllable lengthened by the stress of the voice.
 6. αἰνόμερον. Final syllable lengthened by the stress of the voice.

7. *μῆν*. Lengthened by the stress of the voice. Barnes interposed *ρ* to save the measure, as he thought, but without any necessity.

14. *γὰρ οἱ*. Consult remarks on line 63, page 317.

17. *παῖς ἐς*. Final syllable in *παῖς* lengthened by the stress of the voice.

24. *παῖς ἐς*. Same as in preceding line.

29. *ἐνὶ μαλακῇ*. Final syllable of *ἐνὶ* lengthened by the stress of the voice.

33. *νυσι*. Pronounced as a dissyllable.

35. *ἐνὶ μεγάροισι*. Final syllable of *ἐνὶ* lengthened by the stress of the voice.

37. *κηλέω*. Pronounced as a dissyllable, *κηλῶ*.

38. *ὄφελός*. Final syllable lengthened by the stress of the voice.

FOURTH EXTRACT.

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LINE 2. *Διὶ φίλος*. Final syllable in *Διὶ* lengthened by the stress of the voice.

5. *ποιπνύον*. The *upsilon* is short in the present and imperfect of *ποιπνύω*, when the following syllable is short; and long when the following syllable is long, even when, as in the present case, the latter length is produced by position.

9. *αἴ οἱ*. Hiatus prevented by the digamma: *FAI FOI*.

13. *Θροειδέα*. Pronounced, as if consisting of four syllables, *Θροειδᾶ*.

14. *δὲ ἰδόντο*. Hiatus prevented by the digamma: *ΔΕ FIDONTO*.

21. *ἐπὶ τ' ἔλπεται*. There is something erroneous here, since *ἔλπεται* is entitled to the digamma, but then *ΕΠΙ Τ' ΕΛΠΕΤΑΙ* could never stand. Bentley conjectures *KAI ΕΛΠΕΤΑΙ*; and Heyne *καὶ ἔελπεται*, but thinks it likely that the early reading was *ἐπὶ τ' ἔλδεται*.

36. *ἀπώτατο ἦκα*. Hiatus prevented by the digamma: *ΑΠΩΣΑΤΟ FHKA*.

55. *ἕτερος δὲ τ' ἑάων*. The common text omits *τ'*, which makes an hiatus, *ἑάων* not being entitled to the initial digamma.

63. *πλύτω τε ἀνασσε*. Hiatus prevented by the digamma: *FANASSSE*.

65. *ἔττι εἰ*. Hiatus prevented by the digamma: *FOTTI FOI*.

71. *Μάκαρος ἔδος*. Final syllable in *μάκαρος* lengthened by the stress of the voice.

75. *περὶ ἄστυ*. Hiatus prevented by the digamma *ΠΕΡΙ ΦΑΣΤΥ*.

85. *ὑπόδρα ἰδών*. Hiatus prevented by the digamma: *ΥΠΟΔΡΑ FIDΩN*.

98. *Πηλεΐδης δ' οἴκοιο*. There is some error here, since *οἴκοιο* is digamated, and *Δ' FOIKOIO* could not, of course, stand. Bentley suggests *Πηλεΐδης δὲ δρόνοιο*.

99. *οἷός ᾗμα*. Last syllable of *οἷος* lengthened by the stress of the voice.

104. *δίφρου εἶσαν*. As *εἶσαν* is not entitled to the digamma, we must, in order to prevent the hiatus, make *δίφρου ε-* a dactyl (resolving the *u* by diæresis), and must lengthen, by the stress of the voice, the first syllable of the next foot *-ῖσαν ε-*. There is some error, however, most probably, in the line.

7. *δῶν οἰκόνδε*. Hiatus prevented by the digamma: *ΔΩΙΗΙ FOIKONΔE*.

9. Πρίαμος ἰδοι. Final syllable of Πρίαμος lengthened by the stress of the voice.

11. παῖδα ἰδών. Hiatus prevented by the digamma: ΠΑΙΔΑ ΦΙΔΩΝ.

12. καί ἐ. The diphthong remains long here, as a matter of course, the pronoun ἐ being digammated: FE.

19. ὅτι Ἑκτορα. An hiatus, which Bentley skilfully remedies by reading ὅτ' ἀρ' Ἑκτορα.

29. ἐνι. Final syllable lengthened by the stress of the voice.

30. Συγατήρις. Final syllable lengthened by the stress of the voice.

33. ἀρεῖ. Final syllable lengthened by the stress of the voice. In Ἀντι, the diphthong remains long, as a matter of course, the next word being digammated: ΦΙΣΑΣΚΕΤΟ.

56. ἄντα ἐώκει. Hiatus prevented by the digamma: ΑΝΤΑ ΦΕΦΩΚΕΙ.

63. ὅσσοι ὑπό. An hiatus, which may be removed by reading, with Bentley, ὅσσοι, since the forms ὅσσοις and ὅσσοισιν occur in Hesiod and Sappho. (Consult Heyne *ad loc.*, and Spitzner, *Vers. Her. Græc.* p. 75.)

67. καὶ αἶθονα οἶνον. The first hiatus is obviated by reading, with Bentley, καί τ' αἶθονα: the second, is remedied by the digamma: ΑΙΘΟΝΑ ΦΟΙΝΟΝ.

79. σε ἰδοιτο. Hiatus remedied by the digamma: ΣΕ ΦΙΔΟΙΤΟ.

82. τόδε εἶπε. Hiatus remedied by the digamma: ΤΟΔΕ ΦΕΙΠΕ.

88. κατὰ ἄστρ' ἐέλεσθα. Both the first and second hiatus are remedied by the digamma: ΚΑΤΑ ΦΑΣΤ' ΕΦΕΛΕΣΘΑ.

90. ἐνι. Final syllable lengthened by the stress of the voice.

91. δαινύτο. The long penult here arises from contraction. The imperf. would have the upsilon short.

II. EXTRACTS FROM ANACREON.

I. The Anacreontic verse is generally ranked under the Ionic *a minore* class (— — — —); it belongs, however, more properly, to the Ionic *a majore* kind (— — — —).

II. The poems which pass at the present day under the name of Anacreon are not genuine, but are the productions of persons who lived at a much later period, and some of whom appear to have been quite ignorant. Hence the doubt and difficulty to which they have given rise.

III. As a great part of these poems consists of pure iambs, we ought to rank such, no doubt, with iambic, rather than Ionic, numbers; as, for example, the following: Θῆλα | λῆγειν || Ἀτρεΐδ | ας.

IV. But of those which are really Ionic there appear to be two kinds; one with a monosyllabic, the other with a dissyllabic, anacrusis or base.*

V. The kind which has a monosyllabic anacrusis admits of two forms only, of which the proper one is this:

ῡ | — — — — | — —

* An *anacrusis* is a prefix of one syllable, or of two syllables, to a verse, and which are to be pronounced somewhat apart from the measure. A dissyllabic anacrusis is commonly styled a base. The anacrusis of an iambus is the part before the arsis.

while the other, which changes the dactyl of the Ionic foot into an amphibrach (— — —), is as follows :

ū | — — — | — —

VI. The Anacreontics that have a dissyllabic anacrusis are divided into two forms or classes, as follows :

— — | — — — — | — —

The first of these is much less used than the second. Sometimes the first long syllable is found resolved.

ODE I.

PAGE 337.

This ode consists of iambic lines throughout, namely, *iambic dimeters catalectic*, i. e. iambic dimeters wanting the last syllable. The iambus is admitted every where. Sometimes a spondee is found in the first place, but never in the second. The scanning is as follows :

Θέλω | λέγειν || Ἀτρεΐδ | ας
 Ξέλω | δέ Κᾶδμ | ὄν ᾠδ | εἰν
 ἦ βᾶρ | ἵτῳς || δέ χρῶδ | αῖς, &c.

ODE II.

PAGE 338.

The scanning in this ode is to be referred to Anacreontics with a dissyllabic anacrusis, as explained under § vi. Variations, however, occur throughout.

Verses 1, 3, 4, 6, 7, 8, 9, 10, 11, and 16, are all scanned after the following manner, namely two short syllables forming a dissyllabic anacrusis, then a double trochee (or pure trochaic syzygy), and finally two long syllables.

The measure is, therefore, *Ionic a majore* dimeter, brachycatalectic, with dissyllabic anacrusis, or — — | — — — | — —, for it must be observed that the *Ionic a majore* verse admits a trochaic syzygy promiscuously with its proper foot (— — — —). The lines we have enumerated are therefore scanned as follows :

τὸ ρῶδ | ὄν τὸ τῶν ἔ | ρῶτῶν
 τὸ ρῶδ | ὄν τὸ καλλι | φῦλλον
 κρῶτα | φῶτῖν ᾠμῶ | σᾶντις,
 ρῶδδν, | ᾠ φῆριςτόν | ἄνδρς, &c.

Verse 2. In this line, the first of the included iambs has a long anacrusis (ᾠ), the second a dissyllabic one (Δῖδ-).*

ἄνδ | μιζῶμεν Δῖδν | ὕσῶ.

* Hermann maintains, that such a dissyllabic anacrusis is not allowed in Anacreontics, and therefore proposes to read Δεύνυσε, a form which the grammarians say was actually employed by Anacreon. As, however, a similar dissyllabic anacrusis is used by the comic poets in choriambic verses, it might also have been employed in the Anacreontic lines, the author or authors of which were far from accurate, and were disposed, besides, to avail themselves of every license.

5. In this line, the dissyllabic anacrusis is contracted into one long, and the third syllable of the trochaic syzygy is resolved into two short :

πῖ | νῶλεν ἄβρα γῆ | λῶντες.

12. We have here a trochaic anacrusis, στίϕον. The rest of the verse is similar to line 1.

13. In this line the first iambus has a dissyllabic anacrusis (Δῖ-).

πᾶρᾶ | σοῖς Δῖον τε | σῆμοις,

14. The *Ionic a majore* appears here in place of the trochaic syzygy. In other words, we have a regular verse.

μῆτα | κροῦρε; βᾶθῦ | κῶλοῦ.

15. Here also, as in the preceding line, a regular *Ionic a majore* occurs :

ρῶδιν | οἷσι στέφαν | ἰσμοῖς.

ODE III.

PAGE 339.

The measure of this ode is like that of the first one, ὦλεν λίγειν Ἀτρεΐδας. Thus,

ἔρασ | μῖη || πέλει | ᾶ, &c.

ODE IV.

PAGE 342.

The measure of this is also the same as that of the first ode Thus,

σῦ μῆν | φίλῃ || χῆλι | δῶν, &c.

ODE V.

PAGE 343.

This ode, in its general features, resembles the second. Thus, the 2d, 4th, 7th, 8th, and 9th verses are scanned with the dissyllabic anacrusis, trochaic syzygy, and two long syllables :

Χᾶριτ | ἔς ρῶδα βεῦ | οὔσιν
ᾶπα | λῦνεται γᾶλ | ἥνῃ, &c.

VERSE 1. In this line the first of the included iambs has a dissyllabic anacrusis ; as,

ἰδῆ | πῶς ἔαρος φᾶν | ἐντοcs.*

3. This line presents a regular *Ionic a majore* ; as,

ἰδῆ | πῶς κύμα θᾶλ | ἄσσηcs.

5. An *Ionic a majore* like the preceding :

ἰδῆ | πῶς νῆσσα κῶλ | ὑμβᾶ.

6. Scanned like the second, except that the second arsis, or second long syllable of the trochaic syzygy, is resolved into two short ; as,

ἰδῆ | πῶς γῆραιος ὀδ | εὔει.

10. In this line, if the common reading be correct, of which there are

* Hermann reads, ἰδε πῶς φανέντος ἥρος.

strong doubts, we have a second Pæon in place of an Ionic *a maggiore*, and the base consists of two long syllables; as,

καρποῖς | ἰ γαῖᾶ πρῶ | κῦπτιι.*

11. If this line be genuine, which is hardly possible, it contains a resolution of the first arsis, and a lengthening of the anacrusis of the first iambus. The anacrusis of the line, moreover, is one long in place of two short. Thus,

καρπ | ὅς ἑλαῖᾶς πρῶ | κῦπτιι.

12. In this line we have inserted τὸ before νᾶμα, and the verse will then be scanned like the 13th of Ode II. Thus,

Βρῶμι | οὐ στέφεται τὸ | νᾶμα.

13. We have here a regular Ionic *a maggiore*.

κᾶτᾶ | φῦλλον κᾶτᾶ | κλῶνᾶ.

14. By adopting in part Hermann's emendation of this line, namely ἠνθισε, instead of the common ἠνθησε, we have here, as in the previous verse, an Ionic *a maggiore*. Thus,

κᾶθῆλ | ὦν ἠνθίσῃ | καρπῶς.

ODE VI.

PAGE 344.

The scanning of this ode is like that of the first one. Thus,

Ἐρῶς | πότ' ἐν || ῥόδοισ | ἰ
κοίμῳ | μένῃν || μέλιττ | ᾶν, &c.

ODE VII.

PAGE 345.

The scanning of this ode is like that of the second one in its general features. Thus,

μαῖκαρ | ἰζόμεν σῃ | τέττιζ
ῶτι | δένδρεων ἔπ' | ἀκρῶν
ὀλίγ' | ἦν δέσπον πέπ | ὠκῶς, &c.

VERSE 7. In this line the anacrusis is one long syllable, and there is also a resolution of the first arsis, or first long syllable of the trochaic syzygy. Thus,

χῶ | πότᾶ φέρουσιν | ὤραι.

8. Here also, we have a resolution of the first arsis, but with the ordinary dissyllabic anacrusis. Thus,

σὺ δῆ | φίλιός εἰ γῆ | ὠργῶν.

ODE VIII.

Page 347.

The scanning is like that of the first ode. Thus,

φίλῳ, | γῆ; ὄντ | ᾶ τῆ; πινῶν, &c.

* * * The extracts from Bion and Moschus are in the ordinary hexameter verse, and present no difficulty.

• Hermann reads, καρποῖς γαῖα προκύπτει.

LEXICON.

A.

ἄ, the first letter in the Greek alphabet. In composition it is sometimes privative, *not*, like the Lat. *in*, and English *un*; as δῆλος, *visible*, ἀδῆλος, *invisible*; sometimes intensive, having the force of ἄγαν, *much, very*, as ἄγως, for πολύγως; sometimes it expresses the sense of ἅμα or ὁμοῦ, *together*, as ἀγάλαξ for ὁμογάλαξ, ἀτάλαντος for ὁμοτάλαντος.

ἄ, an exclamation of *pity, displeasure, &c.*

ἄ, Doric for ἡ, the fem. artic.

ἄ, nom. plural neuter of ὅ, *which, what*.

ἄβᾶτος, ον (adj. from α, *not*, and βαίνω, *to go*), *untrodden, inaccessible*.

ἀβέβαιος, ον (adj. from α, *not*, and βίβαιος, *stable, firm*), *unstable, infirm, insecure, unsafe, not to be relied on*.

ἀβοήθητος, ον (adj. from α, *not*, and βοήθω, *to bring assistance to, to aid*), *helpless, in which no aid or succour can be afforded*.

ἄβρός, ἄ, ὄν, and ὅς, ὄν (adj. prob. from ἡβη), *splendid, magnificent, beautiful, fair; luxurious, delicate, voluptuous, effeminate*. ἀβρά, neut. plur. adverbially for ἀβρως, *delicately, gaily*.

ἄβυσσος, ον (adj. from α, *not*, and βυσός, *a bottom*), *bottomless, very deep*.

ἀγαθός, ἡ, ὄν (adj.), *good, virtuous, brave, skilful, fine, goodly, excellent*. In the neuter, ἀγαθόν, οὔ, τό, *a good, an advantage*. In the plur. τὰ ἀγαθά, *goods, good things, riches*.

ἀγάκλυτος, ον (adj. from ἄγαν, *very*, and κλυτός, *renowned, famous*), *much renowned, illustrious*.

ἀγαλμαῖ, ἄτος, τό (from ἀγάλλω, *to adorn*), *an ornament, an image, a statue*.

ἀγᾶμαι, fut. ἀγάσομαι, 1st aor. pass. ἠγάσθην, 1st aor. mid. ἠγάσάμην, part. epic ἀγασσάμενος, *to admire, to wonder at, to be astonished at*.

Ἀγᾶμέμνων, ονος, ὁ, Agamemnon, the king of Mycenæ, brother of Menelaus, and husband of Clytemnestra. He was generalissimo of the Greeks at the siege of Troy, and on his return home, after its capture, was killed by Ægisthus and Clytemnestra.

ἄγαν (adv.), *very, very much, too much*.

ἀγᾶνक्तिω, ῶ, fut. -ήσω, perf. ἠγανάκτησα, 1st aor. ἠγανάκτησα, *to be pained, to grieve, to be angry, to be indignant*.

ἀγάπᾳ, ῶ, fut. -ήσω, perf. ἠγάπησα,

κ κ

1st aor. ἠγάπησα (from ἀγάπη, *love*), *to love affectionately, to love, to cherish; to be content, to be satisfied with.*

ἀγαπητός, ἡ, ὄν (adj. from ἀγαπάω), *beloved, dear, darling.*

Ἀγαυή, ης, ἡ, Agauē or Agāvē, *daughter of Cadmus and mother of Pentheus.*

ἄγγειον, ον, τό (from ἄγγος), *a vessel, a receptacle.*

ἄγγελιά, ἄς, ἡ (from ἀγγέλλω, *to announce*), *a message, a mandate, tidings, news.*

ἀγγέλλω, fut. -εἰῶ, perf. ἤγγελα (from ἀγῶ, *to bring*), *to announce, to tell, to proclaim, to make known.*

ἄγγελος, ον, ὁ (from ἀγγέλλω), *a messenger.*

ἄγος, εος, τό, *a pouch, a receptacle, a bag, a repository, a vessel.*

ἀγείρω, fut. -εῖῶ, perf. ἤγερεα, with Attic redupl. ἀγήγερεα, perf. pass. ἀγήγεμαι 1st aor. pass. ἠγέεθην, (from ἀγῶ, *to drive*), *to gather together, to collect, to assemble.*

ἄγέλη, ης, ἡ (from ἀγῶ, *to drive*), *a herd, a flock.*

ἀγεννής, ἐς (adj. from α, *not*, and γένος, *birth*), *without ancestry, ignoble, mean, base, cowardly, illiberal.*

ἀγέννητος, ον (adj. from α, *not*, and γινάω, *to beget*), *unbegotten, uncreated.*

ἀγεννώς (adv. from ἀγεννής), *illiberally, meanly, cowardly, basely, &c.*

ἀγηνορία, ας, ἡ (from ἀήνωρ, *valiant*), *valour, impetuous daring.*

Ἀγήνωρ, ορος, ἰδ., Agēnor, *son of Neptune and king of Phœnicia. He was the father of Cadmus and Europa.*

ἀγήρω, ἐς (adj. from α, *not*, and γῆρας, *old age*), *not growing old, not subject to old age, undecaying, imperishable.*

Ἀγησιλάος, ον, ὁ, Agesilāus, *a king of Sparta, and celebrated general.*

ἅγιος, α, ον, and ος, ον (adj.), *holy, sacred, hallowed.*

Ἀγίς, ιδος, ὁ, Agis, *the name of several Spartan kings.*

ἀγιστεύω, fut. -εῖσθαι, perf. ἡγίστευα (from ἅγιος, *holy*), *to keep holy or sacred, to hold in veneration.*

ἀγκάλις, ἰδος, ἡ, *the arm.*

ἀγκιστρῶδης, ἐς (adj. from ἄγκυρον, *a hook*, and εἶδος, *appearance, form*), *hooked, barbed.*

ἄγκυρα, ας, ἡ, *an anchor.*

ἀγλαός, ἡ, ὄν and ὅς, ὄν (adj. from ἀγάλλω, *to adorn*), *splendid, magnificent, brilliant, elegant, noble, illustrious, bright.*

ἀγνοίω, ὦ, fut. ἀγνοήσω and ἀγνοήσομαι (from α, *not*, and γινώσκω, *to know*), *not to know, to be ignorant of, to be unacquainted with, not to perceive or understand.*

In the pass. *to be unknown.*

ἄγνοια, ἄς, ἡ (from ἀγνοίω), *want of knowledge, ignorance.* In the plur. ἄγνοιαί, ᾶν, αἱ, *acts of ignorance or stupidity.*

Ἀγνωνίδης, ον, ὁ, Agnonides, *one of the accusers of Phocion.*

ἀγνώς, ὦτος, ὁ and ἡ (adj. from α, *not*, and γινώσκω, *to know*), *unknown, strange.*

ἀγνωστος, ον (adj. from α, *not*, and γνωστός, *known*), *unknown.*

ἀγορά, ἄς, and Ionic ἀγορή, ἡς, ἡ (from ἀγείρω, *to assemble*), *a meeting, an assembly, a council; a forum, a market place; a speech, an harangue.*

ἀγοράζω, fut. -ᾶσθαι, perf. ἠγόρασα, 1st aor. ἠγόρασα (from ἀγορά, *a market-place*), *to buy, to purchase.*

ἀγορεύω, fut. -εῖσθαι, &c. (from ἀγορά, *an assembly*), *to speak to an assembly, to harangue, to speak.*

ἄγρα, ας, ἡ, *a catching, a taking, capture; hunting, the chase; prey.*

ἀγράμματος, ον (adj. from α, *not*, and γράμμα, *a letter*), *unlettered, illiterate.*

ἄγριος, α, ον, and ος, ον (adj. from ἄγρος, *a field*), *wild, savage, rude, rustic, ferocious, cruel.* Neut. plur. ἄγρια, as adv. *savagely, cruelly.*

ἀγριότης, ητος, ἡ (from ἄγριος), *wildness, rusticity, savageness, fierceness, cruelty, &c.*

ἀγροικία, ας, ἡ (from ἀγροῖκος), *boorishness, rusticity.*

ἀγροῖκος, ον (adj. from ἀγρος, *country*, and οἰκῖος, *to inhabit*), *boorish, clownish, rustic*.

ἀγρός, οὔ, ὁ, *a field, land, country, territory, region, &c.*

ἀγροτεῖρα, ας, ἡ (fem. of ἀγρότης), *rustic*.

ἀγρότερος, α, ον (adj. poetic form for ἀγριος), *rustic, pertaining to the country, &c.*

ἀγρυπνέω, ὦ, fut. -ήσω, perf. ἡγύπνικα (from ἀγρυπνος, *sleepless*), *to take no rest, to watch carefully, to go without sleep*.

ἀγυιά, ἄς, ἡ (from ἄγω, *to lead*), *a street, a public way*.

ἀγύρτης, ου, ὁ (from ἀγίρω, *to collect*, i. e. *a crowd*), *a juggler, a mountebank, a quack, &c.*

ἀγχι (adv.), *near*.

ἀγχινοῖα, ας, ἡ (from ἀγχίνους, *possessing presence of mind*), *acuteness, intelligence, cunning, penetration, slyness*.

ἀγχόνη, ης, ἡ (from ἀγχω), *strangulation, hanging; a rope (for hanging), a cord, &c.*

ἀγχω, fut. -ξω, perf. ἤχα, *to choke, to strangle, to choke by hanging, to hang*.

ἄγω, fut. ἄξω, perf. ἤχα, with the Attic redupl. ἀγίοχα, 2d aor. ἤᾱγον, perf. pass. ἤγμαι, 1st aor. act. ἤξα, rejected by the Attics, 1st aor. pass. ἤχθην, *to lead, to drive, to bring, &c.* σχολὴν ἄγειν, *to be at leisure*. εἰρήνην ἄγειν, *to be at peace, &c.* ἄγε, the imperative, often taken as an adv. *come, come on*, i. e. *bring thyself*.

ἀγωγή, ης, ἡ (from ἄγω), *a mode of life*. Lit. *the act of leading or bringing*.

ἀγών, ὦνος, ὁ (from ἄγω), *a contest, a combat, a game*.

ἀγωνιάω, ὦ, fut. -ᾶσω, perf. ἡγωνίαα (from ἀγών), *to contend, to strive eagerly; to be anxious, to be solicitous, to fear*.

ἀγωνίζομαι, fut. -ιζομαι, perf. ἡγωνισμαι (from ἀγών), *to contend, to combat for a prize at the games, to struggle earnestly*.

ἀγωνισμᾶ, ἄτος, τό (from ἀγωνίζο-

μαι), *a contest, a combat, a struggle, a battle, &c.*

ἀγωνιστής, οὔ, ὁ (from ἀγωνίζομαι), *a combatant (at the games), an opponent, a contender, &c.*

ἀδαμάντινος, η, ον (adjective from ἀδάμας, *hardest iron*), *made of hardest iron, hard as iron, firm, strong, hard, adamantine, invincible*.

ἀδάμαστος, ον (adj. from α, *not*, and δαμάω, *to subdue*), *unsubdued, untamed, unbroken (as of horses), unconquerable*.

ἀδδηφᾶγος, ον (adj. poetic form for ἀθηφάγος, from ἀδην, *excessively*, and φάγω, *to eat*), *voracious, gluttonous, insatiate*.

ἀδεής, ἐς (adj. from α, *not*, and δέος, *fear*), *fearless*.

ἀδελφή, ης, ἡ (from ἀδελφός), *a sister*.

ἀδελφιδεοῦς, οὔ, ὁ (from ἀδελφός), *a brother's or sister's son, a nephew*.

ἀδελφός, οὔ, ὁ (from α for ἄμα, *together*, and δελφός, *a womb*), *a brother*.

ἀδεῶς (adv. from ἀδείης), *fearlessly, without alarm, securely, calmly, &c.*

ἄδηλος, ον (adj. from α, *not*, and δῆλος, *manifest*), *obscure, uncertain, unknown, &c.*

"Αἰδης, ου, ὁ Attic (Ionic Αἴδης, αῶ, and εῶ), contracted ᾄδης, ου, and also Αἶς (obsolete form), gen. Αἶδος, dat. Αἶδι, &c. (from α, *not*, and ἰδεῖν, 2d aor. infin. of εἶδω, *to see*), *Pluto*, as god of the lower and invisible world; *hades*, or the lower and invisible world; *the shades, the lower regions*. εἰς "Αἰδου, and εἰσω, Αἶδος, *into hades*, i. e. *into the mansion of Pluto*, δῆμον being understood, or some other equivalent term. ἐν ᾄδου, and εἰν Αἶδᾶ, *in hades*, supply δῆμον, &c.

ἀδιαλείπτως (adv. from ἀδιάλειπτος, *incessant*), *incessantly, unceasingly*.

ἀδιατύπτως, ον (adj. from α, *not* and διατυπῶ, *to fashion*),

formed, undelineated, not marked out.

ἀδικέω, ὦ, fut. -ήσω, perf. ἠδίκηκα (from ἀδικός), to act unjustly, to wrong, to injure.

ἀδικημᾶ, ἄτος, τό (from ἀδικία), injustice, an act of injustice, a wrong, an injury, &c.

ἀδικία, ας, ἡ (from ἀδικός), injustice. ἀδικός, ον (adj. from α, not, and δική, justice), unjust.

ἀδικῶς (adv. from ἀδικός), unjustly.

ἀδινός, ἡ, ὄν (adj. from ἀδν, excessively), dense, thick, abundant, frequent, crowded, vehement, intense, &c. ἀδινά, neuter, taken adverbially, densely, in great numbers, abundantly, excessively. Hence, loudly.

* Ἀδμητος, ου, ὁ, *Admētus*, king of Phææ, in Thessaly. His life was prolonged by the voluntary death of his wife Alcestis in his stead.

ἀδόλσχος, ου, ὁ (from ἀδω, to satiate, and λίσχη, conversation), loquacious, talkative, a prater, a talkative person, &c.

ἀδοξία, ας, ἡ (from ἀδοξος, inglorious), disgrace, dishonour, infamy.

ἀδούλωτος, ον (adj. from α, not, and δουλέω, to enslave), unsubdued, unenslaved, free.

ἀδύνᾱτος, ον (adj. from α, not, and δυνάτος, able), impossible, unable.

ἀδύς, Doric for ἡδύς.

ᾄδω, fut. mid. ᾄσομαι, perf. pass. ᾄσμαι, 1st aor. pass. ᾄσθην, Doric fut. ᾄσω, poet. and Ionic forms, αἰῖδω, fut. αἰίσω and αἰίσομαι, to sing.

ἄδων, Doric for ἀηδών.

* Ἀδωνις, ἰδος, ὁ, *Adōnis*, a beautiful youth, beloved by Venus. He was killed by a wild boar in hunting.

ἀεί (adv.), always. Poetic form αἰεί. αἰείδω (contr. into ᾄδω. See ᾄδω), fut. αἰίσω, perf. ᾄισκα.

ἀεικής, ἐς (adj. from α, not, and εἰκός, what is becoming), unbecoming, unseemly, disgraceful, mean.

ἀεικίζω, fut. -ίσω, perf. ἠείκισκα (from αἰεκής), to treat ignominiously, to maltreat, to deform, &c. The

prose form is αἰκίζω, the poetic αἰεκίζω.

αἶρω, fut. αἶξω, perf. ἤραα, 1st aor. ἤραα, without the augment, αἶξα (poetic form for αἶξω), to raise, to take up, to lift.

ἀεκαζόμενος, η, ον (pres. part. pass. of ἀεκάζω), reluctant. Literally, being compelled, acting under compulsion.

ἀένναος, ον (adj. from αἶ, ever, and νᾶω, to flow), everflowing.

ἀεργεῖη, ης, ἡ (Ionic and poetic form for ἀεργία, from α, not, and ἔργον, work), idleness, laziness. Lit. want of employment.

ἀεροειδέης, ἐς (adj. from ἀήρ, in its Homeric signification of dusky air, and εἶδος, appearance), cloudy, dusky, dark; airy, i. e. resembling dark air, &c.

αἰτός, οὔ, ὁ, an eagle. A surname of Pyrrhus, king of Epirus.

ἀηδία, ας, ἡ (from ἀηδής, displeasing), displeasure, disgust, repugnance, &c.

ἀηδών, ὄνος, ἡ (from αἰδω), the nightingale.

ἀήρ, έρος, ἡ, more rarely ὁ (from ἀημι, or ἄω, to blow), the air.

ἀήττητος, ον (adj. from α, not, and ἥτταω, to vanquish), unconquered, unsubdued; unconquerable, invincible.

* Ἀθᾶμας, αντος, ὁ, *Athāmas*, king of Thebes, in Boeotia. He married Nephelē, by whom he had Phryxus and Hellē.

ἀθάνᾱσιᾶ, ας, ἡ (from ἀθάνᾱτος), immortality.

ἀθάνᾱτος, ον (adj. from α, not, and θᾱνᾱτος, death), immortal, everlasting.

ἄθαπτος, ον (adj. from α, not, and θᾱπτω, to bury), unburied.

ἀθῆατος, ον (adj. from α, not, and θᾱόμαι, to behold), that cannot be seen, invisible, unseen.

* Ἀθηνᾶ, ᾄς, ἡ, *Minerva*, the goddess of wisdom, war, and the arts. She was produced from the brain of Jupiter. The right of naming the city of Cecrops was given to her, in preference to Neptune, and

she called it after herself, and became the tutelary goddess of the city.

Ἀθήναζε (adv. equivalent to Ἀθήνας, accus. plural of Ἀθηναίαι, with the enclitic *δε*, denoting motion towards), *to Athens, or towards Athens.*

Ἀθῆναι, ὦν, αἱ (from Ἀθηνᾶ), *Athens, the capital of Attica.*

Ἀθηναίη, ης, ἡ (poetic form for Ἀθηνᾶ), *Minerva.*

Ἀθηναῖος, α, ον (adj. from Ἀθηναίαι), *Athenian; an Athenian.* In the plur. Ἀθηναῖοι, *ων, οἱ, the Athenians.*

Ἀθήνη, ης, ἡ (Ionic form for Ἀθηνᾶ), *Minerva.*

Ἀθήνηθεν (adv. equivalent to ἀπ' Ἀθηνᾶν), *from Athens.*

Ἀθήνησι (adverb, equivalent to ἐν Ἀθήναις), *in Athens.*

ἀθλησις, εως, ἡ (from ἀθλίω, *to combat*), *athletic exercise, exercise in general, a combat, a contest, a toiling in conflict.*

ἀθλητής, οὔ, ὁ (from ἀθλος, *a contest*), *an athlete, a champion at the games, a wrestler.*

ἀθλιος, ον, and α, ον (from ἀθλος, *toil*), *wretched, miserable, unhappy, &c.*

ἀθλίως (adv. from ἀθλιος), *miserably, wretchedly.*

ἄθλον, ου, τό (from ἀθλος), *the prize of a contest, a reward, a recompense.*

ἀθλος, ου, ὁ, *a contest, especially in gymnastics, a combat, toil, labour, &c.*

ἀθόρυβος, ον (adj. from α, *not*, and ῥέυβος, *tumult*), *without tumult, untroubled, calm, undisturbed, &c.*

ἀθορύβως (adv. from ἀθόρυβος), *without tumult, quietly, calmly.*

ἄθραυστος, ον (adj. from α, *not*, and θραύω, *to break in pieces*), *unbroken, entire; unhurt.*

ἀθροίζω, fut. -σω, perf. ἠθροίκα (from ἀθροός), *to gather together, to assemble, to collect.*

ἀθρόος, α, ον, and contracted ἄθρους, *ων* (from α, *for* ἄγαν, *very*, and θρός, *clamour*), *numerous,*

crowded, dense, frequent, abundant, &c.

ἀθυμῶ, ὦ, fut. -ήσω, perf. ἠθύμυκα (from ἀθυμός, *dispirited*), *to despond, to be dejected, to be spiritless, &c.*

Ἄθως, ω, ὁ, *Athos, a mountain in Macedonia, now called Monte Santo.*

αἶ (interj.), *alas! wo!* It often indicates a wish, *would that*, and in Homer is always followed by γάρ or γὰρ δέ, with the optative.

αἶα, ης, ἡ, Ionic and poetic for γαῖα, *the earth.*

αἰάζω, fut. -άξω, perf. ἤαχα (from αἶ), *to mourn, to lament.*

Αἰακίδης, ου, ὁ (patronymic of Αἰᾶκος), *a son or descendant of Æacus.* In the plural, Αἰακίδαι, *the Æacidae.*

Αἰᾶκος, οὔ, ὁ, Æacus, son of Jupiter and Ægina, king of the island of CEnopia, the name of which he changed to Ægina, in honour of his mother. For his piety and justice he was made a judge in the lower world.

Αἶας, ανρος, ὁ, *Ajax.* There were two Grecian chieftains of this name, the one a son of Telamon, and native of Salamis, the other a Locrian, and son of Oileus. They both distinguished themselves in the war against Troy.

αἶγερως, ου, ἡ, *a poplar.*

Αἰγεύς, εως, ὁ, Ægeus, king of Athens and father of Theseus.

αἰγιαλός, οὔ, ὁ (from ἀγνῦμι, *to break*, and ἄλς, *the sea*), *a coast, a sea-shore, a shore, a strand.*

αἰγίδιον, ου, τό (dim. from αἶξ, *a goat*), *a kid.*

Αἰγῖνᾶ, ης, ἡ, Ægina, an island in the Sinus Saronicus, near the coast of Argolis, and now called Engia.

Αἰγινήτης, ου, ὁ (from Αἰγῖνᾶ), *a native of Ægina, an Æginetan.*

αἰγίοχος, ου, ὁ and ἡ (from Αἰγίς, *the ægis*, and ἔχω, *to have or bear*), *the Ægis-bearer*, an epithet of Jupiter and Minerva.

αἰγίς, ἰδος, ἡ (from αἶξ, *a goat*,

according to the common etymology, but more properly from *αἶσσω*, to *rush*, to *move rapidly*), an *ægis*, part of the armour of Jupiter and Minerva. Originally a goatskin wound around the arm as a shield or defence; afterward the shield of Jove, &c. In a figurative sense, *αἰγίς* also denotes a *storm*, a *tempest*, *darkness*, *clouds*, *thunder* and *lightning*, as aroused by the rapid movements of the *ægis* of Jove.

αἰγοτριχέω, ὦ, fut. -ήσω, perf. ἤγοτριχνα (from *αἶξ*, a *goat*, and *τριξ*, *trichos*, *hair*), to *have goat's hair*.

Αἰγύπτιος, α, ον (adj. from *Αἴγυπτος*). *Egyptian*. In the plur. *Αἰγύπτιοι*, οί, the *Egyptians*.

Αἴγυπτος, ου, ἡ, *Egypt*.

Αἴγυπτος, ου, ὁ. 1. *Ægyptus*, an early king of *Ægypt*, son of *Belus*, and brother of *Danæus*. 2. *The Nile*.

αἰδέομαι, οὔμαι, fut. -έσομαι, and -ήσομαι, perf. pass. ἤδισμαι, 1st aor. pass. ἤδισθην, 1st aor. mid. ἤδισάμην (from *αἰδώς*, *respect*), to *reverence*, to *dread*, to *stand in awe of*; to *be ashamed*, to *be abashed*.

αἰδέμων, ον (adj. from *αἰδέομαι*), *decorous*, *well-mannered*; *modest*, *abashed*, *ashamed*.

αἰδῖος, α, ον (adj. from *αἶς*, *ever*), *lasting*, *uninterrupted*, *perennial*; *everlasting*.

αἰδῖος, α, ον (adj. from *αἰδώς*), *inspiring awe*, *revered*, *venerable*; *feeling shame*, *bashful*.

αἰδώς, ὅς, contr. οὔς, ἡ, *shame*, *reverence*, *respect*, *modesty*, *decorous behaviour*, &c.

αἰεῖ (adv. poet. form for *αἶς*), *always*, *ever*.

Αἰήτης, ου, ὁ, *Æētes*, king of *Colchis* and father of *Medæa*.

αἰθαλώδης, ες (adj. from *αἰθάλη*, *soot*, and *αἶδος*, *appearance*), *fuliginous*, *sooty*, *black*, *smoky*.

αἰθήρ, ἔρος, ὁ and ἡ (from *αἶθω*, to *burn*), the *upper air*, the *sky*, *ether*, the *empyrean region*.

Αἰθιοπῖα, ας, and *Αἰθιοπῆ*, ης, ἡ,

Æthiopia, an extensive country of *Africa*.

Αἰθιοπικός, ἡ, ὅν (adj. from *Αἰθιοπία*), *Æthiopian*.

Αἰθίους, οπος, ὁ (from *αἶθω*, to *burn*, and *ὤψ*, the *visage*), an *Æthiopian*.

αἶθουσά, ης, ἡ (from *αἶθω*, to *sun one's self*), a *porch*, generally in an eastern position, in order to sit and enjoy the sun; also the place where strangers slept.

αἶθοψ, οπος (adj. from *αἶθίς*, *dark red* or *fiery*, and *ὤψ*, *look*), *burning*, *fiery*, &c. *αἶθοψ οἶνος*, *dark red wine*; according to some, however, *fiery wine*.

αἰθρία, ας, ἡ (from *αἶθρ*, *pure air*), *fair clear weather*, *open air*, *clear*, *keen*, *frosty weather*.

αἶθω (used only in the pres. and imperf.), to *burn*, to *be on fire*, to *blaze*, to *set in a blaze*.

αἴλουρος, ου, ὁ and ἡ, a *cat*.

αἶμα, ἄρος, τό, *blood*.

αἱμάσσω, fut. -ξω, perf. ἤμαχα (from *αἶμα*), to *render bloody*; to *be bloody*.

Αἰμιλιανός, οὔ, ὁ, *Æmiliānus*, the surname of *Scipio Africanus* the younger, derived from his father *Paulus Æmilius*.

Αἰνείας, ου, ὁ, *Ænēas*. 1. A *Trojan prince*, son of *Anchises* and *Venus*, and the hero of *Virgil's Æneid*. 2. The third king of *Alba*, named *Silvius*.

αἰνέω, ὦ, fut. -έσω, ἤνεκα, perf. pass. ἤνημαι, 1st aor. pass. ἤνηθην, 1st aor. act. ἤνισα, epic and *Pind.* fut. αἰνήσω, 1st aor. ἤνησα; in good prose writers, *ἐπαινέω* is always used; (from *αἶνος*, *praise*), to *praise*, to *commend*, to *approve*.

αἰνίγμα, ἄρος, τό (from *αἰνίσσομαι*, to *speak enigmatically*, perf. ἤνιγμαί), an *enigma*, a *riddle*, a *dark saying*.

αἰνόμορος, ον (adjective from *αἶνός*, *wretched*, and *μός*, *fate*), *ill-fated*, *wretchedly unfortunate*.

αἰνός, ἡ, ὅν (adj. Ionic and poetic for *δαινός*), *wretched*, *dreadful*, *dire*, *woeful*.

αἰνῶς (adv. from αἰνός, *extremely, greatly, fearfully, &c.*)

αἶξ, αἰγός, ἡ (from αἰσσω, *to move rapidly*), a she-goat, a goat.

αἰόλος, η, ον (adj.), *active, nimble, fleet; of varied colours, variegated*, like bodies in rapid movement.

αἰπόλος, ου, ὁ (for αἰονόλος, and this from αἶξ, a goat, and ποιῶ, *to tend*), a goatherd.

αἶρεσις, εως, ἡ (from αἰρίομαι, *to select for one's self*), a taking for one's self, a choice, a preference, a selection; a mode of life; a sect of philosophy.

αἰρετός, ἡ, ὄν (adj. from the same), *taken, chosen, selected; eligible, preferable, desirable.*

αἰρέω, ὦ, fut. -ήσω, perf. ἔρηκα, perf. pass. ἔρημαι, 1st aor. act. ἔρησα, 2d aor. εἶλον, 2d aor. infin. εἰλεῖν, 2d aor. mid. εἰλόμην, 1st aor. pass. ἤρεθην, Ionic perf. act. ἀραιρέκα, perf. pass. ἀραιρέμαι, *to take, to catch, to seize, to choose, to select, to prefer.* μᾶλλον αἰρέομαι, *I prefer*, i.e. *I choose rather for myself.*

αἶρω, fut. ἀρῶ, perf. ἔρηκα, 1st aor. ἔρα (contr. from ἀείρω), *to lift, to raise, to pull up, to elevate, &c.*

*Αἶς (obsolete nom. from which come *Αἶδος, gen. *Αἶδι, dat. &c.), *Pluto, hades.* See *Αἶδης.

αἰσά, ης, ἡ, *destiny, fate.*

αἰσθάνομαι, future αἰσθήσομαι, perf. ᾔσθημαι, 2d aor. ᾔσθόμην, *to perceive, to feel, to observe, to understand.*

αἰσθησις, εως, ἡ (from αἰσθάνομαι), *the act of perceiving, perception, feeling, a sense, &c.*

Αἰσχίνης, ου, ὁ, *Æschines*, an Athenian orator, and the political opponent of Demosthenes. He was born 397 B. C.

αἰσχιστα (adv. neut. pl. of αἰσχις-τος, the superl. of αἰσχερός), *most disgracefully, most foully, most shamefully.*

αἰσχος, εος, τό, *baseness, infamy, disgrace; deformity, ugliness.*

αἰσχερός, ἄ, ὄν (adj. from αἰσχος),

disgraceful, base, shameful; deformed, ugly. Compar. αἰσχιων, superl. αἰσχιστος.

αἰσχροῦς (adv. from αἰσχερός), *basely, shamefully, disgracefully, foully.* Comp. αἰσχιων, superl. αἰσχιστα. These, however, are strictly neut. forms of the comp. and superl. of αἰσχερός.

Αἰσχύλος, ου, ὁ, *Æschylus*, a celebrated tragic poet, and a native of Eleusis, in Attica. Born 525 B. C.

αἰσχύνη, ης, ἡ (from αἰσχος, *disgrace*), *shame, disgrace, infamy, &c.*

αἰσχύνω, fut. -ύσῃ, perf. ᾔσχυκα (from αἰσχος), *to produce shame, to make ashamed, to treat shamefully, to disgrace.* In the mid. αἰσχύνομαι, *to feel ashamed, to dread, to reverence, to respect, &c.* 1st fut. pass. αἰσχυθήσομαι, perf. pass. ᾔσχυμμαι.

Αἰσων, ονος, ὁ, *Æson*, brother of Pelias, and father of Jason.

αἰτέω, ὦ, fut. -ήσω, perf. ἔτηκα, *to ask, to request, to beg, to demand.* In the mid. αἰτίομαι, *to ask for one's self, &c.*

αἰτιά, ας, ἡ, *a cause, a motive, a pretext; a charge, a complaint, an accusation, a cause in a court of justice, a suit, &c.*

αἰτιάομαι, ὦμαι, fut. -ᾶσομαι, perf. ᾔτιάμαι (from αἰτία, *a charge or complaint*), *to charge, to blame, to complain of, to accuse, &c.*

αἰτιατός, α, ον (verbal adj. from αἰτιάομαι), *deserving of being blamed, to be blamed, to be inculped.* The neut. αἰτιατίον denotes necessity, like the gerund in -dum, in Latin; as, μοι αἰτιατίον ἐστί, "*I must blame.*"

αἰτίον, ου, τό, *a cause, a ground, a reason, a motive.*

αἰτίος, ἄ, ον (adj. from αἰτία), *in fault, culpable; blamed, reprov'd, that causes or produces, that is the origin of, either in a good or bad sense.*

αἰτίος, ου, ὁ (from αἰτία), *a culprit, an accused person, &c.*

Αἶτνη, ης, ἡ, *Ætna*, a volcano of

Sicily, now called *Etna* or *Monte Gibello*.

Αἰτωλιᾶ, ας, ἡ, *Ætolia*, a country of northern Greece, to the east of Acarnania.

Αἰτωλίς, ἴδος, ἡ, an *Ætolian female*. As an adj. *Ætolian*.

Αἰτωλοί, ὧν, οἱ, the *Ætoli*ans.

αἰφνιδίως (adv. from αἰφνίδιος, sudden), suddenly, on a sudden.

αἰχμαλωτίζω, fut. -ῖσω, perf. ἤχμαλάτινα (from αἰχμαλωτός), to make prisoner, in war.

αἰχμαλωτός, ον (adj. from αἰχμή, a spear-point, and αλωτός, taken), a captive, a prisoner of war.

αἰψᾶ (adv.), quickly, speedily, instantly, immediately.

αἰών, ὧνος, ὁ, and in the epic poets and tragedians ἡ (from αἰσί, always, and ὢν, being), time, an age, eternity.

αἰώνιος, ον, and α, ον (from αἰών), permanent, enduring, eternal, everlasting.

αἰώρῃω, ὦ, fut. -ήσω, perf. ἤώρηκα (a poetic form of αἰρῶ), to raise on high, to lift up. In the mid. voice, αἰωρίζμαι, οὔμαι, to be in anxious expectation, to be in great uncertainty, to be in suspense, &c.

ἄκαιρος, ον (adj. from α, not, and καιρός, season), untimely, unseasonable, out of season, inopportune, improper.

ἄκαμπτος, ον (adj. from α, not, and κάμπτω, to bend), unmoved.

ἄκανθᾶ, ης, ἡ (from ἀκί, a point), a thorn, a prickle; a quill of a porcupine.

Ἀκαρνάν, ἄνος, ὁ and ἡ, an *Acarnanian*. Ἀκαρνανίς, αι, οἱ, the *Acarnanians*, a people of northern Greece, to the west of *Ætolia*.

ἀκαρπῖᾶ, ας, ἡ (from ἀκαρπός), unfruitfulness, barrenness.

ἀκαρπος, ον (adj. from α, not, and καρπός, fruit), unfruitful, unproductive.

Ἄκαστος, ον, ὁ *Acastus*, son of *Pelias*, king of *Thessaly*.

ἀκαχίζω, fut. -ῖσω, perf. ἡκάχικα (from ἀκάχω), to afflict, to grieve, to trouble, &c.

ἀκάχω (not used in the pres., from ἄχος, grief), fut. ἀκαχήσω, 2d aor. ἡκάχον, perf. pass. ἡκάχημαι, to afflict, to grieve, to trouble, &c.

ἀκέραιος, ον (adj. from α, not, and κεράννυμι, to mix), unmixed, pure, entire, perfect; unharmed, uninjured.

Ἀκεσίτης, ου, ὁ, and Ἀκεσίτης, ου, ὁ, the *Acesines*, a large and rapid river of *India*, falling into the *Indus*. Now called the *Ravi*; or, more correctly perhaps, the *Jenau*b.

Ἀκεστόδωρος, ου, ὁ, *Acestodorus*, a Greek historian.

ἀκηδής, ἐς (adj. from α, not, and κηδεός, care), not taken care of, neglected; without funeral honours, unburied; careless, indifferent.

ἀκῆν (an old adverbial form), consult note on verse 28, page 313.

ἀκηδέστως (adverb from ἀκίδεσται, neglected), heedlessly, carelessly, cruelly, unfeelingly.

ἀκινδύνος, ον (adj. from α, not, and κίνδυνος, danger), without danger, secure, &c.

ἀκινδύνως (adverb from ἀκίνδυνος), safely, securely, &c.

ἄκλαυστος, ον (adj. from α, not, and κλαίω, fut. κλαύσω, to weep), unwept, unlamented.

ἄκλαυτος, ον (adj. from the same), unwept, unlamented. This is the earlier form.

ἄκληρέω, ὦ, fut. -ήσω, perf. ἡκλήρικα (from ἄκληρος, without a lot, share, or portion), to be poor, to be unfortunate.

ἄκλητος, ον (adj. from α, not, and καλῶ, to invite), uninvited, uncalled, unsummoned.

ἀκμάζω, future -ᾶσω, perf. ἡμᾶα (from ἀκμή), to be at the highest point, to be at the height, to bloom, to flourish, to prevail; to be important, to excite attention, &c.

ἀκμαῖος, ᾶ, ον (adj. from ἀκμή), at the acme, at the height; ripe, blooming, in full season; at the critical or fitting time, seasonable.

ἀκμή, ης, ἡ (from ἀκί, a point), a

point, an edge; the highest degree or point; bloom, full growth, vigour, energy.

ἀκμήν (adv. properly the acc. sing. of ἀκμή), *instantly*.

ἀκμής, ἦτος (adj. common gender, from α, not, and κάμνω, to be worn down by toil), *fresh, unfatigued*.

ἀκοή, ἦς, ἡ (from ἀκούω, to hear), *the hearing; report, rumour*.

ἀκοιτις, ιος, ἡ (from α, for ἄμα, together, and κῆτις, a couch), *a spouse, the partner of one's couch, a wife*.

ἀκολουθεῖω, ὦ, fut. -ήσω, perf. ἠκολούθηκα (from α for ἄμα, together, and κίλευθος, a path), *to follow*.

ἀκοντιζω, fut. -ίσω, perf. ἠκόντηκα (from ἄκων, a javelin), *to hurl the javelin; to hurl, to sling*.

ἀκοντίον, ου, τό (dim. of ἄκων), *a small dart, a javelin*.

ἀκούσιος, ον (adj. from α, not, and ἐκούσιος, voluntary), *unwilling, involuntary, constrained, forced, compelled, reluctant*.

ἀκούω, fut. mid. ἀκούσομαι, perf. act. in later writers, ἤκουα, perf. mid. ἤκαα, and with the Attic redup. ἀκήκαα, perf. pass. ἤκουσμαι, 1st aor. pass. ἠκούσθην, 1st aor. act. ἤκουσα, *to hear*. εὖ ἀκούειν, *to be well spoken of*, i. e. to hear well of one's self; κακῶς ἀκούειν, *to be ill spoken of*, &c.

ἀκρᾶ, ας, ἡ (properly fem. of ἄκρος, with an ellipsis of χώρα, or some other noun), *a height, a summit, an elevation, a citadel*.

Ακραγαντινός, ου, ὁ (from Ἀκράγας, ατος, Agrigentum), *an Agrigentine, or native of Agrigentum*. Ακραγαντιναί, οί, *the Agrigentines, a people of Sicily*.

ἀκράσιᾶ, ας, ἡ (from ἀκράτης, incontinent), *intemperance*.

ἀκράτος, ον (adj. from α, not, and κρᾶσις, mixture), *unmixed, pure, generally said of wine, and hence, strong*.

ἀκριβείᾳ, ας, ἡ (from ἀκριβής), *accuracy, exactness, precision, diligence, purity, &c.*

ἀκριβής, ἐς adj. from ἄκρος, *extreme*,

and βᾶν, to proceed), *accurate, exact, precise, nice, pure, &c.* ἐν ἀκριβείᾳ, *with precision, in an exact or accurate manner, &c.*

ἀκριβῶω, ὦ, fut. -ώσω, perf. ἠκριβῶκα (from ἀκριβής), *to examine accurately, to ascertain with exactness, to know exactly, to be well versed in, &c.*

ἀκριβῶς (adv. from ἀκριβής), *exactly, accurately, nicely, &c.*

Ἀκρισίος, ου, ὁ, Acrisius, king of Argos, and father of Danaë.

ἀκρόασις, εως, ἡ (from ἀκροάομαι, to listen), *the act of listening, a hearing, a lecture, a discourse*.

ἀκροβάτῳ, ὦ, fut. -ήσω, perf. ἠεκοβάτηκα (from ἄκρος, extreme, and βατήρ from βαίνω, to go), *to walk on the toes, to walk on tiptoe, to move on tiptoe*.

ἀκρόδρυον, ου, τό (from ἄκρος, high, at top, and δρῦς, a tree), *a fruit-tree*. τὰ ἀκρόδρυα, *fruits*, having a shell, or ligneous covering, and generally such as grow high up on trees.

ἀκροθινίον, ου, τό (from ἄκρος, at top, and θῖν, a heap), *the first fruits*, offered to the gods. Lit. "the top of the heap," this part, as the best and choicest, being offered up. Said of offerings of all kinds, but especially of booty, &c. taken in war.

ἀκροποδητῖ (adv. from ἄκρος, extreme, and πός, a foot), *on tiptoe*.

ἀκρόπολις, εως, ἡ (from ἄκρος, on high, and πόλις, a city), *a citadel, an acropolis*. Said especially of the citadel or Acropolis of Athens.

ἄκρος, α, ον (adj. from ἀκμή, a point), *lofty, at top, extreme, highest, and hence, excelling, superior, &c.* ἄκροις τοῖς ποσὶ, *with the toes*; ἄκροι δάκτυλοι, *the tips of the fingers*. In the neuter plural, ἄκρα, *summits, heights, &c.*, χώρα being understood.

ἀκρωτηριάζω, fut. -άσω, perf. ἠερωτηριάκα (from ἀκρωτήριον), *to cut off the extremities of any thing, to mutilate at the extremities; hence, generally, to mutilate*.

ἀκρωτήριον, ον, τό (from ἀκρος, *extreme*), *the extreme point of any object*, hence *a promontory*.

Ἀκταίων, υνος, ὁ, *Actæon*, a famous hunter, son of Aristæus and Autoonē. He was changed by Diana into a stag, and was hunted down and torn into pieces by his own dogs.

ἄκτῃ, ης, ἡ (from ἄγω or ἄγνυμι, *to break*), *a shore*, where the waves break; *a bank of a river*. Ἀκτὴ, *Attica*, so called, probably, from its extent of shore.

ἀκυβέρνητος, ον (adj. from α, *not*, and κυβερνάω, *to pilot*), *without a pilot*, *unguided*.

ἀκύμαντος, ον (adj. from α, *not*, and κυμαίνω, *to rise in waves*), *waveless*, *calm*, *smooth*.

ἀκῦμων, ον (adj. from α, *not*, and κύμα, *a wave*), *without waves*, *calm*, *tranquil*.

ἄκων, ουσα, ον (adj. from α, *not*, and ἐκόν, *willing*), *unwilling*, *reluctant*.

ἀλαζονικός, ἡ, ὄν (adj. from ἀλαζών), *boastful*, *arrogant*, *ostentatious*, *vain*.

ἀλαζών, ὄνος, ὁ (from ἀλάομαι, *to wander*), *a boaster*, *a vain person*. The original meaning is "*a person who roams about like a vagabond*," and it coincides nearly with ἀγύρτης, "*a mountebank*," "*a quack*," "*a fortune-teller*."

ἀλαθεύω, Doric for ἀληθεύω.

Ἀλβανία, ας, ἡ, *Albania*, a country of Asia, bordering on the Caspian Sea.

Ἀλβανοί, ὧν, οἱ, *the Albanians*.

ἀλγέω, ὦ, fut. -ήσω, perf. ἤλγνα (from ἄλγος), *to suffer pain*, *to grieve*, *to be sad*, *to be afflicted*, &c.

ἄλγος, εος, τό, *pain*, *suffering*, *grief*, *sorrow*, &c.

ἀλγεινός, ἡ, ὄν (adj. a form of ἄλγινός, from ἄλγος), *painful*, *afflicting*, *mournful*, *sorrowful*, *wretched*.

ἀλείφω, fut. -ψω, perfect, in later writers, ἤλοιφα, Att. perf. ἀλήλιφα, perf. pass. ἀλόλιμμαι, 1st aor. act. ἤλειψα, 2d aor. act. ἤλιφον, 1st aor.

pass. ἡλείφθην, *to anoint*, as for a contest; hence, freely, *to prepare*. ἀλεκτρυών, ὄνος, ὁ and ἡ, *a cock*, *a hen*.

Ἀλεξάνδρεια, ας, ἡ, *Alexandræa*, the capital of Egypt, under the Ptolemies, built by Alexander the Great, B. C. 832.

Ἀλεξανδρεύς, ἑως, ὁ, *an Alexandræan*.

Ἀλέξανδρος, ου, ὁ (from ἀλίσσω, *to protect*, and ἀνίς, *a man*), 1. *Alexander*, surnamed the Great, son of Philip of Macedon, born at Pella, B. C. 356. 2. A tyrant of Phæræ, in Thessaly.

ἀληθειᾶ, ας, ἡ (from ἀληθής), *truth*. ἀληθειώ, fut. -εύσω, perf. ἡλήθισα (from ἀληθής), *to speak the truth*, *to be true*, *to be sincere*.

ἀληθής, ἐς (adj. from α, *not*, and λήθω, *to lie concealed*), *true*, *sincere*, *veracious*, *real*.

ἀληθῶς (adv. from ἀληθής), *truly*, *really*, *exactly*, *honestly*. ὡς ἀληθῶς, *in reality*, *truly*.

ἀλήθω, fut. -ήσω; and also ἀλίσω, fut. -ίσω; Attic perf. with the redup. ἀλόλεια, perf. pass. ἀλόλιμμαι, *to grind*.

ἀληλιμμένος, η, ον (perf. pass. of ἀλίσσω, with the Attic redup.).

ἀλίσστος, ον (adj. from α, *not*, and λιάζομαι, *to turn aside*), *not ceasing*, *incessant*; *not to be avoided*, *inevitable*.

ἀλίγκιος, α, ον (adj.), *like*.

ἀλινδέομαι, οὔμαι (seldom used; in place of it κυλινδέομαι is employed), *to roam about*, *to wander*.

ἄλιος, ᾶ, ον (adj. from ἅλις, *the sea*), *marine*, *appertaining to the sea*, *dwelling in the sea*, &c.

ἄλιος, ου, ὁ, Doric for ἥλιος, *the sun*. ἄλις (adv.), *in great numbers*, *in a crowd*, *in abundance*.

ἀλίσκω (active form of the present obsolete. Vid. ἀλίσκομαι).

ἀλίσκομαι (the active pres. ἀλίσκω is obsolete, and in its stead αἰρίω is employed), fut. ἀλώσομαι (from ἀλῶω), 2d aor. ἤλων, Attic ἐάων, perf. act. ἤλωκα, Attic ἐάλωκα, 2d aor. infin. ἀλῶναι, 2d aor. part.

ἄλκοις, *to take, to capture.* The 2d aor. act. and perf. act. are used with a passive signification; thus, *ἰάλων, I was taken; ἰάλωκα, I have been taken.*

ἀλιταίνω, fut. ἀλιτήσω, perf. ἡλίτηκα, 2d aor. ἡλίτην, 2d aor. mid. ἡλιτόμην, *to commit a fault, to perpetrate a crime, to err, to sin, to offend against, to violate.*

ἀλιτενής, ἐς (adj. from ἄλς, *the sea, and τείνω, to stretch towards*), *low out of the water, shallow.*

ἀλιτήριος, ον (adj. from ἀλιτής, *a wicked person*), *guilty, laden with guilt, wicked.*

ἀλίτω (not in use); from it comes ἡλίτων, 2d aor. assigned to ἀλιταίνω.

ἀλκή, ἧς, ἡ, *strength, courage, valour, power, might.*

* Ἀλκηστις, ἴδος, ἡ, *Alcestis*, daughter of Pelias, and wife of Admetus. She voluntarily laid down her own life to prolong that of her husband.

* Ἀλκιβιάδης, ου, ὁ, *Alcibiades*, an illustrious Athenian commander and statesman, the son of Clinias, and nephew of Pericles.

ἀλκίμος, ον (adj. from ἀλκή, *courage, strength*), *brave, valiant, strong, powerful.*

* Ἀλκιμος, ου, ὁ, *Alcimus*, a Grecian warrior, and one of the followers of Achilles.

* Ἀλκμήνη, ης, ἡ, *Alcmēna*, daughter of Electryon, king of Mycenæ, and mother of Hercules by Jupiter.

ἀλλά (conj. from ἄλλος, *other*), *but, however, notwithstanding, wherefore, &c.* ἀλλά μὲν, *and yet*; ἀλλά γε, *but at least, but surely*; ἀλλά γάρ, *but indeed.*

ἀλλάσσω, fut. -ξω, perf. ἡλλάξα, 2d aor. ἡλλάξον (from ἄλλος, *another*), *to change, to alter.*

ἀλλαχόθεν (adv. from ἀλλαχού, with the termination θεν, denoting motion from), *from another place, from another side.*

ἀλλαχού (adv. from ἄλλος, *another*), *elsewhere, on a different side.* ἄλλοι ἀλλαχού, *"some in one di-*

rection (or on one side), others in another."

ἄλλῃ (adv., properly the dat. sing. fem. of ἄλλος, with χώρα understood), *elsewhere, in another place or quarter.* ἄλλοι ἄλλῃ, *"some in this quarter, others in that."*

ἀλλήλων (reciprocal pron., nominative wanting, used in the dual and plural), *of one another*; dat. ἀλλήλοις, &c., *to one another, &c.*

ἀλλοθι, ἐς (adj. from ἄλλος, *another*, and ἔθνος, *a nation*), *of another race, a stranger.*

ἄλλοθι (adv. from ἄλλος, *another*), *elsewhere, in another place.*

ἄλλοκοτος, ον (adj. transp. for ἀλότοκος, from ἄλλος, *other than usual*, and τόκος, *a birth*), *uncommon, strange, unusual, &c.*

ἄλλομαι, fut. mid. ἀλοίμαι, perfect wanting, 1st aor. ἡλάμην, 2d aor. ἡλόμην, of which the 2d and 3d persons sing. are syncope into ἄλσο and ἄλτο in Homer, infin. 1st aor. ἄλασθαι (ᾱ), infin. 2d aor. ἀλίσθαι (ᾱ), *to leap, to spring.*

ἄλλος, η, ο (adj.), *another, other.* Used adverbially in the neuter, τὸ ἄλλο, τὰ ἄλλα, *as to the rest, in other respects.* οἱ ἄλλοι, *the rest.* ἄλλος μὲν ἄλλος δέ, *one another.*

ἄλλοτε (adv. from ἄλλος, and ὅτε, *when*), *at another time, at one time, at times.* ἄλλοτ' ἐπ' ἄλλους, *now on these, now on those.*

ἀλλοτρίος, ᾱ, ον (adj. from ἄλλος, *another*), *foreign from, unsuitable to, alienated, &c.* Joined to a gen. of the person or thing.

ἀλλοφύλος, ον (adj. from ἄλλος, *another*, and φύλή, *a tribe*), *of another tribe, race, or nation, strange, foreign.*

ἄλλως (adv. from ἄλλος, *another*), *otherwise, differently; besides.*

ἀλογίη, ης, Ionic for ἀλογία, ας, ἡ (from α, *not*, and λόγος, *reflection*), *folly, inconsiderateness, want of sense or reflection; neglect, contempt.*

ἀλόγιστος, ον (adj. from α, *not*,

and λογίζομαι, to calculate), inconsiderate, thoughtless, foolish, wanting in reflection.

ἄλογος, ον (adj. from α, not, and λόγος, reason), void of reason or sense, irrational, absurd, senseless.

ἄλοξ, οκος, ἡ, a furrow.

ἰλουργής, ἐς (adj. from ἄλς, the sea, and ἔργον, a production), purple. as referring to the dye obtained from the murex, a species of shell-fish.

ἄλοχος, ου, ἡ (from α for ἄμα, together, and λίκος, a couch), a spouse.

*Ἀλπεις, εων, αἱ, the Alps.

*Ἀλπειος, α, ον (adj. from *Ἀλπις), Alpine. τὰ Ἀλπια, the chain of the Alps, ὅς, being understood.

ἄλς, ἄλός, ὁ, salt. In the plural, witty sayings, witticisms, repartees.

ἄλς, ἄλός, ἡ, the sea. Of rare occurrence in prose writers, θάλασσα being there employed.

ἄλσος, εος, τό, a grove, a sacred grove, a well-wooded place.

ἀλυσιτελής, ἐς (adj. from α, not, and λυσιτελής, profitable), unprofitable, disadvantageous, injurious.

ἀλυσκάζω, fut. -ᾶσω, perf. ἡλύσκακα, and also ἀλύσκω, fut. -ύξω, perf. ἡλύξα, and with the Attic redup. ἀλήλυχα, to avoid, to wander from, to shun, to escape from.

*Ἀλωεύς, ἑως, and ἦος, ὁ, Alōeus (three syllables), a giant, son of Neptune and Canāce. He married Iphimēdia, by whom Neptune had Otus and Ephialtes, brought up, however, by Aloeus, and hence called Alōidæ.

*Ἀλωπεκῆθεν (adj. from Ἀλωπέκη, Alopēcē, a borough of Attica), of Alopecce.

ἄλωπηξ, εκος, ἡ, a fox.

ἄλως, ω, and ωος, ἡ (in the plural mostly of the third declension), a threshing-floor.

ἀλώσιμος, ον (adj. from ἀλίσκομαι, to capture), easy to capture or take.

ἄλωσις, εως, ἡ (from ἀλίσκομαι, to

capture), a conquest, a capturing, a taking.

ἄμα (adv.), at the same time, at once, as soon as. Sometimes taken as a prep. with the dative, σύν being in reality understood, together with, along with. With μὲν and δέ, as ἄμα μὲν, ἄμα δέ, at the same time at the same time, or, partly partly.

*Ἀμαζονίς, ἴδος, ἡ (from Ἀμαζών), an Amazonian female, an Amazon.

*Ἀμαζών, όνος, ἡ (commonly, though incorrectly, derived from α, not, and μάζος, a breast), an Amazon, one of a race of warlike females, who are commonly supposed to have burned or cut off the right breast, in order to handle the bow more conveniently. One of their places of abode was the plain of Themiscyra, in Cappadocia, watered by the river Thermōdon.

ἀμάθης, ἐς (adj. from α, not, and μανθάνω, to learn), unlearned, ignorant.

ἄμαξά, ης, and ἄμαξα, ης, ἡ (commonly derived from ἄμα, together, and ἄγω, fut. ἄξω, to carry), 1. A wagon. 2. The Wain or Greater Bear (Ursa Major), a constellation of the northern hemisphere, near the pole.

ἄμαξικός, ἡ, όν (adj. from ἄμαξα), belonging to a wagon. τὰ ἀμαξικά, the countries situate to the north.

ἄμαξόβιος, ον (adj. from ἄμαξα, a wagon, and βίος, life), living in wagons, that live in wagons. ἀμαξόβια ἔθνη, nations that live in wagons, referring to the Scythians.

ἀμάξοικος, ον (adj. from ἄμαξα, a wagon, and οἰκίω, to dwell), dwelling in wagons. Ἀμάξοικαι, αἱ, the wagon-inhabiting Scythians.

ἁμαρτάνω, fut. mid. ἁμαρτίσομαι, perf. act. ἡμάρτηκα, perf. pass. ἡμάρτημαι, 1st aor. pass. ἡμαρτίθην, 2d aor. act. ἡμαρτον, to miss, to err, to fail, to do wrong, to commit a fault, to sin.

ἀμαρτημᾶ, ἄτος, τό (from ἀμαρτάνω), *a failure, a fault, an error, an offence.*

ἀμαρτιᾶ, ας, ἡ (from ἀμαρτάνω), *an error, a fault, a crime.*

ἀμαυρόω, ὦ, fut. -ώσω, perf. ἡμαύρωκα (from ἀμαυρός, dim, *obscure*), *to obscure, to darken, to blind; to enfeeble, to weaken, to destroy.*

ἄμβατος, ον (adj. Ionic and poetic for ἀνάβατος), *accessible.*

ἀμβλήδην (adv. Ionic and poetic for ἀᾶβλήδην, from ἀναβάλλω), *with sobs, sobbing.*

ἀμβλύνω, fut. -ύνῃ, perf. ἄμβλυκα (from ἀμβλύς), *to blunt. To render dim, said of the sight; hence, to weaken, said of strength.*

ἀμβλύς, εἶα, ὅ (adj.), *blunt, dull, weak, feeble, obtuse, &c.*

ἀμβλύνω, fut. -άξω (from ἀμβλύς), *to be weak of sight, to be dim of vision, to be blind.*

ἀμβροσιᾶ, ᾧς, ἡ (properly the fem. of ἀμβρόσιος, with τροφή, *food or sustenance* understood), *ambrosia, the food of the gods.*

ἀμβρόσιος, α, ον (adj. from ἀμβροτος, *immortal*), *ambrosial, divine.*

ἀμείβω, fut. -ψω, perf. ἡμισφα, perf. mid. ἡμοίβα, 2d aor. ἡμίβον, *to change, to exchange; to compensate, to repay, to requite, to remunerate, to retaliate.* In the mid. ἀμείβομαι, *to answer, to reply to.*

Ἀμεινίας, ου, ὁ, Amīnias, the brother of Æschylus. He gained the prize of valour at the battle of Salamis.

ἀμείνων, ον (adj. irregular comparative of ἀγαθός), *better, braver, superior to, &c.*

ἀμέλγω, fut. -ξω, perf. ἡμελχα, *to milk.*

ἀμελέω, ὦ, fut. -ήσω, perf. ἡμέληχα (from ἀμαλής, *free from care*), *to be free from care, to be unconcerned; to neglect, to slight, to leave undone.*

ἀμελῶς (adv. from ἀμαλής, *careless*), *carelessly, without care, negligently.*

ἄμεμπτος, ον (adj. from α, *not*, and μέμφομαι, *to blame*), *blameless, not to be blamed.*

ἄμετρος, ον (adj. from α, *not*, and

μέτρον, *measure*), *without measure, immoderate; without metre, prosaic, in prose.*

ἀμέτρως (adv. from ἄμετρος), *without bounds, immoderately.*

ἀμηχανέω, ὦ, fut. -ήσω, perf. ἡμηχάνηκα (from ἀμήχανος, *at a loss*), *to be at a loss, to be without any means or expedient, to know not what to do.*

ἀμήχανος, ον (adj. from α, *not*, and μηχανή, *an expedient*), *without any expedient, at a loss, helpless; against whom expedients are of no avail, invincible, irresistible, wonderful.* Hence ἀμήχανον ὄσον, equivalent to the Latin mirum quantum.

ἄμιλλα, ης, ἡ (from ἄμα, *together*, and ἵλη, *a troop or band*), *a contest, a struggle.*

ἀμιλλάομαι, ὦμαι, fut. -ήσομαι, perf. ἡμίλλημαι (from ἄμιλλα, *a contest*), *to contend, to struggle, to vie with one another, to emulate.*

ἀμίμητος, ον (adj. from α, *not*, and μιμέομαι, *to imitate*), *not susceptible of imitation, inimitable; not imitated.*

ἀμισθί (adv. from ἀμισθος), *without reward, without recompense, for nothing.*

ἀμισθος, ον (adj. from α, *not*, and μισθός, *a reward*), *unrewarded.*

Ἀμισωδάρος, ου, ὁ, Amisodārus, a king of Caria.

ἄμμᾶ, ἄτος, τό (from ἄπτω, *to fasten or attach*), *a fastening, a knot, a band, a tie.* In the plur. τὰ ἄμματα, *the hug of wrestlers*, the arms being thrown around the opponent's neck.

ἄμμε, Æol. and Dor. for ἡμᾶς.

ἄμμες, Æol. and Dor. for ἡμεῖς.

ἀμμίξας for ἀναμίξας, from ἀναμίγνυμι, 1st aor. part. act.

ἄμμορος, ον, (adj. poetic form for ἄμορος, from α, *not*, and μέρος, *a lot or share*), *having no share, deprived, bereft.* Hence, *unfortunate, unhappy, wretched, ill-fated.*

ἄμμος, ου, ἡ, *sand.*

ἀμμώδης, ες (adj. from ἄμμος, *sand*, and εἶδος, *appearance*), *sandy.*

ἀμνός, οὔ, ὁ, *a lamb.*

ἀμοιβή, ἡς, ἡ, from ἀμείβω, *to exchange*, *a recompense, a return, an exchange.*

ἀμός, ἡ, ὄν, Æol. and epic for ἱμός.

ἀμπελος, οὔ, ἡ, *the vine; a vineyard.*

ἀμπέχω, fut. ἀμφίξω, 2d aor. ἤμπισχον, *to surround, to enclose.* In the mid. ἀμπέχομαι, fut. ἀμφίξομαι, 2d aor. ἤμπισχόμεν, with double augment, *to cover one's self, to array one's self in, to put on.*

ἀμπυξ, ὅκος, ὁ and ἡ, (from ἀμπέχω), *a head-band, a fillet for the brow.*

ἀμυδρός, ἄ, ὄν (adj.), *obscure, faint, feeble, glimmering, slight.*

ἀμύθητος, οὔν (adj. from α, *not*, and μυθόμαι, *to utter*), *unutterable, not to be expressed.* Hence, *immense, innumerable, infinite.*

ἀμύμων, οὔν (adj. from α, *not*, and μῶμος, *fault*), *blameless, faultless.* Hence, *eminent, distinguished.*

ἀμύνα, ἡς, ἡ (from ἀμύνω), *a defence, a warding off; retaliation, vengeance.*

ἀμύνω, fut. -ῶ, 1st aor. ἤμυνα. The perf. is wanting both in the act. and pass. *To ward off, to repel, with the acc. of the person or thing ward off or repelled.* *To keep off danger from any one, and so, to defend, to aid, to assist, with the acc. of the person or thing kept off, and the dat. of the person or thing defended.* In the middle voice, ἀμύνομαι, 1st aor. ἤμυνάμην, 2d aor. ἤμυνόμην, *to repel from one's self, to defend one's self, with the acc. of the person or thing repelled.* *To fight for or defend, followed sometimes by a gen. with περί, at other times by a gen. alone.* *To avenge, to revenge an injury done upon any one, having the person in the acc. and followed by περί with a gen. of the offence or cause.* *To avenge one's self upon another; the person in the acc.*

ἀμύττω and ἀμύσσω, fut. -ύξω, perf. ἤμυχα, *to scratch, to tear the surface.*

ἀμφί (prep.), governs the gen. dat. and acc. With the gen. *about, round about* (said of a place), *of, concerning, respecting.* With the dat. *round or about, near, by the side of.* With the acc. *round about, round, having relation to, about or nearly.* Often joined with names of persons, and then denoting sometimes the individuals alone, sometimes these together with their attendants, &c. Consult notes. In composition, *around, &c.*

Ἀμφιάραος, οὔ, ὁ, *Amphiaraus*, a celebrated Argive soothsayer and warrior, who lost his life in the war between Eteocles and Polyneices for the crown of Thebes. He was swallowed up by the earth while engaged in the fight before the walls of Thebes.

ἀμφίβолос, οὔν (adj. from ἀμφιβάλλω, *to cast around in mind, to be in doubt*), *doubtful, questionable, ambiguous, equivocal, fluctuating.*

Ἀμφιδάμας, αντος, ὁ, *Amphidamas*, son of Busiris.

ἀμφιδοκεύω, fut. -εύσω, perf. ἀμφιδόκευκα (from ἀμφί, *around*, and the obsolete δοκεύω), *to watch.* Lit. *to spy or observe all around.*

ἀμφιέννυμι, fut. ἀμφίεισω, Attic fut. ἀμφίω, 1st aor. ἤμφισα, perf. pass. ἤμφισμαι (from ἀμφί, and ἐννυμι, *to clothe*), *to put on* (as clothes). In the mid. ἀμφιέννυμαι, *to put on one's self, to clothe one's self.*

ἀμφιέπω and ἀμφίειπα, 2d aor. ἀμφέπον, and ἀμφίειπον, which two are the only forms that occur in Homer (from ἀμφί, *around*, and the obsolete ἔπω, *to be occupied about*), *to employ one's self about or with, to attend to, to prepare.*

ἀμφιθαλής, ἐς (adj. from ἀμφί, *all around*, and θάλλω, *to bloom*), *blooming all around, flourishing on all sides.* Hence, figuratively, *one whose parents are both alive.*

ἀμφιμάχομαι, fut. -έσομαι, Attic -ῶμαι (from ἀμφί, *around*, and μάχομαι, *to fight*), *to fight around.*

Ἀμφιπόλις, εως, ἡ, *Amphipolis*, a city of Thrace, near the mouth of

the Strymon. The ruins are now called *Jenikevi*.

ἄμφιπολος, ου, ἡ (from ἄμφι, *around*, and πῖλος, *to be*), a *handmaid*, a *female attendant*.

ἄμφις (adv. from ἄμφι), *around*, *round about*, *on both sides*.

ἀμφισβητέω, ὦ, fut. -ήσω, perf. ἡμφισβήτηκα (from ἄμφις, and βαίνω, *to go*), *to dispute*, *to contend*, *to differ in opinion from*, &c.

ἀμφίστομος, ον (adj. from ἄμφις, *on both sides*, and στόμα, *a mouth*), *having two mouths* or *outlets*.

Ἀμφιτρῖτη, ης, ἡ. *Amphitritē*, daughter of Oceanus and Tethys, and wife of Neptune.

Ἀμφιτρύων, υνος, ὁ, *Amphitryon*, a Theban prince, the husband of Alcmena.

Ἀμφῖων, ονος, ὁ, *Amphion*, son of Jupiter and Antiōpe, and famed for his skill in music. He was fabled to have built the walls of Thebes by the notes of the lyre, the stones being moved by the power of harmony, and taking of themselves their destined places in the work.

ἀμφορεύς, ἑως, ὁ (from ἄμφι, *on each side*, and φέρω, *to carry*), an *amphōra*, a vase with two handles, for wine; *any vessel with two handles*, a *bucket*.

ἀμφότερος, α, ον (adj. from ἄμφω), *both*.

ἄμφω, τῷ, τά, τῶ (dual), and οἱ, αἱ, τά (plur); gen. and dat. ἀμφοιν, of all three genders, *both*.

ἄμωμος, ον (adj. from α, *not*, and μῶμος, *a fault*), *blameless*, *faultless*.

ἄν (conj. with the subjunctive mood) for ἰάν, *if*. The Attic poets use ἦν for ἰάν, and never ἄν.

ἄν, a particle which communicates to a clause or sentence an expression of uncertainty, contingency, doubt, bare possibility, conjecture, &c. It qualifies or modifies what would else be positive or peremptory, and hence may be frequently rendered by *perhaps*, *probably*, *possibly*, *rather*, *hardly*,

&c. It conveys very often the meaning of *may*, *might*, *could*, *would*, *should*, &c. With relative pronouns, adjectives, and adverbs it gives the indefinite signification of *-ever*, *-soever*; as, ὅς ἄν, *whoever*; οὐδεὶς ἄν, *nobody whatsoever*; ὅ, τι ἄν, *whatever*. With the indic. and especially the imperf. it very frequently expresses an action, as occurring, not at a fixed time, but when an occasion offers, and gives the meaning of *should* or *would have*, had the opportunity offered, or had some other action taken place. With the subj. mostly with an adverb or relative pronoun, it communicates an indeterminate signification, *-ever*, *-soever*. With the opt. it may generally be rendered *may*, *might*, *could*, *would*, &c. implying *contingency*, *conjecture*, &c. It is used also with this same mood, and with the imper. to soften in each case the harshness of a command or assertion. With the infin. and participles, it imparts the same signification that the opt. subj. or indic. with ἄν, would have in the resolution by the finite verb. It is often repeated in a sentence, especially by the Attics, to mark the indeterminateness more forcibly.

ἀνά (prep. governing a dative in the epic and lyric poets only, but elsewhere the accusative). With the dative it denotes, *on*, *upon*, *at the top of*, &c. With the accusative it expresses, 1st, A duration or continuance, both of time and space, and has then the meaning of *through*, *throughout*, *during*. 2nd, *Against*, *up*; as, ἀνὰ τὸν ποταμόν, *against* or *up the* (current of the) *river*. 3d, With numerals it makes them distributive; as ἀνὰ δέκα, *ten by ten*, or *ten each*, &c. 4th, *In*; as, ἀνὰ θυμόν, *in soul*. In composition it has generally the meaning of *up* (which appears to be its primitive one), *aloud*, *thoroughly*, *again*, *back*, &c.

ἀναβάθρα, ας, ἡ (from ἀνά, *up*, and

βάθρα, a stair or step), a staircase, steps, a step, a ladder.

ἀναβαίνω, fut. ἀναβήσω, perf. ἀναβίβηκα, 2d aor. ἀνέβην (from ἀνά, up, and βαίνω, to go), to go up, to ascend, to mount; to embark (i. e. to go up on board of a ship).

ἀναβάλλω, fut. ἀναβᾶλω, perf. ἀναβέβληκα, 2d aor. ἀνέβᾶλον (from ἀνά, up, and βάλλω, to throw), to throw up, as earth in digging, to heap up; to put off, to defer. In the mid. ἀναβάλλομαι, to put off, to defer; to risk, to hazard, &c.

ἀνάβασις, εως, ἡ (from ἀναβαίνω, to ascend), an ascent, a going up; a rising, a swelling.

ἀναβάτης, ου, ὁ (from ἀναβαίνω, to mount), one who ascends, one who goes on board, one who mounts, a horseman, a rider, &c.

ἀναβλαστάνω, future, ἀναβλαστήσω, perf. ἀναβεβλάστηκα, 2d aor. ἀνέβλαστον (from ἀνά, up, and βλαστάνω, to germinate), to grow up, to shoot, to germinate.

ἀναβλέπω, fut. ἀναβλέψω, perf. ἀναβίβλεφα (from ἀνά, up, and βλέπω, to look), to look up at.

ἀνάβλησις, εως, ἡ (from ἀναβάλλω, to defer), a deferring, a putting off, a delay.

ἀναβλύζω, fut. ἀναβλύσω, perf. ἀναβεβλύκα, from ἀνά, up, and βλύζω, to spout out), to gush forth, to bubble forth, to boil up, &c.

ἀναβοᾶω, ὦ, fut. ἀναβοήσω, perf. ἀναβεβόηκα (from ἀνά, aloud, and βοᾶω, to cry), to cry aloud, to shout; to crow.

ἀναγιγνώσκω, fut. mid. ἀναγνώσσομαι, perf. ἀνέγνωνκα, 2d aor. ἀνέγνω (from ἀνά, thoroughly, and γινώσκω, to know) to know thoroughly, to know again, to recognize, &c.; to read, to read to, as referring probably to the unrolling of a paper or scroll, and thus becoming acquainted with its contents.

ἀναγκάζω, fut. ἀναγκᾶσω, perf. ἠνάγκασκα (from ἀναγκή, necessity), to compel, to force.

ἀναγκαῖος, α, ον (adj. from ἀνάγκη), necessary, unavoidable.

ἀνάγκη, ης, ἡ, necessity.—κατ' ἀνάγκην, through necessity.

ἀναγορεύω, fut. ἀναγορεύσω, perf. ἀνηγόρευκα (from ἀνά, aloud, and ἀγορεύω, to proclaim), to proclaim aloud, to make known publicly, to announce.

ἀναγράφω, fut. ἀναγράψω, perf. ἀναγίγραφα (from ἀνά, up, and γράφω, to write), to write up, to make a list of, to enroll, to record, &c.

ἀνᾶγω, fut. ἀνᾶξω, perf. ἀνᾶγα, 2d aor. ἀνᾶγον, and with Attic reduplication, ἀνᾶγαγον, perf. pass. ἀνᾶγμαι (from ἀνά, up, and ἄγω, to bring), to bring up, to bring back, to bring over. In the mid. ἀνᾶγομαι, to get under weigh, to set sail (i. e. to draw up the anchor).

ἀναδέσμη, ης, ἡ (from ἀνά, up, and δεσμίω, to bind), a band for the hair. Consult note, p. 319, line 94.

ἀναδέω, fut. ἀναδήσω, perf. ἀναδέδωκα (from ἀνά, up, and δέω, to bind), to bind up, to tie up, to bind, to tie, to surround as with a chaplet, to wreath.

ἀναδίδωμι, fut. ἀναδώσω, perf. ἀναδέδωκα, 2d aor. ἀνίδαν (from ἀνά, up, and δίδωμι, to give), to give up, to hand, to present; to yield, to produce; to distribute.

ἀναδύω, fut. ἀναδύσω, perf. ἀναδεδύκα, 2d aor. ἀνίδυν (from ἀνά, up, and δύω, to proceed), to emerge from, to rise up from (as out of the sea).

ἀναείρω, fut. ἀναεῖρῶ, perf. ἀνείρεκα (from ἀνά, up, and αἰρέω, to raise), to raise, to lift up.

ἀναξεύγνυμι, fut. ἀναξεύξω, perf. ἀνέξυχα (from ἀνά, again, and ζεύγνυμι, to yoke), to yoke again, to break up an encampment, to decamp.

ἀναζώννυμι, fut. ἀναζώσω, perf. ἀνέζωκα (from ἀνά, up, and ζώννυμι, to gird), to gird up, to gird. ἀνέζωμαι, perf. part. pass. γιρτ with, arrayed in, girded.

ἀνάθημα, ἄτος, τό (from ἀνά, up, and τίθημι, to place), a votive offering; any thing costly given to another, to be laid up as a token of remembrance; hence, ornament, dress, &c.

ἀναθυμιάσις, εως, ἡ (from ἀναθυμι-
ᾶω, to cause vapour to arise, to
burn perfumes), fumigation, the
burning of perfumes; the causing
vapour to arise; evaporation.

ἀναίθω (used only in the pres. and
imperf. from ἀνά, up, and αἶθω,
to set in a blaze), to kindle up, to
kindle.

ἄναιμος, ον (adj. from α, not, and
αἷμα, blood), bloodless.

ἀναιμόσαρκος, ον (adj. from ἄναιμος,
and σὰρξ, flesh), having flesh with-
out blood.

ἀναιρέω, ὦ, fut. -ήσω, perf. ἀνήξα,
2d aor. ἀνῆλθον (from ἀνά, up, and
αἶρῶ, to take), to take up, to lift
up, to remove, to destroy, &c.

ἀναισθητός, ον (adj. from α, not,
and αἰσθάνομαι, to perceive), with-
out feeling, insensible; without
perceiving.

ἀναίτσω, fut. ἀναίξω: Attic, ἀνάσσω,
fut. ἀνάξω, perf. ἀνῆχα (from ἀνά,
up, and αἶτσω, to rush), to rush
up, to start or spring up, to move
rapidly.

ἀνακαίω, fut. ἀνακαύσω, 1st aor. pass.
ἀνικαύθην (from ἀνά, up, &c. and
καίω, to ignite), to kindle up; to
rekindle, to excite anew, to revive.

ἀνακαλέω, ὦ, fut. ἀνακαλίσω, perf.
ἀπακίκληκα (from ἀνά, again, &c.
and καλέω, to call), to call again;
to call back, to recall; to call
aloud.

ἀνακάμπτω, fut. ἀνακάμψω, perf.
ἀναπέκαμφα (from ἀνά, again, back,
and κάμπτω, to bend), to return,
to bend back one's way.

ἀνακομιδή, ἥς, ἡ (from ἀνακομίζω, to
bring back), a bringing back, a
return.

ἀνᾶκοος, Doric for ἀνήκοος.

ἀνακράζω, fut. ἀνακράξω, &c. (from
ἀνά, aloud, and κράζω, to cry), to
cry aloud, to cry out.

Ἀνακρέων, οντος, ὁ, Anacreon, a
celebrated lyric poet of Teios.
Vid. page 337.

ἀνακρίνω, fut. ἀνακρίνω, &c. (from
ἀνά, thoroughly, and κρίνω, to ex-
amine into), to inquire into, to
examine, to investigate; to decide.

ἀνακρούω, fut. ἀνακρούσω, &c. (from
ἀνά, back, and κρούω, to flog), to
flog back.

ἀνακυκλέω, ὦ, fut. ἀνακυκλήσω, perf.
ἀνακυκλήκα (from ἀνά, again, and
κυκλῶ, to roll), to roll again and
again, to roll round, to roll in a
circle; to intertwine, to repeat, to
involve.

ἀνακύντω, fut. ἀνακύνω, &c. (from
ἀνά, up, and κύπτω, to bend, to lift
up the head, after having stooped);
to lift up, to emerge, to come up.

ἀνάκωλος, ον (adj. from ἀνά, tho-
roughly, completely, and κῶλος,
maimed), short, shortened, of short
make; ἀνάκωλοι κάμηλοι, camels
with short legs.

ἀναλαμβάνω, fut. ἀναλήψομαι, &c.
(from ἀνά, up, &c. and λαμβάνω,
to take), to take up; to receive,
to take, to capture; to resume, to
undertake again; to recover, to
regain, &c.

ἀνᾶλίσκω, imperf. ἀνῆλίσκων. The
other tenses are formed from the
old verb ἀναλώω, fut. ἀναλώσω, 1st
aor. ἀνάλωσα and ἀνήλωσα, perf.
ἀνάλωκα and ἀνήλωκα, perf. pass.
ἀνᾶλωμαι, 1st aor. pass. ἀνᾶλώθην
and ἀνηλώθην (from ἀνά, up, and
the obsolete ἀλίσκω, to take), to
expend, to consume, to waste, to
destroy.

ἀνᾶλογος, ον (adj. from ἀνά and λό-
γος), proportionate to, agreeable
to or agreeing with; more usual
signification, analogous, similar.

ἀναμάρτητος, ον (adj. from α, not,
and ἀμαρτάνω, to err), committing
no fault, faultless, sinless; exempt
from failure or error.

ἀναμένω, fut. ἀναμεινω, &c. (from
ἀνά, again and again, as denoting
continuance or firmness, and μένω,
to remain), to remain firm (i. e.
again and again), to hold out, to
permit, to remain; to wait; to
await.

ἀνάμερος, Doric for ἀνήμερος.

ἀνάμειστος, ον (adj. from ἀνά, up to
the top, and μιστός, full), full up,
full, filled with, replete. Joined
with the gen.

ἀναμετρέω, ὦ, fut. ἀναμετρήσω, perf. ἀναμεμίστηκα (from ἀνά, again, and μετρέω, to measure), to measure again or anew, to measure accurately; to recall to mind; to judge, to value, to estimate.

ἀναμιγνύμι, fut. ἀναμίξω, &c. (from ἀνά, up, and μίγνυμι, to mix), to mix up, to mix together, to mingle, to blend.

ἀνανδρός, ον (adj. from α, not, and ἀνή, a man), unmanly, cowardly, effeminate.

ἀνανεύω, fut. ἀνανεύσω, &c. (from ἀνά, back, &c. and νέω, to nod), to shake the head in token of refusal, (i. e. to nod back or away from); to refuse, to deny, to forbid, &c.

ἀναξ, ἄκρος, ὁ, a king, a monarch.

Ἀναξαγόρας, ον, ὁ, Anaxagoras, a Clazomenian philosopher, preceptor to Pericles, Socrates, and Euripides.

ἀναξάινω, fut. ἀναξάνω, &c. (from ἀνά, again, anew, and ξάινω, to scratch, to lacerate); to lacerate anew; to open anew (said of a wound); to exasperate, to irritate, to excite anew.

Ἀνάξαρχος, ον, ὁ, Anaxarchus, a philosopher of Abdera, from the school of Democritus, and intimate with Alexander.

ἀνάξιος, α, ον (adj. from α, not, and ἄξιος, worthy), unworthy, undeserving.

ἀνάπαυσις, εως, ἡ (from ἀναπαύω), rest, repose, quiet, cessation.

ἀναπαύω, fut. ἀναπαύσω, &c. (from ἀνά, completely, and παύω, to cause to cease), to put to rest, to cause to cease, to still, to pacify; in the mid. ἀναπαύομαι, to rest, to cease, &c. (i. e. to cause one's self to cease.)

ἀναπειθω, fut. ἀναπίσω, &c. (from ἀνά, thoroughly, and πείθω, to persuade), to convince, to persuade, to gain over, to prevail upon.

ἀναπέμπω, fut. ἀναπέμψω, &c. (from ἀνά, up, &c. and πέμπω, to send), to send up, to send forth, to emit; to send away, to dismiss, to release.

ἀναπεράννυμι, fut. ἀναπεράσω, At-

tic form ἀναπεῖω, perf. act. wanting, perf. pass. ἀναπεπίτασμαι, syncopated into ἀναπίπταμαι, perf. pass. part. ἀναπιπτάμενος (from ἀνά, thoroughly, and περάννυμι, to open), to open wide, to throw open; to spread, to extend.

ἀναπηδάω, ὦ, fut. ἀναπηδήσω, &c. (from ἀνά, up, and πηδάω, to leap), to leap up, to spring up, to spring upon.

ἀναπίπτω, fut. ἀναπισσῶμαι, &c. (from ἀνά, back, and πίπτω, to fall), to fall back, to lean back, to recline, to lie down.

ἀναπλάττω and ἀναπλάσσω, fut. ἀναπλάσω, &c. (from ἀνά, again, anew, and πλάσσω, to form or mould), to form or mould anew, to give another form; to form or mould carefully (i. e. again and again), to shape, to represent, to figure, &c.

ἀναπλέω, fut. ἀναπλεύσομαι, &c. (from ἀνά, back, &c. and πλέω, to sail), to sail back; to sail up; to sail out, to put to sea, &c.

ἀνάπλεως, ον (adj. from ἀνά, up to the top, and πλέως, full), filled up, full.

ἀναπληρώω, ὦ, fut. ἀναπληρώσω, &c. (from ἀνά, up to the top, and πληρώω, to fill), to fill up, to fill quite full; to fulfil; to complete.

ἀναπνέω, fut. ἀναπνεύσω, &c. (from ἀνά, again, &c. and πνέω, to breathe), to breathe again, to recover breath; to breathe forth. In Homer we have ἀμπνύτο, 3d sing. 2d aor. mid. syncopated from ἀνίπνυτο, with a pass. signification.

ἀναπολεμέω, ὦ, fut. ἀναπολεμήσω, &c. (from ἀνά, again, and πολεμέω, to wage war), to renew the war, to recommence hostilities, to war again or anew.

ἀνάπτω, fut. ἀνάψω, &c. (from ἀνά, up, and ἄπτω, to tie, &c.), to tie up, to bind up, to connect, to append; to kindle up, to set on fire, to inflame.

ἀναρπάζω, fut. ἀναρπάσω, &c. (from ἀνά, up, &c. and ἄρπάζω, to seize), to snatch up, to seize, to snatch

away, to carry off, to plunder, &c.

ἀναβρῆντω and ἀναβρῆνυμι, fut. ἀναβρῆσω, &c. (from ἀνά, up, and βρῆντω or βρῆνυμι, to tear, &c.), to tear up, to break up, to rend asunder, to split, to burst open.

ἀναβρίπιζω, fut. ἀναβρίπισω, &c. (from ἀνά, up, and βρίπιζω, to put in motion), to throw up, to cast on high; to kindle up; to arouse, to excite.

ἀναβρίπτω, fut. ἀναβρίψω, &c. (from ἀνά, up, and βρίπτω, to throw), to throw up, to fling up; to hazard, to risk, to incur.

ἀναστᾶω, ὦ, fut. ἀναστήσω, &c. (from ἀνά, up, and ἀστᾶω, to hang), to hang up, to suspend, to attach; to cause to be in suspense; to elevate by hopes.

ἀναρχία, ας, ἡ (from α, not, and ἀρχή, rule), anarchy, lawlessness.

ἀνασκιρτάω, ὦ, fut. ἀνασκιρτήσω, &c. (from ἀνά, up, and σκιρτάω, to leap), to leap up, to frisk about.

ἀνασπᾶω, ὦ, fut. ἀνασπᾶσω, &c. (from ἀνά, up, back, and σπάω, to draw), to draw up, to draw; to draw back.

ἀνάσσω, fut. ἀνάξω, perf. ἡνάχα (from ἀναξ, a monarch, a ruler), to reign, to rule.

ἀνάστατος, ον (adj. from ἀνίστημι, to expel), expelled, dislodged; ἀναστάτους ποιῶν, dislodging, expelling, driving out.

ἀναστενάζω and ἀναστενάζω, fut. ἀναστενάζω, &c. (from ἀνά, aloud, and στενάζω, to lament), to raise loud lamentations, to utter loud groans or wailings.

ἀναστρέφω, fut. ἀναστρέψω, &c. (from ἀνά, back, up, &c. and στρέφω, to turn), to turn back, to return, to turn about, to overturn, to overthrow, to subvert.

ἀνατείνω, fut. ἀνατενῶ, &c. (from ἀνά, up, and τείνω, to extend), to stretch upward, to hold up, to raise; to stretch out, to extend.

ἀνατέλλω, fut. ἀνατελῶ, perf. ἀνατίταλα, 1st aor. ἀνέτιλα (from ἀνά, up, and τέλλω, to cause to

arise), to cause to come forth; to come forth, to rise, to grow out of, &c.

ἀνατίθημι, fut. ἀναθήσω, &c. (from ἀνά, up, and τίθημι, to place), to place up, on high, or on; to consecrate, by hanging up in a temple; to ascribe; to lay up, to deposit.

ἀνατόλη, ης, ἡ (from ἀνατέλλω, to rise), the rising of the sun, the east, the morning.

ἀνατολικός, ἡ, ὄν (adj. from ἀνατόλη), towards the east, eastern, pertaining to sunrise.

ἀνατρέπω, fut. ἀνατρέψω, &c. (from ἀνά, up, &c. and τρέπω, to turn), to turn up, to overturn, to subvert, to destroy, &c.

ἀνατρέφω, fut. ἀναθρέψω, &c. (from ἀνά, up, and τρέφω, to nourish), to rear up, to nurture, to educate.

ἀνατρέχω, fut. ἀναθρέξω, &c. (from ἀνά, up, and τρέχω, to run), to run up, to spring up, to hasten up, to lift one's self.

ἀναυδος, ον (adj. from α, not, and αἰδή, a voice), speechless, without a voice.

*Ἀναυρος, ου, ὁ, the Anaurus, a small river of Thessaly, near the foot of Mount Pelion, in which Jason lost one of his sandals.

ἀναφαίνω, fut. ἀναφάνῶ, &c. (from ἀνά, clearly, and φαίνω, to show), to show forth clearly, to cause to appear clearly, to show, to exhibit, to explain, to make known. In the mid. ἀνάφαίνομαι, to appear plainly, to appear.

ἀναφέρω, fut. ἀναφείσω, &c. (from ἀνά, up, and φέρω, to bring), to bring, carry, or fetch up; to raise up, to raise, to exalt, to advance, to promote; to bear up against, to endure; to bring back; to attribute, to impute, &c.

ἀναφθέγγομαι, fut. ἀναφθέγγομαι (from ἀνά, aloud, and φθέγγομαι, to utter), to cry out, to call out, to announce, to speak in a loud voice; to reply (i. e. to speak in return).

ἀναφυσᾶω, ὦ, fut. ἀναφυσήσω, &c.

(from ἀνά, *up*, and φεράω, *to breathe*), *to breathe upward, to breathe out, to spout forth, &c.*; ἀναφυσᾶν πῦρ, *to breathe forth fire*. ἀναφύω, fut. ἀναφύσω, &c. (from ἀνά, *up*, and φέω, *to produce*), *to bring forth, to produce, to cause to grow; to beget*. In the mid. ἀναφύομαι, *to grow up, to grow again, to revive*.

ἀναφωνέω, ὦ, fut. ἀναφωνήσω, &c. (from ἀνά, *aloud*, and φωνέω, *to call*), *to call aloud, to call out*.

Ἀνάχαρσις, εὖς, ὁ, *Anacharsis*, a Scythian philosopher, who flourished about 600 B. C.

ἀναχέω, fut. ἀναχύσω, &c. (from ἀνά, *again, &c.* and χέω, *to pour*), *to pour again, to pour back again; to pour forth, to pour upon; to flow into*.

ἀναχωρέω, ὦ, fut. ἀναχωρήσω, &c. (from ἀνά, *back*, and χωρέω, *to proceed*), *to yield, to retreat, to retire, to depart, to recede*.

ἀναψύχω, fut. ἀναψύξω, &c. (from ἀνά, *again and again*, and ψύχω, *to cool, to refresh*), *to fan, to cool, to refresh, to revive*.

ἀνδᾶνω, fut. ἀδίσω, 2d aor. ἔαδον and ἔαδον, perf. ἔαδα, Ionic and poetic verb for ἡδομαι, *to please, to gratify, to delight*.

ἀνδραγαθία, ας, ἡ (from ἀνὴρ, *a man*, and ἀγαθός, *excellent, &c.*), *uprightness, rectitude, probity, moral excellence; bravery, manly resolution, noble spiritedness, &c.*

ἀνδραποδισμός, οὔ, ὁ (from ἀνδραποδίζω, *to enslave*), *an enslaving*.

ἀνδράποδον, ον, τό (from ἀνὴρ, *a man*, and πιδί, *a fetter*), *a slave; a captive, taken in battle*.

ἀνδρεία, ας, ἡ (from ἀνδρείος), *bravery, valour, manly spirit*.

ἀνδρεῖος, α, ον (adj. from ἀνὴρ, *a man*), *manly, brave, courageous, spirited*.

ἀνδριάς, ἄντρος, ὁ (from ἀνὴρ, *a man*), *a statue, an image*.

ἀνδροκτασία, ας, ἡ (from ἀνὴρ, *a man*, and κτείνω, *to slay*), *the slaying of men, slaughter, carnage*.

Ἀνδρομάχη, ης, ἡ, *Andromachē*,

daughter of Eetion, king of Thebe, and wife of Hector, by whom she had Astyanax. After the fall of Troy she became the wife of Pyrrhus, son of Achilles.

Ἀνδρομέδα, ας, ἡ, *Andromēda*, daughter of Cepheus, king of Æthiopia, and Cassiope. (Vid. note on line 2, page 178.)

ἀνδροφόνος, ον (adj. from ἀνὴρ, *a man*, and φόνος, *slaughter*), *man-slaying, man-destroying, slaughtering*.

ἀνδρώδης, ες (adj. from ἀνὴρ, *a man*, and ἰδοε, *look*), *of manly aspect; manly*.

ἀνεγείρω, fut. ἀνεγερῶ, &c. (from ἀνά, *up*, and ἐγείρω, *to arouse*), *to arouse, to awaken, to excite, to encourage, to revive, &c.* 2d aor. infin. mid. ἀνέγρεσθαι.

ἄνειμι (from ἀνά, *up, &c.* and ἵμι, *to go*), *to go up, to ascend; to come back, to return*.

ἀνέκδοτος, ον (adj. from ἀ, *not*, and ἐκδίδωμι, *to give way, to give in marriage*), *not given in marriage, unmarried*.

ἀνεκτός, ον (adj. from ἀνίχομαι, *to endure*), *supportable, endurable, to be supported, to be endured*.

ἀνελεύθερος, ον (adj. from ἀ, *not*, and ελεύθερος, *free, liberal*), *servile, illiberal, base, ignoble*.

ἀνελλιπής, ες (adj. from ἀ, *not*, and ἐλλιπής, *failing*), *continued, unfailing, incessant*.

ἄνεμος, ον, ὁ, *wind*.

ἀνεμώω, ὦ, fut. ἀνεμώσω, perf. ἠέμωκα (from ἄνεμος, *wind*), *to blow, to inflate, to cause to swell out with wind*. In the passive, ἀνέμωμαι, ὤμαι, *to be swelled forth with wind*.

ἀνεμώδης, ες (adj. from ἄνεμος, *wind*, and ἰδοε, *appearance*), *windy*.

ἀνεμώνη, ης, ἡ (from ἄνεμος, *the wind*), *the anemōnē, or wind-rose*.

ἀνεπιτίμητος, ον (adj. from ἀ, *not*, and ἐπιτίμάω, *to censure*), *uncensured, unrebuked*.

ἀνέρχομαι, fut. ἀνελύσομαι, &c. (from ἀνά, *up*, and ἔρχομαι, *to come, &c.*), *to come up, to go up*,

to mount, to ascend, to go on board of, &c.

ἀνερωτᾶω, ὦ, fut. ἀνερῶσῃ, &c. (from ἀνά, thoroughly, earnestly, and ῥωτᾶω, to inquire), to inquire earnestly, to question carefully or repeatedly, to ask, to inquire, to interrogate, &c.

ἀνευ (adv. governing the genitive), without.

ἀνευρίσκω, fut. ἀνευρήσω, &c. (from ἀνά, completely, thoroughly, and εὑρίσκω, to find), to find out, to discover.

ἀνίχω, fut. ἀνίξω, or ἀνασχέσω, &c. (from ἀνά, back, and ἵχω, to hold), to hold back, to hold up, to restrain. In the mid. voice, ἀνίχομαι, to endure, i. e. to restrain one's self, to bear, to put up with.

ἀνεψιός, οὐ, ὁ, a cousin.

ἀνηβός, ον (adj. from ἀ, not, and ἥβη, puberty), not grown up, under age, youthful, young.

ἀνηθον, ου, τό, anise.

ἀνήκεστος, ον (adj. from ἀ, not, and ἀίωμαι, to heal), incurable, irremediable, irreconcilable.

ἀνήκοος, ον (adj. from ἀ, not, and ἀκοή, hearing), not hearing, not listening, not attending to. In a pass. sense, that is not heard. ἀνίκα εὐχέσθαι, to pray fruitlessly or without avail.

ἀνήκω, fut. ἀνήξω, &c. (from ἀνά, up to, and ἔκω, to come), to come up to, to reach to, to extend or appertain to. τὰ ἀνήκοντα, what is suitable for, what appertains to, &c.

ἀνήλιος, ον (adj. from ἀ, not, and ἥλιος, the sun), sunless, not illumined by the sun, without a sun.

ἀνήμερος, ον (adj. from ἀν, same as ἀ, not, and ἥμερος, tame, mild), savage, wild, uncultivated, cruel, merciless, harsh, severe.

ἀνήρ, ἀνέρος, contr. ἀνδρῆς, ὁ, a man.
ἀνθίω, ὦ, fut. -ήσω, perf. ἤθηκα, perf. mid. (assigned to this verb, but coming from a theme ἄνω or ἀνθω) ἀνέθω, to bloom, to flourish, to flower, to abound.

ἀνθίζω, fut. -ίσω, perf. ἤθηκα (from ἄθος, a flower), to flourish, to

bloom, to abound; to colour, to diversify, to cover with various colours.

ἀνθίστημι, fut. ἀνίστησῃ, perf. ἀνθίστηκα (from ἀντί, against, and ἵστημι, to place), to place against, to oppose one thing to another, to compare, to withstand, to resist. In the mid. ἀνθίσταμαι, to resist, to hold out, &c. The perf. and 2d aor. act. used in a neut. sense, to withstand.

ἄνθος, εος, τό, a flower.

ἀνθρώπινος, η, ον (adj. from ἄνθρωπος), human.

ἄνθρωπος, ου, ὁ and ἡ, a human being, a man.

ἀνθρωποφάγος, ον (adj. from ἄνθρωπος; and φάγω, to eat), man-devouring, cannibal.

ἀνῖάω, ὦ, fut. -ήσω, Ionic -ήσω, 1st aor. part. pass. ἀνιθίς (from ἀνία, trouble), to cause pain, to afflict, to trouble, to grieve; to vex, to disquiet. The iota in this verb is usually long, but sometimes shortened by the Attics.

ἀνίημι, fut. ἀνίσω, perf. ἀνίκα, &c. (from ἀνά, up, and ἵημι, to send), to send up, to send forth, to let loose, to relax; to yield, to give up, to produce, &c. ἀνιμίς, loose, hanging down, &c. ἀνιμίον ἱάν, consult note, p. 26, line 188.

ἀνίκα, Doric for ἡνίκα.

ἀνιμάω, ὦ, fut. -ήσω, perf. ἀνιμικα (from ἀνά, up, and ἱμάω, to draw with a cord or thong), to draw up, to draw, said of water in a well.

ἀνίπταμαι (from ἀνά, up, and ἵπταμαι, to fly), to fly up, to bound up, to spring on high. (Vid. ἵπταμαι.)

ἀνίστημι, fut. ἀναστήσω, &c. (from ἀνά, up, and ἵστημι, to place), to set up, to raise, to establish. ἀνίστηκα, perf. I stand up; ἀνίστην, 2d aor. I stood up; ἀνίστησα, 1st aor. I placed or set up; ἀναστάς, 2d aor. part. having arisen.

ἀνίσχω (same as ἀνίχω, used only in the present and imperfect).

Ἀννίβας, ᾧ, ὁ, Hannibal, a celebrated Carthaginian commander.

* *Ἀννων, ωνος, ὁ, Hanno*, a Carthaginian, sent on a voyage of discovery along the Atlantic coast of Africa. Also the name of several other Carthaginians more or less conspicuous.

ἀνόητος, ον (adj. from *α*, *not*, and *νοῖω*, *to think*), *thoughtless, senseless; not understood, not perceived, unintelligible.*

ἄνοιά, ας, ἡ (from *ἄνους*, *foolish*), *want of understanding, folly, ignorance, &c.*

ἀνοίγω, and *ἀνιγνῶμι*, fut. *ἀνοίξω*, 1st aor. *ἀνέωξα*, 1st aor. infin. *ἀνοίξαι*, perf. *ἀνέωχα*, perf. mid. *ἀνέωγα*, perf. pass. *ἀνέωγμαι*, 1st aor. pass. *ἀνέφχθην*, *to open, to uncover, to reveal.*

ἀνοίκειος, ον (adj. from *ἀν*, same as *α*, *not*, and *οἰκῖος*, *adapted to*), *unfit, out of place, irrelevant, useless.*

ἀνοιστέος, ον (verb. adj. from *ἀναφίρω*, fut. *ἀνοίσω*, *to ascribe, to impute*), *to be ascribed to, to be imputed to.*

ἀνομία, ας, ἡ (from *α*, *not*, and *νόμος*, *law*), *lawlessness, licentiousness, iniquity, injustice.*

ἀνόμοιος, ον (adj. from *ἀν*, same as *α*, *not*, and *ὅμοιος*, *like*), *unlike, dissimilar, different.*

ἀνομοιότης, ητος, ἡ (from *ἀνόμοιος*), *inequality, dissimilarity, difference.*

ἀνόσιος, ον, and *α, ον* (adj. from *ἀν*, same as *α*, *not*, and *ῥσιος*, *holy*), *unholy, impious, wicked.*

* *Ἀνουβις, ἰδος, ὁ, Anūbis*, an Egyptian deity, represented with the head of a dog.

ἄντᾶ (adv. from *ἄντην*, and that from *ἀντί*), *opposite.*

ἀνταγωνίζομαι, fut. *-ίζομαι*, &c. (from *ἀντί*, *against*, and *ἀγωνίζομαι*, *to contend*), *to contend against or with, to fight against, to combat with.*

ἀνταγωνιστής, ου, ὁ (from *ἀνταγωνίζομαι*), *an antagonist, an opponent, a competitor.*

* *Ἀνταῖος, ου, ὁ, Antæus*, a giant of Libya, killed by Hercules.

* *Ἀνταλκίδας, ᾶ, ὁ, Antalcidas*, a

Spartan, who made a disadvantageous peace between the Greeks and Persians. (But consult notes.)

ἀνταποδίδωμι, fut. *ἀνταποδώσω*, &c. (from *ἀντί*, *in return*, and *ἀποδίδωμι*, *to give*), *to give in return, to give instead, to retaliate, to repay, to recompense.*

ἀντῶω, ῶ, fut. *-ήσω*, perf. *ἤντηα* (from *ἄντα*, *opposite*), *to meet, to light upon, to oppose, &c.* In Homer, *ἀντῶω*, in the present, does not occur, but, in place of it, *ἀντιῶω*.

ἀντειπεῖν (from *ἀντί*, *in return*, and *εἰπῶν*, *to speak*), *to reply, to contradict, to refuse.* (Vid. *εἰπῶν*.)

ἀντεκπλέω, fut. *ἀντεκπλεύσομαι*, &c. (from *ἀντί*, *against*, and *εκπλέω*, *to sail forth*), *to sail forth against.*

ἀντέχω, fut. *ἀνέξω*, &c. (from *ἀντί*, *against*, and *ἔχω*, *to hold*), *to hold against, to resist; to sustain, to endure.*

ἀντί (prep. governing the gen. only). Primary signification, *against, contrary to, facing.* Hence, more usually, *for, instead of*, in the relations of exchange, value, &c. In composition, *instead of, against, in return.*

ἀντιβαίνω, fut. *ἀντιβήσομαι*, &c. (from *ἀντί*, *against*, and *βαίνω*, *to go*), *to go against, to attack, to resist, to oppose, &c.*

ἀντιβροντῶω, ῶ, fut. *-ήσω*, &c. (from *ἀντί*, *against*, and *βροντῶω*, *to thunder*), *to thunder against or at; to imitate thunder.*

* *Ἀντίγονος, ου, ὁ, Antigonus*, one of Alexander's generals. He received, after Alexander's death, Pamphylia, Lycia, and Phrygia; made himself master of Asia, and assumed the title of king, B.C. 306.

ἀντιγράφω, fut. *ἀντιγράψω*, &c. (from *ἀντί*, *in reply*, and *γράφω*, *to write*), *to write in reply, to answer in writing.*

ἀντιδίδωμι, fut. *ἀντιδώσω*, &c. (from *ἀντί*, *in return*, and *δίδωμι*, *to give*) *to give in return, to repay, to recompense, to give one thing in exchange for another.*

ἀντίδικος, ου, ὁ (from ἀντί, *against*, and δίκη, *a suit*), *an adversary in a law-suit, an opponent in law, an opponent generally.*

ἀντίδοσις, εως, ἡ (from ἀντιδίδωμι), *an exchange, a giving in return, retribution, &c.*

ἀντιδώρομαι, οὔμαι, fut. -ήσομαι, &c. (from ἀντί, *in return*, and δίδωμι, *to bestow*), *to give in return, to bestow in recompense, &c.*

ἀντικάθημαι, fut. -ήσομαι, &c. (from ἀντί, *opposite*, and κάθημαι, *to sit*), *to sit opposite, to sit over against.*

ἀντικρούω, fut. -ούσω, &c. (from ἀντί, *against*, and κρούω, *to strike*), *to oppose, to clamour against.*

ἀντιλαμβάνω, fut. ἀντιλήψομαι, &c. (from ἀντί, *in exchange, &c.* and λαμβάνω, *to take, to receive*), *to take or receive in exchange. In the mid. voice, to appropriate to one's self, to lay hold of, to seize, &c.*

ἀντιλέγω, fut. ἀντιλέξω, &c. (from ἀντί, *against*, and λέγω, *to speak*), *to contradict, to deny; to oppose, to contest, to dispute concerning, with περί and a gen.*

ἀντίνωτος, ου (adj. from ἀντί, *against*, and νῶτος, *the back*), *turning the back, with back turned, back to back.*

Ἀντιόπη, ης, ἡ, *Antiōpē*, daughter of Nycteus, king of Thebes, and mother of Amphion and Zethus by Jupiter.

Ἀντιόχης, ἴδος, ἡ, *Antiōchis*, the name of one of the ten Attic tribes.

Ἀντίοχος, ου, ὁ, *Antiōchus*. 1. Surnamed the *Great*, was king of Syria and Asia, and reigned 36 years. 2. Originally a pilot, afterward an officer under Alcibiades.

ἀντίπαλος, ου (adj. from ἀντί, *against*, and πάλη, *wrestling*), *wrestling with, combating or contending against. As a substantive, an opponent, an antagonist, a rival.*

Ἀντίπατρος, ου, ὁ, *Antipāter*, a noble Macedonian, one of Alexander's generals, who received, after the death of that monarch, the European provinces as his portion.

ἀντιποιέομαι, οὔμαι, fut. -ήσομαι, &c. (from ἀντί, *in turn*, and ποίεομαι, *to seek to appropriate to one's self*), *to lay claim to, to aim at, to seek, to aspire to, &c.*

ἀντιπολιτεύομαι, fut. -εύσομαι, &c. (from ἀντί, *against*, *opposite to*, and πολιτεύομαι, *to take part in politics*), *to be of different parties in politics, to be of the opposite party.*

ἀντίπρωρος, ου (adj. from ἀντί, *opposite, against*, and πρῶρα, *a prow*), *with opposing prows, prow to prow, &c.*

ἀντίρροπος, ου (adj. from ἀντί, *opposite*, and ῥίπω, *to weigh down*), *counterbalancing, equivalent to, as weighty as.*

Ἀντισθένης, οὔ, ὁ, *Antisthēnes*, an Athenian philosopher, born 420 B. C., and the founder of the Cynic sect.

ἀντίσχω, poetic form for ἀντίχω.

ἀντιτάττω, or ἀντιτάσσω, fut. ἀντιτάξω, &c. (from ἀντί, *against*, and τάσσω, *to marshal*), *to marshal against, to draw up against, to station an army or body of men against. In the mid. to oppose, to strive against, to resist. οἱ ἀντιπαγμένοι, the foe, those drawn up against.*

ἀντιτίθημι, fut. ἀντιθήσω, &c. (from ἀντί, *against, in return*, and τίθημι, *to place*), *to place against, to place opposite, to compare; to put in place of, to substitute.*

ἀντιφωνέω, ῶ, fut. -ήσω, &c. (from ἀντί, *in return*, and φωνέω, *to speak*), *to reply, to respond, to answer; to contradict.*

ἀντλέω, ῶ, fut. -ήσω, perf. ἤρληκα (from ἀντλος, *a machine for drawing up water*), *to draw up water; to exhaust, to endure.*

ἀντρον, ου, τό, *a cave, a grotto.*

ἀνῦδρος, ου (adj. from ἀν, *same as a*, not, and ὕδωρ, *water*), *destitute of water, arid, barren.*

ἀνυμνέω, ῶ, fut. -ήσω, &c. from ἀνά, *up, highly*, and ὑμνῶ, *to celebrate in song*), *to hymn, to celebrate in song, to praise highly, to extol.*

ἀνυπόδητος, ον (adj. from ἀν, same as α, not, and ὑποδῆω, to fasten under), barefoot, without sandals.
 ἀνύποιστος, ον (adj. from ἀν, same as α, not, and ὑποιστός, tolerable), not to be borne, intolerable.
 ἄνω (adv. governing the gen. from ἀνά, up), above, on high. ἄνω καὶ κάτω, upward and downward. πρὸς τὸ ἄνω, towards the upper part or side.
 ἀνώγω, fut. ἀνώξω, perf. ἄνωγα, pluperf. ἠνώγειν, Ionic form ἠνώγεα, to order, to bid, to command.
 ἀνωθεν (ad. from ἄνω), from above.
 ἀνώνυμος, ον (adj. from ἀν, same as α, not, and ὄνυμα, Æolic for ὄνομα, a name), nameless, anonymous, unknown, without fame, inglorious, obscure.
 ἀξία, ας, ἡ, properly the fem. of ἀξιος), worth, merit, desert. ὑπὲρ τὴν ἀξίαν, beyond one's merit or desert. κατ' ἀξίαν, according to one's merit, as one deserves. παρ' ἀξίαν, undeservedly.
 ἀξιόλογος, ον (adj. from ἀξιος and λόγος, mention), worthy of mention, considerable; important, valuable, estimable.
 ἀξιόμαχος, ον (adj. from ἀξιος, worthy, and μάχεσθαι, to contend), worthy of contending with another, matched in fight, a fit antagonist, a match.
 ἀξιος, α, ον (adj. from ἄγω, to weigh), equivalent in weight; worthy, sufficient for, able to hold or contain, good, deserving, worthy, meritorious. ἀξιος πολλοῦ, worth much, valuable. ἀξιος μηδενός, of no value, i. e. worth nothing. So also, ἀξιος οὐδενός.
 ἀξιόω, ὦ, fut. ἀξιώσω, perf. ἠξίωκα (from ἀξιος), to think worthy, to think one's self worthy of a thing, to claim, to desire, to ask for, to request, to deem right.
 ἀξίωμα, ἄτος, τό (from ἀξίω), dignity, rank, importance, estimation.
 ἀξίως, (adv. from ἀξιος), deservedly, worthily, suitably, laudably.
 αἰοῦδά, ας, ἡ, Doric for αἰοῦδή (from αἰδῶ, to sing), a song, a strain.

αἰοῦδος, οὔ, ὁ (from αἰδῶ, to sing), a bard.
 αἰοικητος, ον (adj. from α, not, and οἰκῶ, to inhabit), uninhabited; uninhabitable.
 ἀόρατος, ον (adj. from α, not, and ὁράω, to see), unseen, invisible; not to be seen, of which the sight is forbidden, not right to be looked upon.
 ἀπαγγέλλω, fut. ἀπαγγεῖλω, &c. (from ἀπό, from, and ἀγγέλλω, to announce), to bring tidings from, to announce, to declare, to bring back word.
 ἀπαγορεύω, fut. -εύσω, &c. (from ἀπό, from, and ἀγορεύω, to declare, to proclaim), to deny, to forbid, to prohibit; to give up or over through fatigue; to be discouraged, &c.
 ἀπαγχονίζω, fut. -ίσω, perf. ἀπαγχονίκα (from ἀπό, from, and ἀγχονίζω, to hang), to hang from, to hang.
 ἀπάγχω, fut. ἀπάγξω, &c. (from ἀπό, from, and ἀγχω, to choke), to throttle, to choke, to strangle, to hang. In the mid. ἀπάγχομαι, to hang one's self.
 ἀπῆγω, fut. ἀπάξω, &c. (from ἀπό, from, and ἄγω, to lead, &c.), to lead away, to lead off, to carry away, to drive off, &c.
 ἀπαθειῦ, ας, ἡ (from ἀπαθής), freedom from suffering, tranquillity, indifference.
 ἀπαθής, ἐς (adj. from α, not, and πάθος, suffering), free from suffering, free from malady, unconcerned, uninjured, insensible, serene, tranquil.
 ἀπαιδευτος, ον (adj. from α, not, and παιδεύω, to instruct), uninstructed, uneducated, ignorant, inexperienced.
 ἀπαιτέω, ὦ, fut. ἀπαιτήσω, perf. ἀπήτηκα (from ἀπό, from, and αἰτέω, to ask), to demand from, to ask back, to seek, to claim.
 ἀπαλλάγή, ἡς, ἡ (from ἀπαλλάττω), release from, deliverance, discharge, departure; with τῷ βίῳ, death.

ἀπαλλάττω and ἀπαλλάσσω (from ἀπό, from, and ἀλλάττω, to change, &c.), to deliver from, to send away, to remove, to release, to free. In the mid. voice, to send one's self away, to depart, to finish.

ἀπαλός, ἡ, ὄν (adj.), tender, delicate, soft.

ἀπαλύνω, fut. ἀπαλύνῶ, perf. ἡπάλυκα (from ἀπαλός), to soften, to render mild, to make smooth. In the mid. voice, to grow calm, to become tranquil.

ἀπαναινομαι, 1st aor. mid. ἀπηνῆμην (deponent verb, from ἀπό, from, and ἀναινομαι, to refuse; used only in pres. imperf. and aor.), to refuse positively, to deny, to reject totally.

ἀπανευθε (adv. from ἀπό, from, and ἀνωθε, apart), far upart from, far away from; apart, away from.

ἀπανθράκω, ὦ, fut. ἀπανθράκωσω, perf. ἀπνθράκωκα (from ἀπό, from, and ἀνθράκω, which from ἀνθραξ, coal), to burn completely to a coal, to reduce to a cinder, to consume entirely.

ἀπαντάω, ὦ, fut. -ήσω, &c. (from ἀπό, from, and ἀντάω, to meet), to go to meet, to meet, to encounter. Neut. to occur, to turn out, to succeed.

ἀπαξ (adv.), once, for once, once for all.

ἀπαράιτητος, ον (adj. from ἀ, not, and παραιτίω, to conciliate), that cannot be conciliated, inflexible, inexorable, inevitable.

ἅπας, ἅσα, ἅν (adj. from ἀ for ἅμα, together, and πᾶς, all), all together, all, the whole, every one.

ἀπάτη, ης, ἡ, deceit, deception, fraud, artifice.

ἀπείδον, infin. ἀπιδέῖν, part. ἀπιδών (from ἀπό, from, and εἶδω, 2d aor. of obs. εἶδω, to see), used as 2d aor. to ἀφορέω. Primitive meaning, to look from other objects at one in particular. Hence, to look at attentively, to regard; also to look away, to overlook.

ἀπειθέω, ὦ, fut. ἀπειθήσω, perf. ἡπίθνηκα (from ἀπειθής, disobedient), to be disobedient, to resist persuasion.

ἀπεικάζω, fut. ἀπεικάσω, &c. (from ἀπό, from, and εἰκάζω, to liken), to draw an image of, to imitate, to liken to, to compare.

ἀπειλέω, ὦ, fut. ἀπυλήσω, perf. ἡπίληκα, to menace, to threaten, to intimidate.

ἄπειμι, imper. ἀπίθι, infin. ἀπίναι, part. ἀπών (from ἀπό, from, and εἰμι, to go), to depart, to go away.

ἄπειμι, fut. ἀπίσομαι (from ἀπό, from, and εἰμι, to be), to be away from, to be absent, to be away. οἱ ἀπόντες, the absent.

ἀπείπον, infin. ἀπειπεῖν, part. ἀπινών (from ἀπό, from, and εἶπον, 2d aor. of obs. εἶπω, to say), used as 2d aor. to ἀπαγορεύω, to forbid, to abandon, to give up, to renounce.

ἀπείργω, fut. ἀπειρῶ, &c. (from ἀπό, from, and εἰργω, to shut up), to shut out from, to separate from, to divide, to bound, to restrain.

ἀπειρία, ας, ἡ (from ἀπειρος, infinite), infinity, immensity.

ἀπειρος, ον (adj. from ἀ, not, and πείρας, an end), endless, infinite, boundless.

ἀπειρος, ον (adj. from ἀ, not, and πείρα, a trial), not having made trial of. Hence, ignorant of, inexperienced, unskilled.

ἀπειρων, ον (adj. from ἀ, not, and πείρας, an end), unbounded, boundless, immense.

ἀπελαύνω, fut. ἀπελάσω, &c. (from ἀπό, from, and ἐλαύνω, to drive), to drive away, to drive off.

ἀπεμπολάω, ὦ, fut. ἀπεμπολήσω, perf. ἀπημπολήκα usually, but in Lucian ἀπεμππολήκα (from ἀπό, from, and ἐμπολάω, to trade), to sell off, to traffic, to sell.

Ἀπεννίνα, ων, τά, the Apennines, a range of mountains, branching off from the Alps, and running through Italy.

ἀπερείδω, fut. ἀπερίσω, &c. (from ἀπό, from, and ἐρίδω, to fix on), to place down upon, to fix steadily, to lay upon. In the mid. voice, to place one's self upon, to lean upon, to lie down on.

ἀπερείσιος, α, ον (adj. from ἀπειρος,

- infinite), infinite, countless, immense.
- ἀπερῦκω, fut. ἀπερύξω, &c. (from ἀπό, from, and, ἔρῦκω, to keep off), to keep off from, to drive off, to repel, to prevent.
- ἀπέρχομαι, fut. ἀπειύσομαι, &c. (from ἀπό, from, and ἔρχομαι, to go), to go away, to depart, to withdraw, to retire.
- ἀπεχθάνομαι, fut. ἀπεχθόσομαι, perf. ἀπήχθημαι, 2d aor. mid. ἀπηχθόμην (from ἀπό, from, and ἔχθάνομαι, a form of ἔχθωμαι, to be hated), to be bitterly hated, to be odious to. Also in an active signification, to be hostile to, to be an enemy to.
- ἀπέχθειᾶ, ας, ἡ (from ἀπεχθής, hated), hatred, enmity.
- ἀπέχω, fut. ἀφίξω or ἀποσχίσω, &c. (from ἀπό, from, and ἔχω, to have or hold), to hold or keep off, to repel, to receive. As a neut. to be away from, to keep away from, to be distant. In the mid. voice, to keep one's self from, to refrain, to cease from, with the gen.
- ἀπήνη, ης, ἡ, a wagon, a mule-car. It was a species of carriage generally drawn by mules.
- Ἀπικίος, ου, ὁ, Apicius, a Roman patrician noted for his gluttony. He lived during the reign of Tiberius.
- Ἀπικίος, ᾶ, ου (adj.), Apician.
- ἀπιστέω, ᾧ, fut. ἀπιστήσω, perf. ἠπίστηκα (from ἀπιστος), to be unbelieving, to disbelieve, to mistrust, to disobey.
- ἀπιστος, ου (adj. from α, not, and πίστις, belief), unbelieving, mistrustful. In a pass. signification, unworthy of confidence, faithless, perfidious, incredible.
- ἀπλετος, ου, Ionic for ἀπλᾶτος, ου (adj. abbreviated from ἀπέλᾶτος, from α, not, and πλάω, to approach), not to be approached. Hence immeasurable, immense, terrible, vast.
- ἀπλήρωτος, ου (adj. from α, not, and πληρέω, to fill), that cannot be filled, insatiable.
- ἄπος, ὄης, ὄον, contr. οῦς, ἦ, οὖν

- (adj. from α, not, and the old verb πλέω, from which πλέω, to fold), without a fold. Hence simple, plain, upright, honest.
- ἀπό (prep.), governs the gen. only. The primary meaning is from, and it has reference to place, time, or the assigning of the origin or cause of a thing. Hence away from, far from, from the neighbourhood of, in the relation of place; through, by, by means of, with, in assigning the cause. In composition it denotes separation, cessation, completion, origin, &c. It frequently has the force of a negative particle, and sometimes merely strengthens the simple verb.
- ἀποβαίνω, fut. ἀποβήσομαι, &c. (from ἀπό, from, and βαίνω, to proceed), to cause to go down, to lead down. As a neut. to descend, to come forth from, to disembark, to result, to happen.
- ἀποβάλλω, fut. ἀποβάλλῃ, &c. (from ἀπό, from, and βάλλω, to cast), to cast away, to cast off, to lose.
- ἀπόβασις, εως, ἡ (from ἀποβαίνω), descent, disembarkation, departure.
- ἀποβιβάζω, fut. ἀποβιβᾶσω, perf. ἀποβεβίβᾶκα (from ἀπό, from, and, βιβάζω, to proceed), to go forth from, to disembark.
- ἀποβλάπτω, fut. ἀποβλάψω, &c. (from ἀπό, from, and βλάπτω, to injure), to injure greatly.
- ἀποβλέπω, fut. ἀποβλέψω, &c. (from ἀπό, from, and βλέπω, to look), primitive meaning, to look away from other objects towards some particular one. Hence, to look at attentively, to regard, to observe, to look towards.
- ἀπογιγνώσκω, fut. ἀπογνώσομαι, &c. (from ἀπό, from, and γινώσκω, to acknowledge), to refuse to acknowledge, to renounce, to relinquish, to despair of.
- ἀπογράφω, fut. ἀπογράψω, &c. (from ἀπό, from, and γράφω, to write), to write from one book into another. Hence, to transcribe, to copy down, to enter in a register.
- ἀπογυιώω, ᾧ, fut. ἀπογυιώσω, perf.

ἀπογεγνώκα (from ἀπό, from, and γνώω, to lame), to lame, to enervate, to maim.

ἀποδαίω (from ἀπό, from, and δαίω, to share) has only the pres. and imperf. in the active. Used commonly as a dep. mid. ἀποδαίομαι, fut. ἀποδᾶσομαι, perf. ἀποδίδασμαι, to divide among, to share with, to distribute.

ἀποδεῖ (impers. verb from ἀπό, from, and δεῖ, it is wanting), it is wanting, there is a deficiency. ἀποδίων, inferior.

ἀποδείκνυμι and ἀποδεικνύω, fut. ἀποδείξω, &c. (from ἀπό, from, and δεικνύμι, to show), to show forth, to make evident, to declare, to appoint, to assign.

ἀποδειλιάω, ὦ, fut. -άσω (from ἀπό, from, and δειλιάω, to be timid), to abandon through fear; to be timid, to be cowardly.

ἀπόδειξις, εως, ἡ (from ἀποδείκνυμι, to make evident), demonstration, proof.

ἀποδέρω, fut. ἀποδερῶ, &c. (from ἀπό, from, and δέρω, to flay), to strip the skin completely off, to flay.

ἀποδέχομαι, fut. ἀποδέξομαι, &c. (from ἀπό, from, and δέχομαι, to receive), to receive from, to admit, to assume.

ἀποδιδράσκω, fut. mid. ἀποδιδρασομαι, 1st aor. act. ἀπιδράσα, perf. ἀποδεδράκα, 2d aor. ἀπιδραν, ας, α, &c. Ionic ἀπιδρην (from ἀπό, from, and διδράσκω, to run away), to run away from, to make one's escape; to avoid, to shun.

ἀποδίδωμι, fut. ἀποδώσω, &c. (from ἀπό, from, and δίδωμι, to give), to give back, to restore, to repay, to recompense, to assign, to render. In the mid. voice, to dispose of, to sell into slavery.

ἀπόζω, fut. ἀποζήσω and Ionic ἀποζίσω, perf. irreg. with the signification of the present, ἀπόδωδα (from ἀπό, of, and ὀζω, to smell), to smell of, to be redolent of.

ἀποθεν (adv. from ἀπό), from afar, far off, at a distance.

ἀποθερίζω, fut. ἀποθερίσω, &c. (from

ἀπό, from, and θερίζω, to reap), to cut down, to mow, to reap.

ἀποθεσπίζω, fut. ἀποθεσπίσω, &c. (from ἀπό, from, and θεσπίζω, to divine), to deliver oracles, to utter an oracular response.

ἀποθεωρέω, ὦ, fut. ἀποθεωρήσω, &c. (from ἀπό, from, and θεωρέω, to behold), to behold from a distance, to contemplate, to watch closely, to observe.

ἀποθηλύνω, fut. ἀποθηλυνῶ, perf. ἀποτεθλήνυκα (from ἀπό, from, and θηλύνω, to enervate), to render effeminate, to enfeeble.

ἀποθηριόω, ὦ, fut. ἀποθηριώσω, perf. ἀποτεθριώκα (from ἀπό, from, and θηριόω, to make wild), to render completely wild, to infuriate.

ἀποθησαυρίζω, fut. ἀποθησαυρίσω, &c. (from ἀπό, from, and θησαυρίζω, to treasure up), to treasure up, to preserve carefully.

ἀποθλίβω, fut. ἀποθλίψω, perf. ἀποτίθλιφα (from ἀπό, from, and θλίβω, to press), to press out, to crush in the press, to express.

ἀποθνήσκω, fut. ἀποθανῶμαι, &c. (from ἀπό, from, and θνήσκω, to die), to die, to perish, to lose one's life.

ἀποικία, ας, ἡ (from ἀποικος, away from home), removal from home, emigration; settlement in a foreign country, a colony.

ἀποικοδομέω, ὦ, fut. ἀποικοδομήσω, &c. (from ἀπό, from, and οικοδομέω, to build), to block up by a wall, to build up, to obstruct.

ἀποινα, ων, ῥέ (from α, intensive, and πωνή, compensation), used only in the plural, a ransom, a price paid for the release of prisoners.

ἀποκαθαρίζω, εως, ἡ (from ἀποκαθαίρω, to purify), the act of cleansing, purification, expiation.

ἀποκαθίστημι, fut. ἀποκαταστήσω, &c. (from ἀπό, κατά, and ἵστημι, to place), to re-establish, to replace, to restore.

ἀποκαλέω, ὦ, fut. ἀποκαλέσω, &c. (from ἀπό, from, and καλέω, to call), to call forth, to summon, to call, to name.

ἀποκάπῶ, fut. ἀποκάπῶσω, 1st aor. ἀπεκάπῶσα, perf. not in use (from ἀπό, from, and κάπῶω, to breathe), to breathe forth.

ἀπόκειμαι, fut. ἀποκείσομαι, &c. (from ἀπό, from, and κείμαι, to lie), to be laid away, to be treasured up, to be reserved for use; to be thrown aside, to lie neglected.

ἀποκείρω, fut. ἀποκείρῶ, &c. (from ἀπό, from, and κείρω, to cut), to cut off, to cut down, to despoil, to lay waste.

ἀποκινέω, ὦ, fut. ἀποκινήσω, &c. (from ἀπό, from, and κινέω, to move), to move away, to remove, to displace.

ἀποκλείω, fut. ἀποκλείσω, perf. ἀποκλείσκα (from ἀπό, from, and κλείω, to shut up), to shut up from going out, to confine, to shut in.

ἀποκλίνω, fut. ἀποκλινῶ, &c. (from ἀπό, from, and κλίνω, to bend), to turn aside from, to dissuade, to mislead, to let fall, to incline.

ἀποκομίζω, fut. ἀποκομίσω, &c. (from ἀπό, from, and κομίζω, to carry), to carry away, to transport, to bring away.

ἀποκόπτω, fut. ἀποκόψω, &c. (from ἀπό, from, and κόπτω, to cut), to cut off, to mutilate, to shorten.

ἀποκρεμάννυμι, fut. ἀποκρεμάσω, &c. (from ἀπό, from, and κρεμάννυμι, to hang), to suspend from, to attach to.

ἀποκρίνω, fut. ἀποκρίνῶ, &c. (from ἀπό, from, and κρίνω, to separate), to separate from, to select. In the mid. voice, to return an answer, to reply, to adjudge.

ἀποκρύπτω, fut. ἀποκρύψω, &c. (from ἀπό, from, and κρύπτω, to hide), to hide from, to conceal.

ἀποκτείνω, fut. ἀποκτενῶ, &c. (from ἀπό, from, and κτείνω, to kill), to kill, to slay, to destroy, to put to death.

ἀποκνέω, ὦ, fut. ἀποκνήσω, perf. ἀποκνήσκα (from ἀπό, from, and κνέω, to be pregnant), to bring forth, to produce.

ἀπολαμβάνω, fut. ἀπολήφομαι, &c. (from ἀπό, from, and λαμβάνω, to

take), to receive from, to obtain, to intercept, to take unawares, to seize upon.

ἀπολάμπω, fut. ἀπολάμψω, &c. (from ἀπό, from, and λάμπω, to shine), to shine forth brightly, to be resplendent, to glitter, to shine.

ἀπόλαυσις, εως, ἡ (from ἀπολαύω), advantage, pleasure, enjoyment.

ἀπολαύω, fut. ἀπολαύσομαι, rarely. ἀπολαύσω, perf. ἀπολήλαυκα, 2d aor. act. ἀπύλαυον, later ἀπύλαυν, 1st aor. ἀπύλαυσα (the simple form λαύω does not occur; the verb ἀπολαύω comes from ἀπό and a root allied with λάβω, λαμβάνω), to partake of, to derive advantage from, to enjoy.

ἀπολειάνω, fut. ἀπολειᾶνῶ, perf. ἀπολειάσκα (from ἀπό, from, and λείανω, to smooth), to render completely smooth, to polish.

ἀπολείπω, fut. ἀπολείψω, &c. (from ἀπό, from, and λείπω, to leave), to leave behind, to leave remaining, to abandon, to leave out, to desert, to leave off, to cease. In the mid. voice, to cause one's self to be left behind, to remain behind, to quit, to fail off, to be absent from.

ἀπολήγω, fut. ἀπολήξω, &c. (from ἀπό, from, and λήγω, to cease), to cease from, to desist, to leave off.

ἀπολιμπάνω, Ionic for ἀπολείπω.

ἀπολις, ἰ (adj. from α, not, and πόλις, a city), gen. -ιδος, without a city.

ἀπολισθαίνω and ἀπολισθάνω, fut. ἀπολισθήσω, &c. (from ἀπό, from, and ολισθαίνω, to slide), to slide away, to slip from, to escape from.

ἀπόλλυμι, fut. ἀπολέσω, perf. ἀπόλωκα, with the Attic redup. ἀπολώλκα, 2d aor. ἀπῶλον (from ἀπό, from, and ὀλλύμι, to destroy), to destroy totally, to ruin, to lose. In the mid. voice, ἀπόλλυμαι, perf. ἀπόλωλα, 2d aor. ἀπώλομην, to perish, to be undone, to be utterly lost, to die.

Ἀπόλλων, ωνος, ὁ, Apollo, son of Jupiter and Latona, born on the island of Delos. He was the god of archery, poetry, music, and medicine. In revenge for the

death of his son Æsculapius, he killed the Cyclopes, forgers of the thunderbolts, for which act he was banished from heaven by Jupiter. Ἀπολλώνιος, ου, ὁ, Apollonius, a poet of Alexandrea, generally called Apollonius Rhodius, from his having lived some time at Rhodes.

ἀπολογέομαι, οὔμαι, fut. ἀπολογήσομαι, perf. ἀπολελόγημαι (from ἀπὸλος, a vindication), to allege in vindication of one's self, to justify one's self, to defend one's self.

ἀπολύω, fut. ἀπολύσω, &c. (from ἀπό, from, and λύω, to release), to loose from, to unbind, to set at liberty, to discharge, to acquit, to release.

ἀπομαίνομαι, fut. ἀπομαῶμαι, perf. ἀπομέμνημαι (from ἀπό, from, and μαίνομαι, to rave), to cease from raving, to become rational, to grow calm.

ἀπομανθάνω, fut. ἀπομαθήσομαι, &c. (from ἀπό, from, and μανθάνω, to learn, to unlearn, to forget, to lose the habit of).

ἀπομαραίνω, fut. ἀπομαράνω, &c. (from ἀπό, from, and μαραίνω, to wither), to dry up, to wither up, to cause to decay. In the mid. to decay, to perish, to perish by gradual decay.

ἀπομνημόνευμα, ἄτος, τό (from ἀπομνημονεύω, to relate from recollection), a narrative of memorable deeds or sayings, a narrative, a remembrance. In the plur. memoirs.

ἀπονέμω, fut. ἀπονεμῶ, &c. (from ἀπό, from, and νέμω, to assign), to share among, to allot, to assign, to distribute, to apportion.

ἀπονενοσμένως (adv. from perf. pass. part. of ἀπονοσέομαι, to lose one's senses), madly, foolishly, inconsiderately.

ἀπονίστημι, fut. ἀπονήσω, &c. (from ἀπό, from, and ὀνίστημι, to enjoy), to derive profit from, to enjoy, to take pleasure in.

ἀπονίπτω, fut. ἀπονίψω, perf. ἀπονήψα (from ἀπό, from, and νίπτω, to wash), to wash off, to cleanse by washing.

ἀποξύω, fut. ἀποξύσω, &c. (from ἀπό, from, and ξύω, to scrape), to scrape off, to polish, to sharpen.

ἀποπαύω, fut. ἀποπαύσω, &c. (from ἀπό, from, and παύω, to cause to cease), to cause to cease, to hinder. In the mid. voice, to cause one's self to cease, to cease, to desist, to refrain from, to give over.

ἀπόπειρά, ας, ἡ (from ἀπό, from, and πείρω, a trial), a trial, an attempt, an experiment.

ἀποπέμπω, fut. ἀποπέμψω, &c. (from ἀπό, from, and πέμπω, to send), to send away, to send back, to dismiss, to discharge from.

ἀποπίπτω, fut. ἀποπιεσθῶμαι, &c. (from ἀπό, from, and πίπτω, to fall), to fall from, to fail.

ἀποπλέω, fut. ἀποπλεύσομαι, &c. (from ἀπό, from, and πλέω, to sail), to sail away, to set sail, to sail back.

ἀπόπλυμα, ἄτος, τό (from ἀποπλύνω, to wash), water in which any thing has been washed, a solution.

ἀποπνέω, fut. ἀποπνεύσω, &c. (from ἀπό, from, and πνέω, to breathe), to breathe forth life, to expire.

ἀποπνίγω, fut. ἀποπνίξω, &c. (from ἀπό, intens. and πνίγω, to strangle), to strangle, to suffocate.

ἀποπτῶω, fut. ἀποπτῶσω, perf. ἀποπίπτῶα (from ἀπό, from, and πτῶω, to spit), to spit out, as being disagreeable. Hence, to loathe, to spurn, to reject.

ἀπορέω, ὦ, fut. ἀπορήσω, perf. ἀπορήκα (from ἀπορος, completely at a loss), to be utterly at a loss, to be perplexed, to be without the means of, not to know how.

ἀποριά, ας, ἡ (from ἀ, not, and πῶρος, a way through), primitive meaning, a situation from which there is no escape. Hence, perplexity, embarrassment, want, uncertainty.

ἀπορρήγνυμι, fut. ἀπορρήξω, &c. (from ἀπό, intens. and ῥήγνυμι, to break), to tear asunder, to break in pieces, to tear off, to cast away.

ἀπόρρητος, ου (adj. from ἀπό, from, and ῥέω, to speak), that cannot be uttered. Hence, secret, prohibited,

forbidden. In the plur. τὰ ἀπόρρητα, *secrets*.
 ἀπορρίζω, ὦ, fut. ἀπορρίξω, &c. (from ἀπό, *from*, and ρίζω, *to root out*), to tear up from the roots, to eradicate, to extirpate.
 ἀπορρίπτω, fut. ἀπορρίψω, &c. (from ἀπό, *from*, and ρίπτω, *to cast*), to cast away, to tear off, to hurl from, to reject with disdain.
 ἀπορροῖα, ας, ἡ (from ἀπορρίω, *to flow from*), a flowing from, a discharge, exuding juice.
 ἀποσβέννυμι, fut. ἀποσβίσω, &c. (from ἀπό, *intens.*, and σβέννυμι, *to extinguish*), to extinguish, to suppress, to quench.
 ἀποσειώ, fut. ἀποσειώσω, perf. ἀποσεισικα (from ἀπό, *from*, and σειώ, *to shake*), to shake down from, to shake off.
 ἀποσεύω, fut. ἀποσεύσω, 1st aor. ἀπέσεισα, dropping σ, perf. pass. ἀπέσσυμαι (from ἀπό, *from*, and σεύω, *to drive*), to drive forth, to urge on. In the mid. voice, ἀποσύομαι, 1st aor. ἀπεσσεύαμην, 2d aor. syncopated, ἀπεσσύμην, to drive one's self forth, to rush forth from, to hasten onward.
 ἀποσιωπᾶω, ὦ, fut. ἀποσιωπήσω, &c. (from ἀπό, *from*, and σιωπᾶω, *to be silent*), to become silent, to remain silent.
 ἀποσκευή, ἡς, ἡ (from ἀποσκευάζω, *to pack up for removal*), a packing up for removal of baggage, removal, baggage.
 ἀποσπᾶω, ὦ, fut. ἀποσπάω, &c. (from ἀπό, *from*, and σπᾶω, *to drag*), to tear off, to pull asunder, to drag away by force.
 ἀποσταίω, fut. ἀποστάξω, perf. ἀπέσταχα (from ἀπό, *from*, and στάζω, *to drop*), to fall from in drops, to exude, to distil from.
 ἀποστέλλω, fut. ἀποστελῶ, &c. (from ἀπό, *from*, and στέλλω, *to send*), to send away, either to or from; to dismiss, to banish; to send on a mission, to invest with command abroad.
 ἀποστέρεω, ὦ, fut. ἀποστερήσω, perf. ἀπεστέρηκα (from ἀπό, *from*, and

στερίω, *to deprive*), to deprive of, to despoil.
 ἀποστεφάνω, ὦ, fut. ἀποστεφανώσω, &c. (from ἀπό, *from*, and στεφάνω, *to crown*), to deprive of a crown. In the mid. voice, to deprive one's self of a crown or garland, to lay aside one's garland.
 ἀποστιλβώ, ὦ, fut. ἀποστιλβήσω, perf. ἀπεστιλβωκα (from ἀπό, *from*, and στιλβώ, *to make shining*), to render brilliant, to emit brilliancy, to reflect.
 ἀπόστολος, ου ὁ (from ἀποστέλλω, *to send forth*), a naval armament, an expedition; the person who directs the fitting out of a fleet, the commander of an expedition.
 ἀποστρέφω, fut. ἀποστρέψω, &c. (from ἀπό, *from*, and στρέφω, *to turn*), to turn from, to divert, to remove, to turn back. In the mid. voice, to turn one's self back, to return.
 ἀποστροφή, ἡς, ἡ (from ἀποστρέφω), a turning away from, aversion, a defection, a turning aside.
 ἀποστύγῃω, ὦ, fut. ἀποστύγῃσω and ἀποστύξω, perf. ἀπεστύγηκα and ἀπέστύχα, 2d aor. ἀπέστύγων (from ἀπό, *from*, and στύγῃω, *to hate*), to hate bitterly, to abhor, to detest.
 ἀποσφάζω, fut. ἀποσφάξω, &c. (from ἀπό, *from*, and σφάζω, *to slay*), to kill in cold blood, to butcher, to slaughter, to murder.
 ἀποσφενδονᾶω, ὦ, fut. ἀποσφενδονήσω, perf. ἀπεσφενδονηκα (from ἀπό, *from*, and σφενδονᾶω, *to sling*), to cast from a sling, to hurl as if from a sling.
 ἀποσχιζῃω, fut. ἀποσχίσω, &c. (from ἀπό, *from*, and σχίζω, *to cleave*), to split asunder, to disjoin, to divide, to separate.
 ἀποσώζω, fut. ἀποσώσω, &c. (from ἀπό, *from*, and σώζω, *to save*), to save from danger, to preserve, to bring back in safety.
 ἀποτελέω, ω, fut. ἀποτελίσω, &c. (from ἀπό, *from*, and τελίω, *to finish*), to perform completely, to accomplish, to terminate, to produce, to fulfil, to assume.

ἀποτέμνω, fut. ἀποτιμῶ, &c. (from ἀπό, *from*, and τέμνω, *to cut*), to cut off, to retrench, to divide, to separate from.

ἀποτίθημι, fut. ἀποθήσω, &c. (from ἀπό, *from*, and τίθημι, *to place*), to lay aside, to deposit, to put away, to reject.

ἐποτρέχω, fut. ἐποτρέξω, perf. ἐπέτεμνα, 2d aor. ἐπίτμαγον (an epic form of ἀποτέμνω), to cut off from, to intercept from.

ἀπότομος, ον (adj. from ἀποτέμνω, to cut off), cut off, severed from, abrupt, precipitous, steep, rugged.

ἀποτρέπω, fut. ἀποτρέψω, &c. (from ἀπό, *from*, and τρέπω, *to turn*), to turn aside from, to divert, to dissuade, to prevent.

ἀπότροπος, ον (adj. from ἀποτρέπω), turned away from, averted. Hence, displeased. Also actively, from which one turns with aversion, deserving hatred, odious, detestable, that ought to be avoided by all.

ἀποτυγχάνω, fut. ἀποτιζέομαι, &c. (from ἀπό, *from*, and τυγχάνω, *to meet*), to miss the attainment of, to fail in obtaining, to lose, to be deprived of.

ἀποτυμπανίζω, fut. ἀποτυμπανίσω, perf. ἀποτετυμπάνισα (from ἀπό, *from*, and τυμπανίζω, *to strike with a club*), to kill by beating; to kill, to destroy.

ἀπούρας (1st aor. part. act. from an obsolete root, but assigned, from similarity of signification, to the verb ἀπαυράω, *to despoil*), having taken away, having deprived of.

ἐπουρίζω, fut. ἐπουρίσω, perf. ἐπούριξα (Ionic for ἀφελίζω), to remove the boundaries or landmarks of, to encroach upon the boundaries of. The primitive meaning is to take away the landmarks of another's property so as afterward to dispossess him of it.

ἀπουσία, ας, ἡ (from ἀπούσα, fem. of pres. part. of ἀπείμι, *to be absent*), absence, want, deficiency, departure.

ἀποφαίνω, fut. ἀποφάνῃ, &c. (from ἀπό, *from*, and φαίνω, *to show*), to make appear, to expose to view, to

display, to produce, to declare. In the mid. voice, to display one's self to view, to announce, to proclaim, to express; to appear.

ἀποφέρω, fut. ἀποιίσω, &c. (from ἀπό, *from*, and φέρω, *to bear*), to carry away, to transport, to bring forward, to produce.

ἀποφορά, ας, ἡ (from ἀποφέρω), a bearing away, a contribution, a tax, tribute.

ἀποφράττω and **ἀποφράσσω**, fut. ἀποφράξω, perf. ἀποπιφράξα (from ἀπό, *from*, and φράττω, *to stop up*), to obstruct, to block up, to stop up.

ἀποχέω, fut. ἀποχεύσω, &c. (from ἀπό, *from*, and χέω, *to pour*), to pour out, to spill; to cast away, to cause to fall from.

ἀποχρᾶομαι, ὦμαι, fut. ἀποχρήσομαι, perf. ἀποκίχρησμαι and ἀποκίχρημαι (from ἀπό, *from*, and χράομαι, middle voice, *to use*), to use away from the true purpose, to misuse, to abuse. Also, to make use of, to be contented with.

ἀποχώννυμι, fut. ἀποχώσω, &c. (from ἀπό, *from*, and χώννυμι, *to heap up*), to keep off by throwing up dams, to obstruct, to dam up.

ἀποχωρέω, ὦ, fut. ἀποχωρήσω, &c. (from ἀπό, *from*, and χωρέω, *to depart*), to go away from, to withdraw, to depart, to retire.

ἀποχώρησις, εως, ἡ (from ἀποχωρέω), a withdrawing, a retreat, a departure.

ἀποψιλώω, ὦ, fut. ἀποψιλώσω, perf. ἀπεψίλωκα (from ἀπό, *from*, and ψιλώω, *to make bald*), to strip off the hair; to lay bare, to strip off.

ἀποψύχω, fut. ἀποψύξω, &c. (from ἀπό, *from*, and ψύχω, *to breathe*), to breathe out, to breathe forth; to cool, to refresh.

ἀπραγμόνως, (adv. from ἀπράγμων), without occupation, indolently, idly.

ἀπράγμων, ον (adj. from α, *not*, and πράγμα, *business*), free from occupation, averse to active pursuits, quietly disposed, peaceable, indolent.

ἀπρακτος, ον (adj. from α, *not*, and πράσσω, *to perform*), not capable of performing, weak. In a passiv

sense, that cannot be performed, impracticable.

ἀπρεπής, ἐς (adj. from *a*, not, and *πρίνω*, to become), unbecoming, unseemly, disgraceful.

ἀπρονοήτως, (adv. from *ἀπρονοήτος*, imprudent), without previous reflection, improvidently, rashly.

ἀπροσδόκητος, ον (adj. from *a*, not, and *προσδοκῆτος*, expected), unexpected, contrary to expectation.

ἀπροσδοκήτως (ad. from *ἀπροσδοκῆτος*), unexpectedly, suddenly, unawares.

ἄπτερος, ον (adj. from *a*, not, and *πτερόν*, a wing), without wings; without feathers.

ἄπτω, fut. ἄψω, perf. ἤφα, perf. pass. ἤμμαι, perf. pass. part. ἤμμιος, to bind to, to fasten to, to apply any thing to, as fire. Hence, to kindle, to light, to set fire to. In the mid. voice, to fasten one's self to, to lay hold of, to seize, to touch, to enjoy.

ἄπυρος, ον (adj. from *a*, not, and *πῦρ*, fire), without fire, that needs not the action of fire, native.

ἀπώθειω, ᾧ, and ἀπώθω, fut. ἀπώσω, &c. (from *ἀπό*, from, and *ὀθίω*, to push), to drive away, to repel, to exclude.

ἄρ, an epic form of *ἄρα*, used before a consonant.

ἄρα, (conj.), then, therefore, yet. *ἄρα*, with circumflex on first syllable, is interrogative; is it that? is it so? whether? It often has the meaning of *forsooth*, to wit, &c.

*Ἀραβία, ας, ἡ, Arabia, a large country of Asia, forming a peninsula between the Arabian and Persian Gulfs.

*Ἀραβικός, ἡ, ὁν (adj.), Arabian. *Ἀραβικός Κόλπος*, the Red Sea.

*Ἀράβιος, ᾧ, ον (adj.), Arabian. *ἀραιός, ᾧ, ὁν* (adj.), thin, porous, fine.

*Ἀραψ, ἄβος, ὁ, an Arabian. οἱ *Ἀράβες*, the Arabians.

Ἀργανθώνιος, ον, ὁ, Arganthonius, a king of Tartessus in Spain, who is said to have lived 150, and to have reigned 80, years.

*Ἀργεῖα, ας, ἡ, *Argia*, or, as it is usually called, *Argolis*, a country of the Peloponnesus, to the east of Arcadia.

*Ἀργεῖος, ᾧ, ον (adj. from *Ἄργος*, *Argis*), Argive, Grecian. οἱ *Ἀργεῖοι*, in Homer a general term for the Greeks.

ἀργεννός, ἡ, ὁν (adj. *Æol.* and *Dor.* for *ἀργός*), white, shining.

ἀργία, ας, ἡ (from *ἀργέω*, to be idle), idleness, indolence, inactivity, quiet.

*Ἀργίλεωνίς, ἴδος, ἡ, *Argileōnis*, the mother of Brasidas.

*Ἀργοναῦται, ὧν, οἱ, the *Argonauts*, the heroes who went with Jason to Colchis, in the ship *Argo*, in search of the golden fleece.

*Ἄργος, ου, ὁ, *Argus*. He had a hundred eyes, of which only two slept at a time; he was therefore employed by Juno to watch Io, who had been turned into a heifer by Jupiter, but he was lulled asleep and killed by Mercury.—Also, *Argus*, a son of Phryxus.

*Ἄργος, εος, contr. ους, τό, *Argos*, the capital of Argolis. It was situated on the river *Inachus*, and generally regarded as the most ancient city of Greece.

ἀργός, ὁν, also, but seldom, ὅς, ἡ, ὅν (adj. contr. from *ἀεργός*, from *a*, not, and *ἔργον*, work), doing no work, idle, inactive. Of land, not cultivated, unproductive.

ἀργυρείος, ον, and ἀργυρεός, ἑα, ἰον, contr. οὐς, ᾧ, ὧν (adj. from *ἄργυρος*, silver), made of silver, silver.

ἀργυρίον, ον, τό (dim. of *ἄργυρος*, silver), a small piece of silver, a silver coin, silver.

ἀργυρίτις, ἴδος, ἡ (fem. of *ἀργυρίτης*, with *γῆ* understood), a soil rich in silver; silver ore.

ἄργυρος, ου, ὁ, silver.

ἀργυφός, ον (adj. from *ἀεργός*, shining), white.

*Ἀργώ, ὅος, contr. οὐς, ἡ, the *Argo*, the name of the ship built by Argus for Jason and his companions when they went to recover the golden fleece.

ἀρδεύω, fut. ἀρδεύσω, perf. ἤρδευκα (a

form of ἀρεῖω, to give water to drink, Hence, to water plants, to irrigate, to refresh, to revive.

ἄρδην (adv. contr. from ἀρεῖω from αἰεῖω, to raise), raised on high, wholly, utterly, entirely.

Ἀρέθουσα, ἡς, Doric ἀρε, ἡ, Arethūsa, a nymph of Elis, daughter of Oceanus, and one of Diana's attendants. Also, a fountain, in the island of Ortygia, in the harbour of Syracuse, into which the nymph Arethusa was changed by Diana, to avoid the pursuit of the god of the Alphēus.

Ἀρεῖα, ας, ἡ (from Ἄρης, Mars), Aria, a fountain in Boeotia sacred to Mars.

ἀρεῖσχω, fut. ἀρεῖσω, perf. ἤρενα, perf. pass. ἤρισμαι, 1st aor. pass. ἤρισθην, 1st aor. act. ἤρεσα (from ἄρω, to fit), to fit one's self to another's wishes. Hence, to suit, to please, to gratify, to appease.

ἀρετή, ἡς, ἡ (from ἀρεῖσχω, to fit), primitive meaning, fitness, ability; hence, virtue, merit, valour, bravery, excellence. Applied to soil, fertility.

ἀρή, ἡς, Ionic for ἀρά, ας, ἡ, a curse, an imprecation. Hence, as the consequence of a curse, evil, injury, ruin.

ἀρήγω, fut. ἀρήξω, perf. ἤρηχα, to ward off from, to lend aid to, to assist.

ἀρήν (not in use, from it the other cases are derived), gen. ἀρός, &c. nom. pl. ἄρες, gen. ἀρών, dat. ἄρῃσι; in Homer ἀρῆσι, &c. a rum, mostly a lamb.

Ἄρης, εος, contr. ους, and Ionic ἦρος, ὁ, Mars, a son of Jupiter and Juno, god of war and bloodshed.

Ἀριάδνη, ἡς, ἡ, Ariadnē, daughter of Minos II. king of Crete, by Pasiphæ. She was carried away by Theseus, who afterward abandoned her in the isle of Naxos.

ἀριθμέω, ᾧ, fut. ἀριθμήσω, perf. ἠρίθμῃνα (from ἀριθμός), to account, to enumerate, to reckon according to.

ἀριθμός, οὔ, ὁ (from ἀριθμός, union), a regular order or connexion.

Hence, a series of numbers, enumeration, number, notation.

Ἀριόμανδης, ου, ὁ, Arionandes, son of Gobryas, was, according to Callisthēnes, commander of the Persian land-forces at the battle of the Eurymēdon.

ἀριπρεπής, ἐς, (adj. from ἀρι, an intensive particle, and πρέπω, to be eminent), very eminent, very distinguished.

Ἀριστᾶγόρας, ου, ὁ, Aristagōras, nephew of Histiaeus, tyrant of Miletus, by whom he was incited to revolt against Persia. He was killed in a battle against the Persians, B. C. 499.

Ἀρισταῖος, ου, ὁ, Aristaeus, son of Apollo and the nymph Cyrēnē, and father of Actaeon.

ἀριστᾶω, ᾧ, fut. ἀριστήσω, perf. ἠρίστηνα (from ἀριστον, breakfast), to breakfast.

Ἀριστείδης, ου, ὁ, Aristides, a celebrated Athenian, son of Lysimachus, whose great temperance and virtue procured him the surname of the Just.

ἀρστέιον, ου, τό (from ἀρστέω, to excel), the palm of valour, the prize of bravery.

ἀριστερός, ὁ, ὄν (adj.), the left. ἡ ἀριστερά (χρῆσι understood), the left hand. ἐν ἀριστερᾷ (χρῆσι understood), on the left, to the left.

ἀριστεύς, ἑως, ὁ (from ἀριστος, the best), the bravest warrior, the most distinguished.

ἀριστεύω, fut. ἀρστεύσω, perf. ἠρίστηνα, (from ἀριστος, best), to be the best, to be eminent, to excel, to bear off the palm, to signalize one's valour.

ἀριστίνδην (adv. equiv. to κατ' ἀριστον, according to what is best), with reference to merit, according to merit.

Ἀρίστιππος, ου, ὁ, Aristippus, a philosopher of Cyrēnē, disciple to Socrates, and founder of the Cyrenæic sect.

ἀριστοποιῶ, ᾧ, fut. ἀριστοποιήσω, perf. ἠριστοποίηνα (from ἀριστον, breakfast, and ποίω, to prepare), to prepare breakfast, to make break-

fast ready. In the mid. voice, to *breakfast.*

ἀριστος, η, ον (adj. irreg. superl. of ἀγαθός, good), best, most virtuous, bravest, most excellent, &c.

Ἀριστοτέλης, εος, contr. ους, ό, Aristotle, a celebrated Grecian philosopher, born at Stagira, B. C. 384. He was a pupil of Plato's, and the instructor of Alexander the Great. He founded also the sect termed Peripatetic.

Ἀριστοφάνης, εος, contr. ους, ό, Aristophanes, a famous Greek comic poet of Athens, born in the island of Ægina.

Ἀρκαδία, ας, ή, Arcadia, a country in the centre of the Peloponnesus. Its inhabitants were generally of pastoral habits.

ἄρκευθος, ου, ή, the juniper-bush.

ἀρκέω, ω, fut. -ίσω, perf. ἤρκεκα, to ward off, to keep off, to avert, with the acc. of the thing or person kept off, and the dat. of the person or thing from which it is kept off; to hinder, to prevent, to restrain. Hence, with a dat. of the person, to aid, to assist, to succour. As a neut. verb, to suffice, to be equal to, &c. ἀρκεῖ, it is sufficient. In the mid. ἀρκέομαι, to content one's self with, to acquiesce in, &c.

ἄρκτος, ου, ό and ή, a bear. αἱ ἄρκτοι, the greater and smaller bears (in the heavens), the north. ἡ ἄρκτος, the great bear, the ura major, the north.

ἄρμα, ἄρος, τό (from ἄρω, to join, to attach), a chariot.

ἀρμάμαξά, ης, ή (from ἄρμα, and ἄμαξα, a wagon), a covered chariot, for conveying women and children on journeys, &c. a coach, a travelling coach.

ἄρματῆλατέω, ω, fut. -ήσω, perf. ἤματῆλάτηκα (from ἄρμα, and ἔλαύω, to drive), to drive or conduct a chariot or car, to drive a chariot, to drive.

Ἀρμενιστί (adv.), in Armenian, in the Armenian tongue; after the Armenian fashion or manner.

ἀρμοδίως (adv. from ἀρμόδιος, fitting),

in a fitting manner, conveniently, suitably.

ἀρμόζω, fut. ἀρμόσω, perf. ἤρμωσα (from ἄρω, to fit, to join), to fit, to adapt, to be fitted for, to be suited to. In the middle voice, to adapt one's self, to join for one's self, to construct for one's self, or by one's own skill.

Ἀρμονία, ας, ή, Harmonia, or, as she is more commonly called, Herminone, daughter of Mars and Venus, given in marriage to Cadmus.

ἀρμοστής, οὔ, ό (from ἀρμόζω), a governor. An appellation used by the Spartans to designate the governors placed by them in the conquered cities during their hegemony. It was the title also of governors sent by the mother state to a colony, when the latter was dependent on the former.

ἀρμοστός, ή, όν (adj. from ἀρμόζω), joined together, fitted, that fits close, bound together, adapted; regulated, governed, set in order.

ἀρνέομαι, οὔμαι, fut. ἀρήσομαι, perf. ἤρνημαι, to refuse, to deny, to assert a thing not to be.

ἀρνύμαι (deponent middle, from the obsolete ἀρῆμι, which is from αἶρω, fut. ἀρῶ, to take up), used only in the pres. and imperf., to obtain, to acquire; endeavour to obtain, to strive to gain; to sustain, to maintain, to protect.

ἀροτός, οὔ, ή (properly an adjective, with γῆ understood, from ἀρώω, to plough), arable land.

ἀροτρεύς, έως, ό (from ἀρώω, to plough), a ploughman, a husbandman.

ἄρουρά, ας, ή (from ἀρώω, to plough), tilled land, cultivated land, a field.

ἀρπάγή, ης, ή (from ἀρπάζω), robbery, seizure, rapine, forcible carrying off, pillage, &c.

ἀρπάζω, fut. ἀρπάξω, Attic ἀρπάσω, perf. ἤρπαχα and ἤρπακα, 2d aor. ἤρπαγον, perf. pass. ἤρπασμαι, 1st aor. pass. ἤρπάσθην, 2d aor. pass. ἤρπαγην, 1st aor. act. ἤρπασα, to seize, to carry off by violence, to rob, to plunder.

ἄρπη, ης, η, a sickle. Hence the *harpē*, or sickle-shaped sword, which Perseus used in cutting off the Gorgon's head.

Ἄρπυιαι, ὧν, αἱ (from *ἄρπω*, obsolete form for *ἀρπάζω*, to seize, to carry off), the Harpies, three winged monsters, having the faces of women and the bodies of vultures.

ἄρρενικός, ἡ, ὅν (adj. from *ἄρρην*, male), masculine, male.

ἄρρενωπός, ὅν (adj. from *ἄρρην*, and *ὤψ*, the aspect), of a manly aspect, of a bold look.

ἄρρηκτος, ὅν (adj. from *α*, not, and *ῥηγνύμι*, to break), unbroken; not to be broken, impenetrable.

ἄρρην, ἐν (adj.), male, manly. *οἱ ἄρρηνες*, males.

ἄρρητος, ὅν (adj. from *α*, not, and *ῥητός*, said), unsaid, unuttered; not to be uttered, unutterable, shameful, abominable.

ἄρρώστειν, ὦ, fut. ἄρρώστησω, perf. ἠρρώστηκα (from *ἄρρωστος*, without strength), to be feeble, to be sick.

ἄρρώστημᾶ, ἄτος, τό (from *ἄρρωστος*), sickness, a malady, a disorder.

ἄρρωστος, ὅν (adj. from *α*, not, and *ῥώνυμι*, to be strong), weak, sick, feeble.

ἄρσην, ἐν (adj. the old Attic form of *ἄρρην*), male, masculine; manly, brave, vigorous.

Ἄρσινόη, ης, ἡ, Arsinoë, a city of Egypt, near Lake Mæris, called also Crocodilipölis, from the veneration paid by the inhabitants to crocodiles.

Ἄρταξέρξης, ὅν, ὁ, Artaxerxes, the second king of Persia that bore this name, was the son of Darius II. He was surnamed *Mnemon*, on account of his extensive memory.

ἄρτῶν, ὦ, fut. ἀρτήσω, perf. ἤρτηκα (from *ἄρῶ*, to join), to attach, to hang to, to connect. In the pass. *ἀρτάομαι*, to be connected or attached. *ἰξ ἀλλήλων ἤρτηται*, consult note, page 123, line, 39—46.

Ἄρτεμις, ἰδος, ἡ, Artëmis, or *Diana*, daughter of Jupiter and Latona,

and sister of Apollo. She was the goddess of hunting.

Ἄρτεμισίον, ὅν, τό, Artemisium, a promontory of Eubæa, on which was a temple sacred to Artemis or Diana.

ἄρτι (adv.), lately, just now. *ἄρτι ἄρτι, now now.*

ἄρτος, ὅν, ὁ, bread, wheaten bread (as distinguished from barley-bread, the Greek for which is *μάζα*), a loaf.

ἀρῦν and **ἀρῦναι, fut. ἀρῦσω, perf. ἤρῡκα**, to draw up. In the middle, *ἀρῡμαι*, to draw up for one's self.

ἀρχαῖος, α, ὅν (adj. from *ἀρχή*), ancient, old, of yore. *οἱ ἀρχαῖοι*, the ancients, the men of earlier days.

Ἀρχελαός, ὅν, ὁ, Archelaus, a king of Macedonia, son of Perdiccas II. He patronized Euripides, who died in his dominions.

ἀρχέας, Doric for ἀρχέτης, ὅν, ὁ (from *ἄρχω*, to rule), a leader, a founder, the author of an enterprise or undertaking.

ἀρχή, ἧς, ἡ, the beginning, an origin; the kingdom, the government; a pretence for beginning or entering on a thing. αἱ ἀρχαί, the magistrates.—ἰξ ἀρχῆς, from the first.

ἀρχηγέτις, ἰδος, ἡ (fem. of *ἀρχηγέτης*, from *ἀρχή*, and *ἡγίομαι*, to lead), a patroness, a patron-goddess.

ἀρχηγός, οὔ, ὁ (from *ἀρχή*, and *ἄγω*, to lead), a chief, a leader; an author, a founder, an inventor.

Ἀρχίας, ὅν, ὁ, Archias, the person employed by Antipater to seize Demosthenes.

Ἀρχιδάμος, ὅν, ὁ, Archidāmus, son of Agesilaus, of the family of the Proclidæ.

Ἀρχίλοχος, ὅν, ὁ, Archilochus, a Greek poet, born in the island of Paros, and who flourished 688 B.C. He was noted for the bitterness of his satire.

ἀρχιτεκτονικός, ἡ, ὅν (adj. from *ἀρχιτίκτων*), appertaining to architecture, architectural.

ἀρχιτέκτων, ονος, ὁ (from *ἄρχω* and *τίκτων*, a builder), a head builder, an architect.

ἀρχω, fut. ἄρξω, perf. ἔρχα, perf. pass. ἔγμαι, to begin, to take the lead, to rule, to govern. In the mid. voice, ἀρχομαι, to begin (i. e. for one's self).

ἀρχων, οντος, ὁ (properly the pres. part. of ἀρχω), a ruler; an archon, an Athenian magistrate.

ἀρωματίζω, fut. ἀρωματίσω, perf. ἡρωμάτινα, from ἀρωμα, a spice), to have a spicy smell, to be aromatic; to perfume with spices.

ἀρωματοφόρος, ον (adj. from ἀρωματα, spices, and φέρω, to produce), producing spices.

ἀσαφής, ἐς (adj. from α, not, and σάφης, clear), obscure, not clear, uncertain, not to be depended on.

Ἀσδρούβας, ἄ, ὁ, Asdrūbal, son-in-law of Amilcar, whom he succeeded in the government of Spain. He was the founder of Carthago Nova, or Carthagena.

ἀσεβεία, ας, ἡ (from ἀσεβής, impious), impiety, irreverence towards the gods, irreligion.

ἀσεβής, ἐς (adj. from α, not, and σέβω, to worship), impious, irreligious, profane.

ἀσημὸς, ον (adj. from α, not, and σῆμα, a mark), not marked, undistinguished, obscure, unimportant.

ἀσθένεια, ας, ἡ (from ἀσθενής, weak), weakness, feebleness, illness.

ἀσθενέω, ὦ, fut. ἀσθεύσω, perf. ἡσθίμικα (from ἀσθενής), to be weak, to be feeble, to be sick, to be ill.

ἀσθενής, ἐς (adj. from α, not, and σθένος, strength), weak, feeble, sick.

ἀσθμα, ἄτος, τό (from ἄω, to blow), breath, a breathing; a deep or laborious breathing, a gasp.

Ἀσιᾶ, ας, ἡ. 1. Asia. 2. Asia Minor, now Anatoli, corrupted from Anatolia. 3. One of the the Oceanides. She married Iapētus.

ἄσιτος, ον (adj. from α, not, and σίτος, food), without food, without eating, fasting.

Ἀσκανίος, ου, ὁ, Ascanīus, son of Æneas and Crēusa.

Ἀσκανία (λίμνη), ἡ, the Ascanian Lake, in Asia Minor.

ἀσκήω, ὦ, fut. ἡσώ, perf. ἡσκικα, to

exercise, to practise, to go over a thing carefully.

ἀσκησις, εως, ἡ (from ἀσκήω), practice, a practising, exercise, application.

ἀσκητός, ἡ, ὄν, (adj. from ἀσκήω), practised, exercised; adorned, skillfully wrought.

Ἀσκληπιεῖον, ου, τό (properly an adj. with ἱερόν understood), a temple of Æsculapius.

Ἀσκληπιός, οὔ, ὁ, Æsculapīus, son of Apollo, and god of medicine. He was killed by Jupiter with a thunderbolt for restoring the dead to life.

Ἀσκρα, ας, and Ionic Ἀσκη, ης, ἡ, Askra, a town of Bœotia, famous for having been the residence of Hesiod.

ᾄσμα, ἄτος, τό (from ᾄδω, to sing, perf. pass. ἤσμαι), a strain, a song.

ᾄσμενος, η, ον (adj. from ἡδομαι, to please, perf. pass. part. ἡμίμενος), willing, glad, with pleasure, and the neut. as an adverb, gladly.

ᾄσμένως (adv. from ᾄσμενος), willingly, gladly, with pleasure.

ἀσπάζομαι, fut. ἀσπάσομαι, perf. ἡσπασμαι (from α, intensive, and σπᾶω, to draw), to draw close to one, to embrace, to greet, to hold in one's arms. βίον ἀσπασσθαι, to embrace a mode of life, to adopt a course of living.

ἀσπαίρω, fut. ἀσπᾶρῶ, perf. ἡσπασσα from α, intensive, and σπαιρῶ, to pant), to palpitate, to pant heavily, to be convulsed, to oppose, to struggle against.

ἀσπασμα, ἄτος, τό (from ἀσπάζομαι) an embrace.

ἀσπίς, ἴδος, ἡ, a shield. Also, an asp.

ἄσπορος, ον (adj. from α ποτ, and σπείρω, to sow, perf. mid. ἔσπευα), unsown, uncultivated, rugged.

ἀστεροπή, ἡς, ἡ, poetic form for ἀστραπή, ης, ἡ, lightning.

ἀστήρ, ἐρος, ὁ, a star.

ἀστός, οὔ, ὁ (from ἀστυ, a city), a citizen, a fellow-citizen.

Ἀστός, οὔ, ὁ, Astus, the name of a dog.

ἀστράγαλος, ου, ὁ, *a die*.
 ἀστράπη, ἥς, ἡ (from ἀστράπτω),
lightning.
 ἀστράπτω, future ἀστράψω, perfect
 ἥστραφα (from α, intensive, and
 στράπτω for στρίφω, to whirl),
to lighten, to flash forth light-
ning.
 ἀστρολογέω, ὦ, fut. -ήσω, perf. ἥστρο-
 λόγηκα (from ἀστρον, a star, and
 λόγω, to discourse about), *to study*
astronomy, to turn one's attention
to astronomy.
 ἄστρον, ου, τό, *a star, a constella-*
tion.
 ἄστυ, εος, τό, *a city*. When Attic
 affairs are spoken of, ἄστυ signifies
 the city of Athens.
 Ἀστυάναξ, ακτος, ὁ, *Astydnax*, the
 name given by the Trojans, out of
 gratitude to the father, to Scaman-
 drius, the son of Hector and An-
 dromache (from ἄστυ, a city, and
 ἀναξ, a prince or defender).
 ἄστυδε (adv. from ἄστυ, with the
 suffix δε, denoting motion towards),
to the city.
 ἀσυνεσιᾶ, ας, ἡ (from α, not, and
 σύνεισις, understanding), *want of*
understanding, folly, stupidity.
 ἀσυνήθης, ες (adj. from α, not, and
 συνήθης, intimate), *unacquainted,*
unusual, unaccustomed.
 ἀσφάλεια, ας, ἡ (from ἀσφάλης, se-
 curity, safety).
 ἀσφαλής, ἐς (adj. from α, not, and
 σφάλωμαι, to totter), *safe, secure*.
 ἀσφαλῶς (adv. from ἀσφαλής), *se-*
curely, safely, with safety.
 ἀσχαλάω, ὦ, fut. -ήσω, perf. ἥσχα-
 ληκα: and ἀσχάλλω, fut. ἀσχάλλω,
 perf. ἥσχαλκα, *to be indignant at,*
to be impatient at, to bear impa-
tiently.
 ἄσχετος, ου (adj. from α, not, and
 ἔχω, to hold, to contain, 2d aor.
 infin. σχεῖν), *intolerable, insupport-*
able.
 ἀσχημονέω, ὦ, fut. -ήσω, perf. ἥσχη-
 μόνηκα (from ἀσχήμων, unseemly),
to do an unseemly act, to behave
disgracefully, to disgrace one's self
by one's conduct.
 ἀσχημοσύνη, ης, ἡ (from ἀσχήμων,

unseemly), *indecent, indecorum ;*
deformity.
 ἀσώματος, ου (adj. from α, not, and
 σῶμα, a body), *incorporeal*.
 ἄσωτος, ου (adj. from α, not, and
 σώζω, to preserve), *not to be saved ;*
profligate, prodigal, a spendthrift.
 ἀτακτέω, ὦ, fut. -ήσω, perf. ἥτάκτηκα
 (from ἀτακτος, in disorder), *to be*
in disorder or confusion, not to
keep the ranks.
 Ἀταλάντη, ης, ἡ, *Atalanta*, a daugh-
 ter of Schoeneus, king of Scyrus,
 and famed, as a huntress, for her
 speed in running.
 ἀταλάφρων, ου (adj. from ἀτάλως,
 tender, and φρήν, mind) ; *of tender*
mind ; tender, innocent.
 ἀτάρ (conj.), *but*.
 ἀτάσθαλος, ου (adj. from ἀτάω, to
 injure), *wicked, criminal, insolent,*
impious, ungodly, rash, overbear-
ing, arrogant, foolish.
 ἀτάφος, ου (adj. from α, not, and
 ταφός, a tomb), *unburied, without*
the rites of sepulture.
 ἄτε (conj. originally the accus. plur.
 neut. of ἔστι, and equivalent to καθ'
 ἃτι), *since, inasmuch as, seeing*
that, because, whereas.
 ἀτεκνος, ου (adj. from α, not, and
 τέκνον, a child), *childless*.
 ἀτέρμων, ου (adj. from α, not, and
 τέμα, a limit), *unlimited, without*
limits, boundless.
 ἄτη, ης, ἡ (from ἀάω, to injure),
 harm, injury, evil, wrong ; *a curse,*
a calamity, misfortune.
 ἀτιθάσσευτος, ου (adj. from α, not,
 and τιθασαίω, to tame), *untame-*
able, not to be tamed ; untamed,
fierce.
 ἀτίμος, ου (adj. from α, not, and τιμή,
 honour), *unhonoured, contemned ;*
dishonoured, deprived of all civil
rights, infamous.
 Ἀτλαντίς, ἰδος, ἡ (a female patro-
 nymic derived from Ἀτλας), *a*
daughter of Atlas. In the plural,
 Ἀτλαντίδες, αἱ, *the Atlantides*, or
 seven daughters of Atlas, who
 were made a constellation after
 death, under the name of the
 Pleiades.

ἄτοπος, ον (adj. from *a*, *not*, and *τόπος*, *a place*), *out of place*, *misplaced*, *unbecoming*, *improper*, *silly*, *absurd*; *uncommon*, *extraordinary*.

Ἀτρεΐδης, ου, ὁ (patronymic from Ἀτρεύς), *son of Atreus*. In the plural, Ἀτρεΐδαι, ὧν, οἱ, *the Atreidae*, or *sons of Atreus*, an appellation given to Agamemnon and Menelaus.

ἀτρεκέως (adv. from ἀτρεκής, *exact*), *truly*, *faithfully*.

ἀτρεμέα, and, before a vowel, ἀτρίμας (adv. from *a*, *not*, and *τρέμω*, *to tremble*), *quietly*, *gently*, *softly*, *in an under tone*.

ἀτρεμέω, ὦ, fut. -ήσω, perf. ἠτρέμηκα (from ἀτρεμής, *unmoved*), *to be quiet*, *to be tranquil*, *not to tremble*.

ἀτρεπτος, ον (adj. from *a*, *not*, and *τρέπω*, *to turn or move*), *immovable*, *unchanging*; *not moved*, *unmoved*, *fixed*, *firm*, *unchanged*, *unaltered*.

ἀτρωτος, ον (adj. from *a*, *not*, and *τιρώσκω*, *to wound*), *invulnerable*; *unwounded*.

Ἀττική, ἥς, ἡ (properly the fem. of Ἀττικός, with γῆ understood), *Attica*, a country of Greece, without the Peloponnesus, and lying to the south of Boeotia.

Ἀττικός, ἡ, ὅν (adj.), *Attic*, of *Attica*.

ἀτύζω, fut. ἀτύξω, perf. ἠτύχα, *to frighten*, *to perplex*. In the pass. ἀτύζομαι, *to be frightened*, *to be perplexed*, *to be powerfully agitated or wrought upon*. ἀτυζομένην ἀπολίσθαι, consult note, p. 320, line 99.

Ἄτυς, ὅς, ὁ, *Atys*, an ancient king of Lydia.

ἀτυχέω, ὦ, fut. -ήσω, perf. ἠτύχηκα (from ἀτύχης, *unfortunate*), *to be unfortunate*.

ἀτυχής, ἐς (adj. from *a*, *not*, and *τύχη*, *fortune*), *unfortunate*, *unhappy*.

ἀτυχιᾶ, ας, ἡ (from ἀτυχέω), *misfortune*, *adversity*, *a misfortune*, *a disappointment*, *a failure*, *want of success*.

αὐ (adv.), primitive meaning, *back*, *backward*; more usual signification, *again*, *back again*, *anew*, *once more*, *on the contrary*, &c.

Αὐγείας, ου, ὁ, *Augēas*, king of Elis, whose stables, containing an immense number of cattle, were cleansed by Hercules after they had remained for thirty years without cleansing. The hero accomplished the task in one day, by turning upon them the waters of a river.

αὐθαδῶς (adv. from αὐθαδής, *arrogant*), *arrogantly*, *obstinately*, *in a self-willed manner*, &c.

αὐθις (adv. a lengthened form of αὐ), *again*, *anew*.

αὐλιέω, ὦ, fut. -ήσω, perf. ἠύληκα (from αὐλός, *a pipe*), *to play on the pipe*; *to buzz*, *to hum*, said of insects, and their peculiar music.

αὐλή, ἥς, ἡ (from αὔω, *to blow*). 1. *a courtyard*, *an open airy court before a dwelling*, surrounded with offices and stables. A similar enclosure before a tent or hut. 2. *A porch*, or rather *hall*, *a palace*.

αὐλητής, ου, ὁ (from αὐλίω, *to play upon the pipe*), *a piper*, *one who plays upon the pipe*, *a musician*.

αὐλητική, ἥς, ἡ (properly the feminine of αὐλητικός, with τέχνη understood), *the art of playing on the pipe*.

αὐλητικός, ἡ, ὅν (adj. from αὐλίω, *to play upon the pipe*), *appertaining to the pipe*, *relating to the art of playing upon the pipe*.

αὐλητρίς, ἰδος, ἡ (from αὐλητής), *a female player on the pipe*, *a female musician*.

αὐλός, ου, ὁ (from αὔω, *to blow*, *to inflate*), *a pipe*. Erroneously rendered by many, *a flute*.

αὐξάνω and αὐξω, fut. αὐξήσω, perf. ἠύξηκα, perf. pass. ἠύξημαι, 1st aor. pass. ἠύξηθην, *to increase*, *to augment*, *to enlarge*, *to cause to grow*, *to put forth*. In the mid. αὐξομαι, *to grow*, *to prosper*, *to increase in size*, *to attain to power*, *to increase in popularity*, *to come into notice*.

αὐξήσις, εως, ἡ (from αὐξω), *increase, enlargement, growth; the act of promoting growth.*

αὖρος, α, ον (adj. from αὖω, *to dry up*), *dry, arid, thirsty, parched.*

ἄϋπνος, ον (adj. from α, *not*, and ὕπνος, *sleep*), *sleepless, unvisited by sleep, never closing in sleep (said of the eye), wakeful, watchful.*

αὔρα, ας, ἡ (from αὖω, *to blow*), *a breeze, the breeze of morning, a gentle current of air.*

αὔριον (adv.), *to-morrow, on the morrow.*

Αὔσονες, ων, οἱ, *the Ausōnes, an ancient nation of Italy.*

αὐστηρός, ἄ, ον (adj. from αὖω, *to dry up*), *severe, harsh, austere, morose, sour, &c.*

αὐτάρ (conj. Æolic for ἀτάρ), *but, also, besides, furthermore, for, here-upon, meanwhile.*

αὐτάρκης, ες (adj. from αὐτός, *self*, and ἀρκίω, *to suffice*), *satisfied, contented, having sufficient; sufficient, equal or competent to a thing.*

αὐτε (adv. from αὖ and τε), *back again, again; thereupon, here-upon; in turn; on the other hand, on the contrary; moreover, farther, &c.*

αὐτίκα (adv. from αὐτός, *the same*, as though *at the same instant*), *immediately, instantly, straight-way.*

αὐτις, Ionic and Doric for αὔθις, *again.*

αὐτόθι (poetic for αὐτῷ, adv. from αὐτός), *there, in that very spot.*

Αὐτόλυκος, ου, ὁ, *Autolýcus*, 1. a son of Mercury and Chione, and famed for his craft in stealing. He was one of the Argonauts, and the instructor of Hercules in wrestling. 2. The name of an athlete at Athens, in the time of the thirty tyrants.

αὐτόματος, ον (adj. from αὐτός, *self*, and the old verb μάω, *to desire*), *of one's own accord, of one's own free will, spontaneous, voluntary.*

Αὐτομέδων, οντος, ὁ, *Automēdon*,

the charioteer of Achilles, and, after his death, of Pyrrhus. He went to the Trojan war with ten ships.

αὐτομολέω, ὦ, fut. -ήσω, perf. νῆτο-μολῆκα (from αὐτόμολος), *to run away, to desert.*

αὐτόμολος, ου, ὁ (from αὐτός, *self*, and μολίω, *to go*), *a deserter, one who goes away to the enemy of his own accord.*

Αὐτονόη, ης, ἡ, *Autonōe*, daughter of Cadmus, and mother of Actæon.

αὐτόνομος, ον (adj. from αὐτός, *self*, and νόμος, *a law*), *independent, controlled by laws of one's own making, said of states and communities; pasturing in freedom, feeding at large, said of animals.*

αὐτός, ἡ, ὁ (pron.), *self, he himself, she herself, itself.* In the oblique cases it signifies, *him, her, it.* In the nom. with a verb, or in the oblique cases before or after the article, and with a noun, it denotes *self*, for the three persons, as above given. ὁ αὐτός, *the same.* ταὐτόν for τὸ αὐτό, *the same thing.* ταὐτά for τὰ αὐτά, *the same things.*

αὐτοῦ, contracted for ἱαντοῦ.

αὐτοῦ (adv. properly gen. sing. of αὐτός, and the same as ἐπ' αὐτοῦ τοῦ τόπου), *on the same place, on the very spot.* More commonly, *here, there.*

αὐτοφύης, ἐς (adj. from αὐτός, and φύω, *to produce*), *produced by nature alone, without art; native, indigenous, natural, real, genuine.* τροφαὶ αὐτοφυσίς, *means of subsistence that are produced spontaneously; spontaneous nurture.*

αὐτόχθων, ον (adj. from αὐτός, and χθών, *the earth*), *sprung from the earth, born in the land, native, indigenous.*

αὐτως and αὐτως (adv.), *thus, so.*

αὐχὴν, ἐνος, ὁ, *the neck.*

Αὐχῖσαι, ὦν, οἱ, *the Auchisæ*, an African tribe, which inhabited the western part of Africa.

αὐχμηρός, ἡ, ον (adj. from αὐχμός), *dry, squallid, neglected, ill-looking,*

dirty, poor of aspect, rude, rough, &c.
αὐχμός, οὐ, ὅ (from αὔω, to dry up); dryness, aridity, drought; squalidness, &c.
αὕω, fut. αὔσω, perf. νῦκα, to dry up, to parch.
ἀφαιρέω, ὦ, fut. ἀφαιρήσω, &c. (from ἀπό, from, and αἰρῶ, to take), to take away, to remove, to deprive, to separate, to cut off, to rob, to abrogate, &c. In the passive, ἀφαιρέομαι, fut. ἀφαιρήσομαι, perf. ἀφῆρημαι, &c.
ἀφάλλομαι, fut. ἀφαλαῶμαι, perf. pass. ἀφῆλμαι, 2d aor. mid. ἀφελόμεν, 2d aor. part. syncopated, in Homer, into ἀπάλμενος, to leap from, to leap from place to place.
ἀφάμαρτίω, ὦ, and ἀφάμαρτάνω, fut. ἀφάμαρτίσω, &c. (from ἀπό, from, and ἀμαρτάνω, to wander, to err), to miss a mark, to miss, to lose, to be deprived of.
ἀφάνης, ἐς (adj. from α, not, and φαίνομαι, to appear), unseen, not visible, unknown, obscure, &c. ἰξ ἀφανούς, unobserved, unseen.
ἀφανίζω, fut. ἀφανίσω, perf. ἠφάνισα (from ἀφανής, invisible), to render invisible, to remove from the view, to conceal, to destroy, to annihilate. In the middle, ἀφανίζομαι, to disappear, to vanish.
ἄφαντος, ον (adj. from α, not, and φαίνομαι, to appear), not visible, unseen.
ἀφαρπάζω, fut. ἀφαρπάσω, &c. (from ἀπό, from, and ἀρπάζω, to seize), to seize or snatch from, to take from, to rob, to plunder.
ἀφauρός, ἄ, ὄν (adj. from ἀφάω, to dry up), weak, feeble, powerless.
ἀφειδῶς (adv. from ἀφειδής, prodigal), unsparingly, profusely, lavishly; rigorously, severely, cruelly.
ἀφέλειᾶ, ας, ἡ (from ἀφελής, simple, clear), sincerity, candour, freedom from art or affectation, simplicity, purity, brightness.
ἀφελῶς (adv. from ἀφελής, simple), brightly, purely.
ἄφή, ἡς, ἡ (from ἄπτω, to touch), touch, the sense of touch, feeling.

ἄφθογγος, ον (adj. from α, not, and φθόγγος, sound), without sound, dumb, mute, silent.
ἄφθονιά, ας, ἡ (from ἄφθονος), abundance, opulence.
ἄφθονος, ον (adj. from α, not, and φθόνος, envy), abundant, opulent.
ἀφίημι, fut. ἀφήσω, perf. ἀφείκα, &c. (from ἀπό, from, and ἵημι, to send), to send away, to let go, to dismiss, to allow to escape, to fling away, to neglect, to abandon, to omit, &c.; 1st aor. ἀφῆκα, 2d aor. ἀφῆν, &c.
ἀφικᾶνω, poetic form for ἀφικνέομαι.
ἀφικνέομαι, fut. ἀφίξομαι, perf. ἀφῆμαι, 2d aor. mid. ἀφικόμεν (from ἀπό, from, and ἵκνέομαι, to come), to come from, to come to, to reach.
ἀφίπτᾶμαι, fut. ἀποπτήσομαι, 1st aor. mid. ἀπιπτάμεν, part. ἀποπτάμενος, 2d aor. act. ἀπιπτῃν, from ἀπίπτῃμι, which is not, however, in use in the pres. active, &c. (from ἀπό, from, away, and ἵπταμαι, to fly), to fly away, to escape.
ἀφίστημι, fut. ἀποστήσω, perf. ἀφίστηκα (from ἀπό, from, and ἵστημι, to place), to put away from, to put aside, to remove, to repel. In the mid. voice, ἀφίστάμαι, to withdraw one's self from a party or opinion, to give up or resign (as an office), to withdraw, to retire, &c.
ἄφλαστον, ου, τό, the bent part of the poop of a vessel, together with the ornaments with which it was generally decorated. τὰ ἄφλαστα, the stern ornaments of a vessel.
ἀφνειός, ὄν (adj. from ἄφενος, wealth), rich, opulent.
ἄφνω (adv.), suddenly.
ἀφορᾶω, ὦ, fut. ἀφορεῶσω, more commonly ἀπόφομαι, &c. (from ἀπό, from, and ὁράω, to see), to see in the distance or from afar; to look down, to look from.
ἀφοριᾶ, ας, ἡ (from ἀφορος, unfruitful), unfruitfulness, unproductiveness.
ἀφορίζω, fut. ἀφορίσω, &c. (from ἀπό, from, and ὀρίζω, to limit, to bound), to separate by marking limits, to separate, to divide, to bound, to limit, to circumscribe.

Ἀφροδίτη, ἡς, ἡ, *Aphrodītē*, or, as she is commonly called by her Latin name, *Venus*, the goddess of love and beauty, said to have sprung from the foam (ἀφρός) of the sea. She was the wife of Vulcan and mother of Cupid.

ἄφρωντις, ἰδὸς (adj. from α, *not*, and φροντίς, *care*), *free from care, exempt from disquietude.*

ἄφρός, οὔ, ὁ, *foam.*

ἄφροσύνη, ἡς, ἡ (from ἄφρων, *foolish*), *want of sense or reason, folly.*

ἄφρων, ον (adj.), *foolish, &c.*

ἄφύης, ἐς (adj. from α, *not*, and φύς, *natural talent*), *unskilful.*

ἀφύλακτος, ον (adj. from α, *not*, and φυλάσσω, *to watch*), *not watched, unguarded, not on his guard.*

Ἀχαΐα, ας, ἡ, *Achaia*, a country of the Peloponnēsus, lying along the Sinus Corinthiācus.

Ἀχαιοί, ὧν, οἱ, *the Achæans*, or people of Achaia. In Homer, however, a name applied to the Greeks in general, though especially denoting the old Achæan stem.

ἀχαριστία, ας, ἡ (from ἀχάριστος), *ingratitude, unthankfulness.*

ἀχάριστος, ον (adj. from α, *not*, and χαρίζομαι, *to thank*), *ungrateful, thankless.*

Ἀχαρναί, ὧν, αἱ, *Acharnæ*, one of the most important boroughs of Attica, situate about seven miles to the north-west of Athens.

Ἀχελώϊος, ον, ὁ, *Achelōus*, 1. A river of Epirus, rising in Mount Pindus, and, after dividing Ætolia from Acarnania, falling into the Sinus Corinthiacus. It is now the *Aspro Potamo*. 2. A river of Phrygia, rising in Mount Sipylus.

Ἀχερούσιος, α, ον (adj.), *Acherusian.*

Ἀχέρων, οντος, ὁ (from ἄχος, *sorrow*, and ῥέω, *to flow*, as if denoting "the river of sorrow"), *Achëron*, a river of Epirus, rising in the mountains west of Pindus, and falling into the Ionian sea. In the early part of its course it forms the *Acherusia Palus*, after

which it disappears under ground, rises at some distance again, and then pursues its course to the sea. From its peculiar nature it is placed by Homer in the lower world.

ἄχθομαι, fut. ἀχθήσομαι and ἀχθήσομαι, perf. ἤχθημαι, 1st aor. pass. ἤχθισθην (from ἄχος, *a burden*), *to be heavily laden with sorrow, to sorrow, to grieve; to be disgusted, to be displeased.*

Ἀχιλλεύς, ἦος, ὁ, and

Ἀχιλλεύς, ἑως, ὁ, *Achilles*, son of Peleus and Thetis, and the bravest of the Greeks in the Trojan war. He killed Hector in single combat, and was himself afterward slain with an arrow by Paris.

ἀχλύς, ὕος, ἡ, *gloom, darkness, thick darkness.*

ἄχυνμι, not in use, but from it we have the deponent mid. ἄχυνμαι, fut. ἀχύνσομαι, perf. ἤχυσμαι (from ἄχνυς, same as ἄχος), *to grieve, to be sad, to be afflicted, to be distressed; to be filled with indignant grief, to be angry.*

ἄχος, εος, τό, *grief, pain.*

ἀχράς, ἄδος, ἡ, *a wild pear-tree.*

ἄχρηστος, ον (adj. from α, *not*, and χρεστός, *useful*), *useless, unprofitable, valueless.*

ἄχρι, and, before a vowel, ἄχρει (adv.), *up to, even to, as far as.*

ἄχρις οὔ, *until.* ἄχρει ὦν, *until now.*

ἄχώ, Doric for ἡχώ.

ἄψ (adv.), *back, backward.*

ἀψιμαχία, ας, ἡ (from ἀψιμαχίω, *to skirmish*), *a skirmish, a collision.*

ἀψοφητί (adv. from ἀψόφητος, *noiseless*), *without tumult, noiselessly, silently.*

Ἀψυρτος, ον, ὁ, *Absyrtus*, a son of Æetes, and brother of Medæa.

ἄψυχος, ον (adj. from α, *not*, and ψυχή, *life*), *without life, lifeless, inanimate, senseless.*

ἄως, ὄος, contr. οὔς, ἄ, Doric for ἡώς, ἡ, *dawn.*

B.

Βαβυλών, ὦνος ἡ, *Babylon*, capital of the Babyonian empire, situated on the river Euphrates.

Βαβυλώνιος, ἄ, ον (adj.), *Babylonian*.

βαδίζω, fut. *βαδίσω*, Attic fut. *βαδιῶ*, perf. *βεβάδικα* (from *βάδος*, a *step*), to go, to move along, to journey, to travel.

βάθος, εος, τό (from *βάθυσ*, *deep*), *depth*.

βαθύκολπος, ον (adj. from *βαθύς*, *deep*, and *κόλπος* a *bosom* *deep-bosomed*).

Βάθυλλος, ου, ὁ, *Bathyllus*, a youth of Samos, a favourite of Anacreon's.

βαθύς, εἶα, ὅ (adj.), *deep, dense*. *βαθὺν κοιμάσθαι*, to sleep deeply or soundly.

βαίνω, fut. *βήσομαι*, perf. *βίβηκα*, 2d aor. *ἔβην*, to go. The fut. act. *βήσω*, and 1st aor. *ἔβησα* are transitive, *cause to go*.

βαίος, ἄ, ὅν (adj.), *small*.

Βαιτική, ἥς, ἡ, *Baetica*, the southern division of Spain, so called from the river Bætis, which flowed through it. It corresponds to the modern *Andalusia*.

Βαίτις, ἱος, ὁ, the *Bætis*, a river of Spain, now the *Guadalquivir*.

Βακτηρία, ας, ἡ (from the old verb *βάζω*, fut. *βάξω*, same as *βαίνω*, to go, to walk), a *staff*.

Βακτριανός, ἡ, ὅν (adj.), *Bactrian*.

Βακτριανή, ἥς, ἡ (properly the fem. of *Βακτριανός*, with *χώρα* understood), *Bactriana*, a country of Upper Asia, now forming part of *Cabulistan*.

Βάκτριος, α, ον (adj.), *Bactrian*.

βάκτρον, ου, τό (from the old verb *βάζω*, fut. *βάξω*, same as *βαίνω*, to go), a *staff*.

βακχεύω, fut. *βακχεύσω*, perf. *βεβάκχευκα* (from *Βάκχος*), to be inspired by *Bacchus*, to rave, to celebrate the orgies of *Bacchus*.

Βάκχη, ἥς, ἡ (from *Βάκχος*), a *female Bacchanalian*, a *Bacchant*.

Βάκχος, ου, ὁ, *Bacchus*, son of Jupiter and *Semélê*, was the god of wine. He married *Ariadne*, after she had been abandoned by *Theseus* in the isle of *Naxos*.

ἡ λαβεῖον, ου, τό, a *bath*.

Βαλλῖαρες, ὧν, οἱ, *Baleāres*, the ancient name of the islands *Majorca* and *Minorca*. The word is derived from *βάλλειν*, to throw, from the expertness of the inhabitants in the use of the sling.

βάλλω, fut. *βᾶλῶ*, sometimes *βαλήσω*, perf. *βίβληκα*, perf. pass. *βίβλημαι*, 2d aor. *ἔβαλον*, 2d aor. mid. *ἑβαλόμην*, 1st aor. pass. *ἐβλήθην*, to throw, to cast, to strike, to beat down, to lay down. In the mid. voice, to lay for one's self.

βάπτω, fut. *βάψω*, perf. *βίβαφα*, 2d aor. *ἔβαψα*, to dip, to plunge, to immerse. Hence, to dye.

βάραθρον, ου, τό, a *gulf*, an *abyss*, a *deep cavern*. Also, the name of a deep pit at Athens, into which those convicted of capital crimes were thrown and left to perish.

βαρβαρικός, ἡ, ὅν (adj. from *βάρβαρος*), *foreign*, *barbarous*, *barbarian*.

βάρβαρος, ον (adj.), *one who is not a Greek*, *foreign*. Hence, as removed from the refinement of Greece, *uncultivated*, *rude*, *unpolished*, *barbarous*, *barbarian*. As a noun, *βάρβαρος*, ου, ὁ, a *foreigner*, a *barbarian*, applied particularly to the *Persians*.

βάρβιτος, ου, ὁ and ἡ, and *βάρβιτον*, ου, τό, a *lyre*.

βάρβω, ὦ, fut. *βάρῃσω*, perf. *βεβάρηκα*, perf. part. *βεβάρηώς*, syncopated for *βεβάρηνώς* (from *βάρος*, a *heavy burden*), to burden, to load heavily, to weigh down. Hence, to oppress, to afflict.

βάρβως (adv. from *βάρύς*, *heavy*), *heavily*, *grievously*, *hardly*, *oppressively*, *impatiently*.

Βάρκας, ἄ, ὁ, *Barcas*, the founder of a celebrated Carthaginian family, to which *Hamilcar* and *Hannibal* belonged.

βάρος, εος, τό, a *weight*, a *load*, a *burden*. Hence, *affliction*, *distress*.

βαρύνω, fut. *βαρύνῶ*, perf. *βεβάρυνκα* (from *βάρύς*), to load heavily, to burden, to press down under a load, to incommode. Hence, to

weigh down with grief, to afflict, to distress.

Βᾶρὺς, εἶα, ὕ (adj. from **βᾶρος, α** weight), *heavy, weighty, burdensome, grievous.*

Βᾶρῦτης, ητος, ἡ (from **βᾶρὺς**), *weight, heaviness, distress, difficulty, affliction.*

Βᾶσανίζω, fut. βᾶσανίσω, Attic fut. βασάνιᾱ, perf. βιβᾶσανίκα (from **βᾶσανος**), *to apply to a touchstone to ascertain the quality of any thing. Hence, to test, to examine carefully, to put to the test, to torture.*

Βᾶσανος, ου, ἡ, α touchstone to try the quality of metals. Hence, *a test, a trial, an inquiry, an examination.*

Βᾶσιλειᾱ, ας, ἡ (with long final α, from **βασιλεύω, to reign**; whereas **βασίλειᾱ**, with short final α, comes from **βασιλεύς**, and signifies a queen), *the sovereign power, royally, a realm, a kingdom.*

Βᾶσιλειον, ου, τό, and in the plur. βασιλείᾱ, ων, τά, α royal mansion, a palace. In strictness, however, a mere adj., **δῶμα, α** building, being understood with **βασιλειον**, and **δῶματα**, in the plur. with **βασιλεία**.

Βᾶσιλειος, ου (adj. from **βασιλεύς**), *pertaining to a king, kingly, royal, regal.*

Βᾶσιλεύς, ἑως, ὁ, α king, a monarch. When **βασιλεύς** stands without a case depending on it, in Greek writers, *the king of Persia* is meant.

Βᾶσιλεύω, fut. βασιλεύσω, perf. βασιλεύκα (from **βασιλεύς**), *to have the power of a king, to rule over, to reign over, to be a king, to govern.*

Βᾶσιλικός, ἡ, ὄν (adj. from **βασιλεύς, α** king), *kingly, regal, royal.*

Βᾶσις, εως, ἡ (from **βαίνω, to go**), *a going forward, a step, progress.* Also that on which one goes or stands, *a foot, a base, a pedestal.*

Βασκαίνω, fut. βασκανῶ, perf. βιβᾶσκαγκα (from **βάσκα, to speak**), *to bind with a spell, to bewitch, to injure by the evil eye.*

Βασκανιά, ας, ἡ (from **βάσκαος**), *the act of binding with a spell; envy, detraction, calumny.*

Βάσκανος, ου (adj. from **βασκαίνω**), *injuring by magic spells, or by the evil eye.* Hence, from the feeling that induces such acts, *envious, slanderous, calumnious.*

Βαστάζω, fut. βαστάσω, perf. βιβᾶστανᾱ, &c. 1st aor. pass. ἐβαστάχθην, to lift up, to carry, to bear away, to hold, to support.

Βᾶφή, ἡς, ἡ (from **βάπτω, to dye**), *an immersion into colouring matter; colouring liquid, dye-stuff, colouring.*

Βδᾶλλω, fut. βδᾶλῶ, perf. ἱβδαλκα, to draw off by suction, to milk.

Βδελλύττω, future βδιλλύξω, perfect ἐβδιλλύχα, to excite disgust. In the mid. voice, *to have disgust excited in one's self, to feel disgust, to loathe, to abhor, to detest.*

Βεβαιος, α, ου, and ος, ον (adj.), *secure, firm, steady, permanent, to be relied on.*

Βεβαιώω, ὦ, fut. βεβαιώσω, perf. βεβείωκα (from **βεβαιος**), *to render secure, to make firm, to assure, to strengthen, to confirm.*

Βεβαιώς (adv. from **βεβαιος**), *firmly, securely, permanently.*

Βείομαι, poetic for βίομαι.

Βέλεμνον, ου, τό, poetic for βίλος, an arrow, a dart.

Βελέριον, ου, τό, Bōlērium, a promontory of Britain, now the Land's End, in Cornwall.

Βέλος, εος, τό (from **βάλλω, to cast**), *any missile cast at a distant object; an arrow, a dart, a javelin.*

Βελτίων, ου (adj. irreg. comp. to **ἀγαθός**), *better, braver, more virtuous, preferable.* Superl. **βίλτιστος, η, ον, best, &c.**

Βέομαι (an old epic present from **βάω, βίω, βαίνω, to go**, generally, though not always, with a fut. signification), *to go on in life, to continue to live, to live.*

Βέρεθρον, ου, τό, Ionic for βάραθρον, an abyss, &c.

Βήλος, ου, ὁ, Bēlus, a king of Egypt

son of Epāphus and Libya, and father of Agēnor.

βῆμα, ἄρος, τό (from βαίω, to go), a step, a pace, a step to mount upon. Hence, a judgment-seat, the public tribunal from which the orators spoke.

βιά, ας, ἡ, strength, force, power, violence, constraint.

βιάζω, fut. βιάσω, perf. βεβίακα (from βία), to accomplish by an exertion of strength. Hence, to force, to compel, to use violence in order to perform, to drag down by force.

βίαιος, α, ον (adj. from βία), violent, powerful, oppressive.

βιβλίον, ου, τό (dim. of βιβλος), a small book, a treatise, a tablet, a letter.

βίβλος, ου, ἡ, a book. Properly, the inner bark of the papyrus, of which paper was first made.

βιβρώσκω, fut. βρώσομαι, perf. βέβρωκα, 2nd aor. ἔβρω, 1st aor. pass. ἔβρώην, to eat, to devour, to consume.

βίος, ου, ὁ, life, a life, a mode of life, the means of supporting life, a livelihood.

βίός, ου, ὁ (note the difference of accent from that of βίος, life), a boui.

βιόω, ὦ, fut. mid. βιώσομαι, perf. βεβίωκα, perf. pass. βεβιώται, impers. 2nd aor. ἔβιω, subj. βιώ, opt. βιῶν, imper. βιώθε, infin. βιᾶναι, part. βιούς, to live.

Βίων, ωνος, ὁ, Bion. 1. A native of Borysthēnes, was sold as a slave. His master left him large possessions, upon which he went to Athens and studied philosophy. 2. Bion, a Greek poet, born near Smyrna, for an account of whom see page 25.

βλάβη, ης, ἡ, injury, wrong, harm.

βλάπτω, fut. βλάψω, perf. βέβλαφα, perf. pass. βέβλαμμαι, 2d aor. ἔβλαβον, 1st aor. pass. ἔβλάφην, 2d aor. pass. ἔβλάβην, to obstruct one in his course. Hence, to injure, to harm, to wrong.

βλαστῶ and βλαστέω, ὦ, fut.

βλαστήσω, perf. βεβλάστηκα and (in Eurip.) ἔβλαστηκα, 2d aor. ἔβλαστον, to bud, to sprout, to shoot forth, to grow, to come forth.

βλασφημέω, ὦ, fut. βλασφημήσω, perf. βεβλασφήμηκα (from βλάσφημος, defaming), to injure one by speaking against him, to slander, to calumniate, to blaspheme.

βλέμματα, ἄρος, τό (from βλέπω), an object of sight, an aspect, a look; a glance.

βλέπω, fut. βλέψω, perf. βέβλεφα, to see, to behold, to look at, to look towards. βλέπω πρὸς, to face, to be turned in the direction of.

βλέφαρον, ου, τό (from βλέπω), an eyelid.

βληχᾶσθαι, ὦμαι, fut. βληχθήσομαι, perf. βεβλήχημαι (from βληχή, a bleating), to bleat.

βοᾶω, ὦ, fut. βοήσω, perf. βεβόηκα (from βοή, a loud cry), to cry aloud, to shout, to call out, to call upon for aid, to roar, to chirp, to cackle.

βόεος, α, ον (adj. from βοῦς, an ox), made of ox's hide, of ox-hide.

βοή, ἡς, ἡ, a loud cry, a shout, a cry for help, clamour, noise, a cry, a sound.

βοηθεῖα, ας, ἡ (from βοηθίω), assistance, succour, support.

βοηθέω, ὦ, fut. βοηθήσω, perf. βεβοήθηκα (from βοή, a cry for help, and θέω, to run), to run to relieve upon hearing a cry for aid. Hence to bring assistance, to offer succour, to aid, to help.

βοήθημα, ἄρος, τό (from βοηθίω), assistance, succour, a source of aid, a remedy.

βοηθός, ὄν (adj. from βοηθίω), aiding, assisting. As a noun, βοηθός, ὦ, ὁ, a helper, an assistant.

βόθρος, ου, ὁ (from the same root with βαθύς, deep), a deep pit, a ditch, a hole, an excavation.

Βοιωτάρχης, ου, ὁ (from Βοιωτοί, the Boeotians, and ἄρχω, to rule), a Boeotarch, a chief magistrate of the Boeotian confederacy.

Βοιωτής, ου, ὁ, a Boeotian.

Βοιωτία, ας, ἡ, Boeotia, a country of

Greece Proper, lying to the north-west of Attica.

Βιωτίς, ἴδος, ἡ (fem. adj. from *Βιωτής*, a *Bœotian*), *Bœotian*. As a noun, with γυνῇ understood, a *Bœotian woman*.

βολή, ἥς, ἡ (from βάλλω, to throw), a throw, a cast, a hit, a blow.

βορά, ἄς, ἡ (from βιβρώσκω, to eat, 2d aor. ἔβρω), food, fodder, provisions.

βοράτον, ον, τό, the *savin*, a species of juniper.

Βορέας, ον, and Attic Βορρᾶς, ἄ, ὁ, *Boreas*, the name of the north wind. He was the son of Astræus and Aurora. Also, the north wind, the north.

βόρειος, ἄ, ον, and ος, ον (adj. from Βορέας), of the north, northern.

Βορυσθένης, εος, contracted ους, ὁ, the *Borysthènes*, a large river of Scythia, falling into the Euxine Sea. It is now called the *Dnieper*.

βόσκημᾶ, ἄτος, τό (from βίσκω, to feed), a herd.

βόσμορον, ον, τό, *bosmōrum*, an unknown Indian plant. Consult note, page 215, line 30.

Βόσπορος, ον, ὁ (from an ox, and πέρω, a passage), *Bosphorus*, a long and narrow sea which an ox may swim over. The name was applied to two straits: the *Thracian*, connecting the Propontis with the Euxine, now the *Straits of Constantinople*; and the *Cimmerian*, connecting the Palus Mæotis with the Euxine, now the *Straits of Jenicali*.

βόστρυχος, ον, ὁ, a lock of hair, a tress.

βότρυς, ὅς, ὁ, the grape, a cluster of grapes, a bunch of grapes.

βούβρωστις, εως, ἡ, from βου, an inseparable particle denoting great size, excess, &c. and βιβρώσκω, to devour), excessive hunger, voracious appetite.

βουκολέω, ᾶ, fut. βουκολήσω, perf. βιβουκόληκα (from βουκόλος), to pasture oxen, to tend a herd of cattle, to be a herdsman.

βουκόλος, ον, ὁ (from βούς, an ox or

cow, and κόλος, food), a herdsman, a grazier.

βούλευμᾶ, ἄτος, τό (from βουλεύω), the result of deliberation, a resolve, counsel.

βουλεύω, fut. βουλεύσω, perf. βεβούλευκα (from βουλή, counsel, will), to counsel, to advise, to deliberate, to plan. In the mid. voice, to deliberate with one's self. Hence, as the result, to come to a determination, to resolve.

βουλή, ἥς, ἡ, will, counsel, intention, purpose, resolution.

βούλησις, εως, ἡ, (from βούλωμαι, to wish), wish, desire, will, intention.

βουλευφόρος, ον (adj. from βουλή, counsel, and φέρω, to bring, to offer), giving counsel, presiding in counsel.

βούλωμαι, fut. βουλήσομαι, perf. βεβούλημαι, 1st aor. pass. ἔβουλήθην, Attic ἡβουλήθην (from βουλή, will), to will, to wish, to desire, to resolve, to prefer.

βούς, βοός, ὁ, an ox, a bull. ἡ βοῦς, a cow. Also, cattle generally.

Βούσιρις, ἴδος, ὁ, *Busiris*, a king of Egypt, son of Neptune and Libya, who sacrificed all foreigners that came to his dominions to Jupiter. He was slain, together with his son, by Hercules.

Βούτης, ον, ὁ, *Bûtes*, a Persian general. See note, page 258, line 46—51.

βραδέως (adv. from βραδύς, slow), slowly, heavily.

βραδύνω, fut. βραδύνω, perf. βεβράδυνα (from βραδύς), to render slow, to retard. As a neut. to delay, to wait, to be tardy.

βραδύς, εἶα, ὁ (adj.), slow, tardy, heavy, dull, late, stupid.

Βρασίδας, ον and ἄ, ὁ, *Brasidas*, a famous general of Lacedæmon, slain in the defence of Amphipolis against the Athenians.

βραχέα (adv. properly accus. plur. neut. of βραχύς, short), shortly, little, briefly, not far.

βραχέα, ων, τά (neut. plur. of βραχύς, used as a noun), shoals, quicksands, shallows.

βράχιων, ονος, ὁ, *the arm*.
βράχος, εος, τό (from βραχύς), *a shoal, a quicksand*. Used most commonly in the plur. τὰ βράχεια, *shoals, &c.*

βραχύς, εἰα, ὅ (adj.), *short, small, little, brief, scanty*. βραχύ, acc. sing. neut. used adverbially, *briefly, shortly, not far*. ἐν βραχεῖ, *in a short space of time*.

βρέγμα, ἄτος, τό, *a skull*.

Βρεττανία, ας, ἡ, *Britain*.

Βρεττανική, ἥς, ἡ, (with νῆσος, *an island, understood*), *the isle of Britain, Britain*.

Βρεττανικός, ἡ, ὅν (adj.), *British*.

Βρεττανός, οὔ, ὁ, *a Briton, an inhabitant of Britain*.

βρέφος, εος, τό, *an infant, a young child, a child*.

βρέχω, fut. βρέξω, perf. βέβρεχα, perf. mid. βέβεχα, 2d aor. ἱβρέχον, *to wet, to moisten, to bedew, to shower upon, to soften*.

βριάρος, ἄ, ὅν (adj. from βριάω, *to strengthen*), *strong, powerful, violent*.

Βρόμιος, ου, ὁ (from βρόμος, *noise*; alluding to the noisy revels of the Bacchantes), *Bromius, a surname of Bacchus*.

βρόμιος, ἄ, ον (adj. from βρόμος, *noise*), *that makes a loud noise, noisy, riotous, bacchanalian*.

βροντᾶω, ᾶ, fut. βροντήσω, perf. βεβρόντηκα (from βροντή, *thunder*), *to thunder*.

βροντή, ἥς, ἡ, *thunder*. As opposed to κεραυνός, it denotes the *noise of the thunder*, in Latin *tonitru*; whereas κεραυνός means the *thunderbolt* (i. e. lightning), in Latin, *fulmen*.

βροτόεις, εσσα, εν (adj. from βρότος, *gore*), *covered with gore, sprinkled with blood, bloody*.

βροτός, οὔ, ὁ, *a mortal, a human being, a man*.

βρόχος, ου, ὁ, *a cord with a noose; a cord, a rope*.

βρυχᾶμαι, ᾶμαι, fut. βρυχήσομαι, perf. βεβρύχημαι (from βρυχῶ, *to roar loudly*), *to roar, to bellow, to low, to howl*.

βρυχηθμος, οὔ, ὁ (from βρυχῶ, *to roar loudly*), *a roaring, a bellowing, a howling*.

βρῦω, fut. βρῦσω, perf. βέβρῡκα, *to bubble up; to spring up, to bud forth, to sprout up, to put forth buds, to be in full bloom*.

Βυζάντιον, ου, τό, *Byzantium, a town situate on the Thracian Bosphorus*. It is now *Constantinople*.

Βυζάντιος, ου, ὁ, *an inhabitant of Byzantium, a Byzantine*.

βύθιος, ἄ, ον, (adj. from βυθός), *lying in the depths of the sea*. Hence, *deep in the sea, submerged, deep*.

βυθός, οὔ, ὁ (Æolic for βάθος), *depth, the deep, the sea*.

βύρσα, ἥς, ἡ, *a hide, a skin*.

Βύρσα, ἥς, ἡ (from the Punic word *Basra, a citadel*; by a transposition of *sr*), *Byrsa, a citadel in Carthage, on which was the temple of Æsculapius*.

βωκόλος, ω, Doric for βουκόλος, ου, ὁ, *a herdsman*.

βῶλος, ου, ἡ, *a clod of earth, a lump, a mass*.

βωμός, οὔ, ἡ (from βαίω, *old form βάω, to go*), *a step, an elevation, an altar*.

βωστρέω, ᾶ, fut. βωστήσω, perf. βεβώστηκα (formed from βωάω, *to call out*), *to call aloud for, to make proclamation for*.

βώτας, ἄ, Doric for βούτης, ου, ὁ, *a herdsman, a keeper of herds*.

Γ.

γαῖα, Doric for γῆ.

Γάγγης, ου, ὁ, *the Ganges, a famous river of India*.

γαῖα, ας, ἡ (poetic for γῆ), *the earth*.

γάλα, ακτος, τό, *milk*.

γάλαξίας, ου, ὁ (from γᾶλα, with κύκλος, *understood*), *the milky way, the galaxy*.

Γαλάται, ᾶν, οἱ. 1. *The Galatians, inhabitants of Galatia*. 2. *The Gauls, the inhabitants of ancient Gaul*.

Γαλατία, ας, ἡ, *Galatia, a country of Asia Minor, lying west of Pontus and north-east of Phrygia*. 2. *The*

name of ancient *Gaul* among the Greeks.

Γαλαρτικός, ἡ, ὄν (adj.), *Gallic*.

γαλήνη, ης, ἡ, *a calm at sea, a calm*.

Γαλήνη, ης, ἡ, *Galēnē*, one of the Nereids.

Γαλλία, ας, ἡ, *Gaul*, an extensive country of Europe, comprising considerably more than modern France.

Γαλλικός, ἡ, ὄν (adj.), *Gallio*.

γαλως, ω, and Attic γᾶλως, ω, ἡ, *a sister-in-law*.

γαμέω, ὦ, fut. γάμῃσω, γαμίσω, and Attic γᾶμῶ, 1st aor. ἱγαμήσα and ἱγνημα, perf. γεγαμήκα, perf. pass. γεγάμημαι, 1st aor. pass. ἱγαμηθῆν.

In the active voice, *to take to wife, to marry* (said of the man). In the middle voice, γαμίομαι, οὔμαι, *to marry, to be given in marriage* (said of the female).

γαμήλιος, ον (adj. from γαμίσω), *of or belonging to marriage, nuptial*.

γάμος, ου, ὁ (from γάμῃω, *to marry*), *the marriage ceremony, marriage, nuptials*.

Γάνυμήδης, εος, contr. ους, ὁ, *Ganymēdes*, a beautiful youth, son of Tros, king of Troy. He was carried up to heaven by the eagle of Jove, and made cup-bearer of the gods in the place of Hēbē.

γάρ (conj.), *for*. It is never used at the beginning of a sentence; is employed sometimes in interrogations with the force of *then*; as, τίς γάρ; *who then?*

γαστήρ, τέρος, cont. τρός, ἡ, *the belly, the stomach*. Hence, *appetite, greediness*.

γαστρίμαργος, ου, ὁ (from γαστήρ and μάργος, *gluttonous*), *a greedy eater, a glutton, a gormandizer*.

γαυλός, οὔ, ὁ, *a milk-pail, a bucket*.

γαυρόω, ὦ, fut. γαυρώσω, perf. γαυρώσω (from γαῦρος, *proud*), *to render proud, to make proud*. In the mid. voice, *to render one's self proud, to be elated*.

γέ (an enclitic particle, of a limiting or distinctive force), *indeed, at least, in particular, yet*. ἔγωγε, I

for my part; σύγε, *thou for thy part, &c.*

Γεδρωσία, ας, ἡ, *Gedrosia*, a barren province of Persia, lying along the Red Sea. It is now called *Mekran*.

γείνομαι (a poetic form from the old verb γίνα, *to beget*), used only in the pres. imperf. and 1st aor., *to beget, to bring forth, to bear, to be born*. 1st aor. ἱγινάμην, always transitive.

γειτνιάσις, εως, ἡ (from γειτνιάζω), *neighbourhood, vicinity, proximity*.

γειτνιάζω and γειτνιάω, ὦ, fut. γειτνιάσω, perf. γειτνιάκα (from γίτων), *to be neighbouring, to be near, to border upon, to adjoin*.

γείτων, ον (adj. from γία, γῆ, *land*), *neighbouring, contiguous*. As a noun, ὁ γίτων, *a neighbour*.

γέλαω, ὦ, fut. mid. γελάσομαι, more rarely γελάσω, perf. γεγέλακα, 1st aor. act. ἱγέλασα, 1st aor. pass. ἱγέλασθην, *to laugh, to smile; to laugh at, to deride, to ridicule*.

γελοῖος, α, ον (adj. from γέλαω), *laughable, ridiculous*.

γέλως, ωτος, ὁ (from γέλαω), *laughter, a laugh, a smile*.

γέμω, fut. γεμῶ, perf. γεγέμηκα, perf. mid. γέγομα, *to be filled, to be loaded, to be full, to be loaded with*.

γενεά, ᾶς, ἡ (from γένος, *a race*), *generation, birth, a family, a race*.

γενειάζω, fut. γενειάσω, perf. γεγενείακα and γενειάω, ὦ, fut. γενειήσω, perf. γεγενείηκα (from γένειον), *to have a beard, to be bearded, to attain the age of manhood*.

γενειάς, ᾶδος, ἡ (from γένειον, *the chin*), *the chin, the hair on the chin, the beard*.

γενειήτης, ου, ὁ (from γενειάω), *bearded*.

γένειον, ου, τό, *the chin, the beard*.

γένεσις, εως, ἡ (from the obsolete γίνα, *to beget*), *generation, origin, creation, birth, formation*.

γενετή, ἥς, ἡ (from γένος, *a race*), *birth, origin*.

γενναῖος, ᾱ, ον (adj. from γίνα, poetic for γένος, *a race*), *of a noble*

race, noble, excellent, generous, brave. Used as a noun in the neut. γεναῖον, ου, τό, *that which is inborn, noble disposition, generous sentiment.*

γενναίως (adv. from γεναῖος), *nobly, generously, bravely, gallantly.*

γεννᾶω, ὦ, fut. γενήσω, perf. γέννηκα (from γένος), *to beget, to bear, to generate, to bring forth, to produce.*

γένος, εος, cont. ους, τό (from the old verb γένω, *to beget*), *birth, a race, lineage, descent, a kind, a family, a tribe, a nation, a species.*

γεραιός, οὔ, ὁ (properly an adj. from γῆρας, *old age*, with ἀνής understood), *an old man, an elder.*

γεράνος, οὔ, ὁ, *a crane.*

γέρας, ἄτος, sync. ἄος, cont. ως, τό, *a reward given to merit, as distinguished generally from what one receives by lot, or by equal distribution; honour, dignity, rank, esteem, an expression of esteem.*

Γερμανιά, ας, ἡ, *Germany.* This name was applied by the ancients not only to *Germany*, but also to *Denmark, Sweden*, and the neighbouring countries, comprising about one third part of Europe.

Γερμανοί, ὦν, οἱ, *the Germans.*

γέρρον, ου, τό, *any thing made of osier twigs interwoven, wicker-work, a wicker shield.*

γέρων, ον (adj.), *old, aged, advanced in years.* As a noun, γέρον, οντος, ὁ, *an old man; ei γέροντες, the old, the aged.*

γεῦμα, ἄτος, τό (from γίνομαι), *the thing tasted, meat, drink; also, taste, the act of tasting.*

γεύω, fut. γίσσω, perf. γίγνωκα, *to give to taste. In the mid. voice, to give to one's self to taste, to taste, to partake of, to enjoy.*

γεφυρόω, ὦ, fut. γεφυρώσω, perf. γεφυρώκα, (from γίφυξαι, *a bridge*), *to make a bridge, to build a bridge over, to connect by a bridge, to bridge.*

γεωγραφίω, ὦ, fut. γεωγραφήσω, perf. γεωγραφῆκα (from γία, γῆ, *the earth*, and γράφω, *to describe*), *to*

write a description of the earth, to be a geographer.

γεώδης, ες (adj. from γία, γῆ, *earth*, and εἶδος, *appearance*), *resembling earth, earthy; rich, fertile.* In the neut. as a noun, τό γιώδις, *earthy matter.*

γεωλοφία, ας, ἡ (from γία, γῆ, *the earth*, and λόφος, *an elevation*), *a slight elevation of ground, a hill, a mound, a hillock, an eminence.*

γεωργέω, ὦ, fut. γεωργήσω, perf. γεωργήκα (from γεωργός), *to cultivate land, to subsist by tilling land, to be a husbandman.*

γεωργία, ας, ἡ (from γεωργέω), *cultivation of the soil, husbandry.* In the plur. αἱ γεωργίαι, *the labours of the husbandman, agricultural operations.*

γεωργικός, ἡ, ὄν (adj. from γεωργός), *pertaining to a husbandman, agricultural, engaged in agriculture, rural, rustic.* As a noun, in the neut. plur. τὰ γεωργικά, *agricultural pursuits, branches of agriculture, matters appertaining to agriculture.*

γεωργός, οὔ, ὁ (from γία, γῆ, *earth*, and ἔργον, *work*), *a cultivator of the soil, a husbandman, a farmer.*

γεωρύχος, ον (adj. from γία, γῆ, and ὀρύσσω, *to dig*), *digging in the earth.*

γῆ, γῆς, cont. from γέα, γέας, ἡ, *the earth, the ground, land, soil.*

Γῆ, Γῆς, ἡ (as a proper name), *Gæa or Terra*, the same as *Earth*, the most ancient of all the divinities after *Chaos*.

γηγενής, ἐς (adj. from γῆ, and γένε, *a race*), *sprung from the earth, earthborn, aboriginal.*

γηθίω, ὦ, and γήθω, fut. γηθήσω, perf. γηγίθηκα, perf. mid. (with a present signification) γίγηθα (from γαίω, *to rejoice*), *to rejoice, to be glad.*

γηραιός, ἄ, ὄν (adj. from γῆρας), *old, aged, advanced in years.*

γῆρας, ἄτος, by syncope ἄος, contr. ως, τό, *old age, advanced age.*

γηράσκω and γηράω, ὦ, fut. γηράσω, perf. γηγήρακα, 1st aor. act. ἐγήγεα,

- 2d aor. act. *ἐγήραν* (from *γήρας*), *to grow old, to be old.*
- Γηρυῶνης**, ου, ὁ, *Gerýon*, a monster having three bodies and three heads, who lived in the island of Gades, on the coast of Spain. He himself was killed, and his flocks and herds were carried off, by Hercules.
- γίγας**, αντος, ὁ, *a giant.* οἱ Γίγαντες, *the Giants*, sons of Cælus and Terra.
- γίγνομαι** (later form *γῆνομαι*), fut. *γενήσομαι*, perf. *γεγέννημαι*, perf. mid. *γίγνησθαι*, 2d aor. mid. *ἐγενόμην* (from the obsolete *γένω*, *to beget*), *to become, to exist, to be, to spring, to arise, to be born.* Perf. mid. part. in neut. as a noun, *γεγονός*, ὅτις, τό, *the occurrence, the event.*
- γιγνώσκω** (later form *γινώσκω*), fut. *γνώσομαι*, perf. *ἔγνων*, perf. pass. *ἐγνωσμαι*, 1st aor. act. *ἐγνώσα*, 2d aor. *ἔγνων*, 2d aor. part. *γνούς* (from *γινέω*, a form of *νέω*, *to perceive*), 1st aor. pass. *ἐγνώσθην*, *to know, to perceive, to discern, to understand, to recognise, to decide.*
- Γλαῦκος**, ου, ὁ, *Glaukus*, 1. A son of Minos II., king of Crete, and Pasiphæë; he was smothered in a vessel of honey. 2. A son of Sisyphus, king of Corinth; he was devoured by his own horses.
- γλαυκῶπις**, ἰδος, ἡ (from *γλαυκός*, *bluish-green*, and *ὤψ*, *the eye*), *having eyes of a bluish-green.* An epithet of Minerva, from the fierce expression of her eyes, which resembled those of the lion, &c.
- γλαῦξ**, κός, ἡ, *a screech-owl, an owl.*
- γλαῦρος**, ἄ, ὅν (adj. from *γλάφω*, *to hollow out*), *hollowed* (as if by a chisel). Hence, *polished, elegant, ornamental, fine, pretty.*
- γλυκερός**, ἄ, ὅν (a poetic form of *γλυκίς*), *sweet, agreeable, pleasant.*
- γλυκῦθῦμια**, ας, ἡ (from *γλυκός*, and *θυμός*, *spirit*), *sweetness of disposition, gentleness, tenderness.*
- γλυκύς**, εἶς, ὅ, ὅν (adj.), *sweet, agreeable, gentle, kind, pleasant.*

- γλῶσσά*, ης, and Att. *γλῶττις*, ης, ἡ (from *γλᾶξ*, same as *γλαχίν*, *a point*), *the tongue.*
- γνάθος**, ου, ἡ (from *κνάω*, *to scrape*), *the jaw, the cheek, the jaw-teeth.*
- γναφεῖον**, ου, τό (from *γνάπτω*, *to card wool*), *a fuller's shop.*
- γνήσιος**, ἄ, ου (adj. cont. from *γενίσιος*, *natal*), *sprung from the same origin, of the same race.*
- Γνίφων**, ωνος, ὁ, *Gniphon.*
- γνώμη**, ης, ἡ (from *γινώσκω*, *to know*), *the faculty of judgment, reason; good sense; opinion, knowledge, understanding, mind, counsel, deliberation.*
- γνώμων**, ου (adj. from *γινώσκω*, *to know*), *discerning, discovering.* As a noun, *γνώμων*, ος, ὁ and ἡ, *a discoverer, an investigator, a judge; the index of a dial.*
- γνωρίζω**, fut. *γνωρίσω*, perf. *ἐγνώρικα*, *to know, to recognise.*
- γνωρίμος**, ου (adj. from *γνωρίζω*), *known, recognised, well-known, famous, distinguished.*
- γοᾶω**, ὤ, fut. *γοήσω*, perf. *γεγόνηκα*, irreg. 1st aor. *ἐγόνηα*, 2d aor. *ἔγοον*, *to lament, to bewail, to deplore.*
- γονεύς**, ἑως, ὁ (from *γίνομαι*, obsolete, *to beget*), *a father.* In the plur. οἱ *γονεῖς*, *parents.*
- γονή**, ἧς, ἡ (from the old verb *γίνομαι*, *to beget*), *that which is produced, offspring, a race, production, origin.*
- γόνη**, γόνᾰτος, poet. gen. *γονᾰτος*, cont. *γονός*, τό, *the knee.* Poet. plur. *γονᾶ, γόνων*, &c.
- γόος**, ου, ὁ, and *γόη*, ης, ἡ (from *γοᾶω*, *to lament*), *lamentation, wailing, mourning.*
- Γοργίας**, ου, Doric ἄ, ὁ, *Gorgias*, a celebrated rhetorician who lived at Athens about 430 B.C. He was surnamed Leontinus, from Leontini in Sicily, his native town.
- Γοργώ**, δος, cont. οὐς, and *Γοργών*, ὄνος, ἡ, *a Gorgon.* αἱ *Γοργόνες*, *the Gorgons*, three sisters, daughters of Phorcys and Ceto, whose names were *Stheno, Euryale, and Medusa*, all immortal except *Medusa*.

Γοργώ, ὄος, cont. οὖς, ἡ, *Gorgo*, the daughter of Cleomēnes.

Γόρτυνᾶ, ἡς, ἡ, *Gortyna*, a city of Crete, next to Cnossus in importance.

γοῦν (adv. for γὰρ οὖν), *then at least; therefore, certainly, then, for, at least, now, accordingly.*

γραῖα, ας, ἡ (fem. of γραῖος, cont. for γεραίος, old, with γυνή, woman, understood), *an old woman, an aged female.*

γράμμα, ἄρος, τό (from γράφω, to write), *any written character or figure, a letter of the alphabet.* In the plur. τὰ γράμματα, a number of letters put together. Hence, *an epistle, literature, learning, the sciences, languages, letters, elementary studies.*

γραμματεὺς, ἑως, ὁ (from γράφω, to write), *a writer, a secretary.*

γραῦς, ἄος, ἡ (from γεραίος, old), *an old woman, an aged female attendant.*

γράφειον, ου, τό (from γράφω, to write), *an instrument to write with, a stylus or style.* See note on page 107, line 25.

γράφη, ἡς, ἡ (from γράφω), *a writing, a painting; a charge, an indictment or legal accusation of a public delinquent.* The term employed for a charge in a private suit was δίκη.

γραῶω, fut. γράψω, perf. γέγραφα, to scratch, to trace marks or lines. Hence, *to paint, to represent, to delineate; to write, to write down, to propose a law.* In the mid. voice, *to cause a person's name to be written down by the magistrate, to accuse, to prosecute.*

Γρύλλος, ου, ὁ, *Gryllus*, a son of Xenophon, who killed Epaminondas, and was himself slain at the battle of Mantinea, B. C. 363.

γρύψ, ὑπός, ὁ, *a griffon*, a fabulous animal, partaking of the nature of the lion and eagle.

γυῖον, ου, τό, *a limb, a member.*

γυμνάζω, fut. -ᾶσω, perf. γεγύμνακα (from γυμνός, naked), *to lay bare;*

to exercise naked; to exercise, to practise.

γυμνασίον, ου, τό (from γυμνάζω), *a place where gymnastic exercises are taught, a school for exercise, a gymnasium.* In the plur. τὰ γυμνάσια, *gymnastic exercises.*

γυμνής, ἥτος, ὁ (from γυμνός, naked), *naked, poorly clad, bare.*

γυμνήτης, ου, ὁ, and γυμνήτις, ἴδος, ἡ (from γυμνός, naked), *naked, bare, destitute.*

Γυμνησίαι, ων, αἱ (ἤσοι understood), *Gymnēsia*, the Greek name of the *Baleāres*.

γυμνικός, ἡ, ὅν (adj. from γυμνός, naked), *of or pertaining to gymnastic exercises, gymnastic.*

γυμνόπους, ουν, gen. -πόδος (ad. from γυμνός, and πούς, a foot), *barefooted.*

γυμνός, ἡ, ὅν (adj.), *naked, bare, not clothed, thinly clad, without an outer garment; destitute, poor.*

γυμνῶω, ᾶ, fut. -ᾶσω, perf. γεγύμνωκα (from γυμνός), *to make bare, to strip, to uncover, to expose to view.*

γυναικεῖος, ᾶ, ον (adj. from γυνή), *of or pertaining to women, womanish, feminine, female, effeminate.*

γυνή, γυναικός, ἡ, *a woman, a female, a wife.* Voc. sing. γύναι, from the old nom. γύναιε.

γύψ, ὑπός, ὁ, *the vulture.*

Γωβρύας, ου, ὁ, *Gobryās*, a Persian, one of the seven noblemen who conspired against the usurper Smerdis.

γῶνος, ου, ὁ, and γωνία, ας, ἡ, *an angle, a corner, a retired place.*

Δ.

δαῖδοῦχος, ου, ὁ (from δαίς, cont. for δαίς, a torch, and ἔχω, to hold), *a torch-bearer.*

δαιδάλεος, ᾶ, ον (adj. from δαιδάλλω, to work skilfully), *highly ornamented, skilfully wrought, variegated.*

Δαίδαλος, ου, ὁ, *Dædālus*, a famous Athenian artist, who built the Cretan labyrinth for king Minos.

Having been confined in this along with his son, they made their escape by means of wings formed of feathers and wax.

δαϊμόνιος, ᾱ, ον, and ος, ον (adj. from δαίμων), proceeding from the divinity, divine, godlike; strange, infatuated. See note on page 303, line 39.

δαίμων, ονος, ὁ, a divinity, a deity, a genius or guardian spirit; fortune, chance, fate.

δαίνυμι, fut. δαίσω, perf. δίδακα (from δαίω, to divide), to divide, to distribute. Hence, to give a feast, to entertain. In the mid. voice, δαίνυμαι, &c. to feast.

δαίρω, same as δέω.

δαῖς, ἴδος, cont. δᾶς, δᾶδός, ἡ, a torch. See δᾶς.

δαιτύς, ὕος, ἡ (Ionic for δαῖς, a feast, from δαίω, to divide), a feast, an entertainment, a banquet.

δάκνω, fut. mid. δέξομαι, perf. δέδνηκα, 2d aor. ἰδάκον, 1st aor. pass. ἰδήθην (most of the tenses are formed from the obsolete δίκω), to bite, to sting (said of a serpent, also of a bee), to wound.

δάκρυ, ὕος, τό (poetic for δάκρυον), a tear. In the plur. tears, lamentations, &c.

δακρυόεις, ὅεσσα, ὅεν (adj. from δάκρυον), shedding tears, weeping. Sing. neut. used as an adverb, δακρυόν, tearfully, amid tears.

δάκρυον, ον, τό, a tear; weeping, lamentation. Applied also to the exuding juices of trees.

δακρυχέων, εἶουσα, εὖν (pres. part. from δακρυχίω, to shed tears, of which no other part is used by Homer), shedding tears, weeping, pouring forth tears.

δακρῦω, fut. -ῶσα, perf. δεδάκρυκα, perf. pass. δεδάκρυμαι (from δάκρυον), to weep, to shed tears, to lament.

δακτυλήθρα, ας, ἡ (from δάκτυλος, a finger, with ending τρα, θρα, denoting the instrument), a finger-tip, a covering for the fingers.

δακτύλιος, ον, ὁ (from δάκτυλος), a ring for the finger, a ring.

δάκτυλος, ον, ὁ, a finger. ὁ μίγας δάκτυλος, the thumb. δάκτυλος ποδός, a toe.

δάμαζω and δᾶμαῶ, ὦ, fut. δάμασσω, perf. δίδμηκα (as from δέω), 2d aor. ἰδάμην, 1st aor. pass. ἰδήθην, 2d aor. pass. ἰᾶμην, to tame, to subdue, to bring under the yoke, to break (said of horses).

δάμαλις, εως, ἡ, a heifer, a calf.

Δανᾶη, ης, ἡ, Danāē, daughter of Acrisius, king of Argos, and mother of Perseus by Jupiter.

Δανᾶός, οὔ, ὁ, Danāus, a son of Belus, who sailed from Egypt with his fifty daughters, on account of a dissension with his brother Ægyptus, and settled at Argos in Greece. From him the people of that city were called Δαναοί, Danāi, a name which was afterward applied to all the Greeks.

δανείζω, fut. -ίσω, and Attic -ιῶ, perf. δεδάνηκα (from δάνος, a loan), to loan out, to lend on interest, to lend. In the mid. voice, to cause to be lent unto one's self, to borrow.

δαός, εος, τό (from δαίω, to burn), a torch.

δᾶπανη, ης, ἡ (from δᾶπάναιω, to expend), expense, waste, prodigality, cost.

δᾶπάνημα, ἄτος, τό (from the same), expense, &c.

δᾶπεδον, ον, τό (from δᾶ, Doric for γῆ, earth, and πῖδον, a basis), a floor, a pavement, a foundation, a piece of ground.

Δαρδανεῖς, ὦν, οἱ, Dardanians, inhabitants of Dardania, a region north of Macedonia, afterward called Dacia Mediterranea.

Δαρδανίδης, ον, ὁ (patronymic from Δάρδανος, Dardānus), son or descendant of Dardanus.

Δαρδανῖος, α, ον (adj.), Trojan.

Δαρείος, ον, ὁ, Darius, the name of three kings of Persia.

δᾶς, δᾶδός, ἡ (cont. from δαῖς, from δαίω, to burn), a torch, a fire-brand.

δασμολόγος, ον, ὁ (from δασμός, tax, and λέγω, to collect), a tax collector, an excise officer; an extortioner.

ἁτμός, οὔ, ὁ (from δαίω, to divide, perf. pass. διδασμαι), division, allotment; tax, tribute.

δῶσός, εἶα, ὕ (adj.), thick, close set; covered with hair, bristly, shaggy.

δάφνη, ἥς, ἡ, laurel, or, more accurately, bay, a laurel tree, a bay tree.

Δάφνη, ἥς, ἡ (as a proper name), Daphnē, daughter of the river Penēus. She was changed into a laurel tree to avoid the pursuit of Apollo.

δαφνηφόρος, ον (adv. from δάφνη, and φέρω, to bear), bearing laurel, crowned with laurel. As a substantive, δαφνηφόρος, ὁ, the laurel-bearer.

Δάφνης, ἴδος, ὁ, Daphnis, a shepherd of Sicily, son of Mercury by a Sicilian nymph.

δαψιλεία, ας, ἡ (from δαψιλής), profusion, abundance, prodigality.

δαψιλής, ἐς (adj. from δάπτω, to consume), abundant, profuse, rich, sumptuous, liberal.

δαψιλῶς (adv. from δαψιλής), abundantly, profusely, richly, &c.

δέ (a particle), but, however, yet, therefore, moreover, while, now.

δέ, in the latter member of a proposition, stands opposed to μή in the former. As an enclitic, δε is appended to nouns to denote motion to or towards. Compare Ἀθήνας.

δέησις, εως, ἡ (from δέω, to want), want, need. Also, prayer, supplication, entreaty.

δεῖ (an impersonal verb), fut. δείσει, 1st aor. εἰδέτω, perf. δεδέτω, pres. infin. δεῖν, pres. part. δέων, it is necessary, it is fitting, it must. δεῖ τινα, one should, one must. δεῖ τινος, something is wanting. μικροῦ δεῖν, to want but little, to be on the point of. As an adverbial phrase, almost, nearly.

δείγμα, ἄρος, τό (from δείκνυμι, to show), a specimen, a sample, example.

δείδω, fut. δείσω, perf. δείδικα, perf. mid. δείδοκα, δείδια, and δείδια, imp.

δείδιθι, to fear, to dread, to stand in awe of; to be anxious.

δείκνυμι and δεικνύω, fut. δείξω, perf. δείδικα, perf. pass. δείδιγμαι, 1st aor. pass. εἰδείχθην, to show, to point out, to disclose, to make apparent, to represent.

δείλη, ἥς, ἡ, the evening, the decline of the day, the afternoon.

δειλιάω, ὦ, fut. -ιάσω, perf. δεδειλιάω (from δειλός), to be timid, to act in a cowardly manner.

δειλός, ἡ, ὅν (adj. from δέω, to fear), fearful, timorous, cowardly; wretched, unfortunate. As a noun, ὁ δειλός, the coward.

δειμαίνω, fut. -μαῖω, perf. δεδιμαγμαι (from δέϊμα, fear), to fear, to stand in awe, to be terrified.

δεινός, ἡ, ὅν (adj.), frightful, terrible, dreadful; strong, powerful; grievous, dire, bad, vexatious; wonderful. As a noun, in the neut. plur. τὰ δεινά, evils, calamities. In the neut. sing. as an adverb, δεινόν, sternly, &c.

δεινότης, ητος, ἡ (from δεινός), the quality causing terror or amazement; power, force, skill, cunning; difficulty, danger.

δεινῶς (adv. from δεινός), terribly, dreadfully, strongly, greatly, &c.

δειπνέω, ὦ, fut. -ήσω, perf. δεδειπνηκα, Attic 2d perf. δεδειπνα (from δειπνόν), to take supper, to dine.

δειπνον, ου, τό, a supper, a meal, a feast, an entertainment. The δειπνον was the principal meal among the Greeks, and corresponded to the cæna of the Romans, which was taken about 3 o'clock in the afternoon.

δειπνοποιέω, ὦ, fut. -ήσω, perf. δεδειπνοποίηκα (from δειπνόν, and ποιέω, to make), to prepare supper. In the mid. voice, to cause supper to be prepared for one's self, to sup, to take the evening meal.

δείρω, a later form of δίζω, to slay, &c. See δίζω.

δέκα (numeral adj. indecl.), ten.

δεκαδάρχια, ας, ἡ (from δεκαδάρχης, a commander of ten), the command

of a decade, the office of a decurio, a decadarchy.

δεκάπηχυς, υ (adj. from δικά, and πήχυς, a cubit), ten cubits long.

δέκατος, η, ον (numeral adj. from δικά), the tenth. In the neut. sing. as an adverb, δικάτον, in the tenth place, tenthly.

δέλεαρ, ἄρος, τό, a bait, a lure.

Δέλτα, τό (indecl.), the fourth letter of the Greek alphabet. Also, the Delta, a triangular island formed at the mouth of the Nile by the mud and sand deposited by the river; so called from its resemblance to the Greek delta.

δελφίν and δελφίς, ἴνος, ό, a dolphin.

Δελφοί, ων, οί, Delphi, a small but famous city of Phocis, in Greece, situated on the southern side of Mount Parnassus, and containing a celebrated oracle of Apollo.

δέμνιον, ου, τό (from δέμω, to construct), a bedstead, a couch.

δενδραῖς, ἄεσσα, ἄεν, Doric for δενδρῖς, ἡσσα, ἦεν (adj. from δένδρον, a tree), abounding in trees, woody.

δενδρίτης, ου, ό, and δενδρίτης, ἴδος, ἡ (from δένδρον), trained on trees. See note on page 195, line 55.

δένδρον, ου, and δένδρος, εος, τό, a tree.

δεξιὰ, ἄς, ἡ (fem. of δεξιός, with χεῖρ understood), the right hand. in δεξιᾷ, on the right hand, to the right.

δεξιόμοι, οὔμαι, fut. -ώσομαι, perf. δεξιόμηναι (from δεξιός), to take by the right hand, to grasp the right hand.

δεξιός, ἄ, όν (adj. from δέχομαι, to take), the right, on the right; dexterous, skilful; auspicious, favourable. In the neut. plur. τὰ δεξιὰ (μίσην understood), the right.

δεξιτερός, ἄ, όν (adj. poetic for δεξιός), on the right, &c.

δές, εος, τό (from δίδω, to fear), fear, dread.

δέρας, ἄρος, and δέρος, εος, τό (poetic for δέρμα), a skin, a hide.

δέρμα, ἄρος, τό (from δέρω), a hide, a skin (of the crocodile).

δέρω, fut. δερῶ, perf. δίδαγμα, 2d aor. ἴδμεν, perf. mid. δίδαρα, to skin, to flay, to bare; to flay by stripes, to scourge.

δέσμα, ἄρος, τό (from δέω, to bind), a bond, a fastening. In the plural, τὰ δίσματa, ornaments for the head.

δεσμεύω, fut. -εύσω, perf. δεδισμευκα, (from δεσμός, a fetter), to fetter, to bind.

δεσμός, οὔ, ό (from δέω, to bind), a fetter, a chain, a bond or tie. In the plur. τὰ δεσμά.

δεσμωτήριον, ου, τό (from δεσμός, to bind), a prison.

δεσπότης, οὔ, ό (from δεσπάζω, to rule absolutely), a lord, a master, a despot.

Δευκαλίων, ωνος, ό, Deucalion, son of Prometheus, married Pyrrha, daughter of Pandora. When Jupiter destroyed mankind by a flood, Deucalion and Pyrrha alone were saved.

δεῦρο (adv.), hither. Used with verbs of motion. It is employed also in calling to any one, by way of encouragement or request; and if addressed to only one individual, then δεῦρο is used; but if to more than one, δεῦτε is employed.

δεῦτε (adv.), hither. See δεῦρο.

δεύτερος, α, ον (numeral adjective), second. δεύτερον (neut. taken adverbially), secondly.

δέω, fut. δέωσω, perf. δεδέωκα (poetic for δέω), to want. It is used more frequently in the mid. voice, δέομαι, to be in want.

δέχομαι, fut. δέξομαι, and δεδέχομαι, perf. δέχημαι, 1st. aor. mid. ἴδεσθαι, 1st aor. pass. ἴδισθην, to receive, to take, to succeed to; to receive an attack, to sustain an onset; to lie in wait for.

δέω, fut. δέωσω, perf. δέδεκα, perf. pass. δέδεμαι, 1st aor. pass. ἴδισθην, to bind, to chain, to fetter.

δέω, fut. δέωσω, perf. δέδεκα, to want, to need. It is usually impersonal in the act. never in the pass. In

the mid. *δέομαι*, with the genitive, to want, to need, to require, to ask for, to request, to entreat, to pray for.

δή (conj. a strengthened form of *δε*), now, certainly, truly, indeed, assuredly; yet, but then, in fine, then. Often used ironically, forsooth. *ἀλλ' ἄγε δή*, but come then. *πῇ δή*; where, then? *καὶ δή*, and even. *ἰνταῦθα δή*, thereupon then.

δήγμα, *ἄτος*, *τό* (from *δάκνω*, to bite), a bite, a wound with the teeth, a sting (of a serpent).

δῆριος, *α*, *ον* (adj. Ionic for *δαῖριος*, from *δαίς*, a furious combat), hostile.

δῆριός, *ῶ*, fut. -άσω, perf. *δεδῆρίακα* (from *δῆριος*), to ravage, to lay waste.

δηλονότι (adv. for *δῆλον ὅτι*, it is evident that), evidently, without doubt, namely.

Δῆλος, *ου*, *ή*, *Dēlos*, one of the Cyclādes, which floated beneath the waves until Neptune fixed it firmly to receive Latona, and made it manifest to the view (*δῆλον*). Hence its name. The modern appellation is *Stille*.

δηλος, *η*, *ον* (adj.), manifest, evident, clear, apparent, visible, known.

δηλόω, *ῶ*, fut. -άσω, perf. *δεδήλωκα*, (from *δηλος*), to make manifest, to make known, to show forth, to explain, to announce.

δημαγωγέω, *ῶ*, fut. -ήσω, perf. *δεδημαγόγηκα* (from *δημαγωγός*), to be a popular leader, to be a demagogue.

δημαγωγία, *ας*, *ή* (from *δημαγωγέω*), the act of influencing or leading the people; the office or station of popular leader.

δημαγωγός, *οὔ*, *ὁ* (from *δῆμος*, the people, and *ἄγω*, to lead), a popular leader, a demagogue.

Δημάδης, *ου*, *ὁ*, *Demādes*, an Athenian, who, from a sailor, became an orator. He was taken prisoner by Philip at Chæroneia, and was afterward put to death by Cassander, B. C. 318.

Δημάρᾱτος, *ου*, *ὁ*, *Demarātus*, the son and successor of Ariston on the throne of Sparta, B. C. 526.

Δημήτηρ, *τερος*, contr. *τρος*, and *Δήμητρα*, *ας*, *ή*, *Ceres*, called by the Greeks *Dēmēter*, goddess of corn and harvests. The name is thought to come from *δῆ* for *γῆ*, the earth, and *μήτηρ*, mother, making Ceres identical with "mother earth," and the great principle of fertility that pervades its bosom.

Δημήτριος, *ου*, *ὁ*, *Demetrius*. 1. A son of Antigonus and Stratonice. He was surnamed *Poliorcetes*, from his skill in besieging cities, employing for that purpose machines and engines of his own invention, and of stupendous size. 2. Surnamed *Phalēreus* (three-syllables), from his native place, Phalērum in Attica. He was made governor of Athens by Cassander, B. C. 312, and became at first very popular; but, after having governed the city for the space of ten years, was driven out by Antigonus and Demetrius Poliorcetes. The fickle Athenians now heaped as many contumelies upon his name as they had previously bestowed honours upon him. 3. A Cynic philosopher, who flourished at Rome during the reign of Nero.

δημιουργέω, *ῶ*, fut. -ήσω, perf. *δεδημιούργηκα* (from *δήμιος*, public, and *εργον*, work, a trade), to exercise a trade; to make, produce, to fabricate, to perform in general.

δημοκρατέομαι, *οὔμαι*, fut. -ήσομαι, perf. *δεδημοκρατήμαι* (from *δῆμος*, the people, and *κρατέω*, to rule), to have a democratical form of government, to possess a democracy (said of a people).

δῆμος, *ου*, *ὁ*, the people, the populace; a borough, a territory, a land; a democracy, a democratical form of government. *οἱ δῆμοι*, the boroughs into which Attica was divided, amounting in all to 174.

δημός, οὔ, ὁ, *fat.*

Δημοσθένης, ου, ὁ, *Demosthēnes*, the most celebrated of the Grecian orators, a native of the borough of Pæania in Attica.

δημοσιεύω, fut. -εύσω, perf. δημοσίωκα (from δημόσιος), *to make public, to publish, to divulge.* Neut. *to be public, to be in common.*

δημόσιος, α, ον (adj. from δῆμος, *the people*), *public.* δημοσία, *at the public expense*, supply δαπάνη. παριεχόμενος εἰς τὸ δημόσιον, *coming before the people or into public.* ὁ δημόσιος, *the public executioner*, supply δούλος. τὰ δημόσια, *public affairs.*

δημότης, ου, ὁ (from δῆμος, *a borough*), *one of the same borough; one of the people, a private individual.*

δημοτικός, ή, όν (adj. from δημότης), *appertaining to the people, republican; well-disposed, popular, affable.*

Δημόφιλος, ου, ὁ, *Demophilus.*

δημώδης, ες (adj. from δῆμος, *the populace*, and εἶδος, *appearance*), *common, vulgar, public; commonly received, prevalent among the people, popular.*

Δημόναξ, ακτος, ὁ, *Demōnax*, a celebrated philosopher of Crete.

ἔητα (particle from ἔη), *then, now, in a word, without doubt, surely, very likely, probably.* Often ironical, *forsooth, &c.*

διά (prep. governing the genitive and accusative). With the genitive it signifies *through, by means of, in, by, &c.* Thus, δι' Ἑλλάδος, *through Greece*; διὰ βίου, *through or during life*; διὰ νυκτός, *by night*; δι' ἔτους, *for a year, yearly*; δι' ἑαυτοῦ, *by means of himself*; δι' ὅρκων, *by means of oaths*; δι' ὑποψίας, *in suspicion*; διὰ χειρός, *in one's hand, in hand, &c.* With the accusative, *through, on account of, &c.*; ας, διὰ πόντου, *through the deep*; διὰ τοῦτο, *on this account, for this reason*; διὰ τί; *wherefore? on what account? why?* In composition it has often

the force of *dis-* in English, and of *dis, trans, tra,* in Latin, denoting passage, &c. It frequently, too, has the force of *thoroughly.*

διαβαίνω, fut. διαβίσομαι, &c. (from διά, *through or over*, and βαίνω, *to go*), *to go through or over, to cross, to pass over.* διαβιβηκώς τοῖς ποσίν, see note, page 125, line 22—31.

διαβάλλω, fut. διαβᾶλῶ, &c. (from διά, *through*, and βάλλω, *to cast*), *to throw or cast through, to trans-pierce, to slander, to calumniate, to render suspicious, to denounce; to pass over, to cross.*

διάβασις, εως, ή (from διαβαίνω), *a crossing, a passing over, a passage across.*

διαβάτος, ή, όν (adj. from διαβαίνω), *to be passed or crossed over, fordable, passable.*

διαβιβάζω, fut. διαβιβᾶσω, perf. διαβιβέβηκα (from διά, *through*, and βιβάζω, *to cause to go*), *to cause to pass through or over, to transport, to carry through or over, to assist one in departing, to help off.*

διαβλέπω, fut. διαβλέψω, &c. (from διά, *thoroughly, earnestly*, and βλέπω, *to look*), *to look earnestly, to see clearly, to see through.*

διαβοᾶω, ῶ, fut. διαβοήσω, &c. (from διά, *thoroughly*, and βοᾶω, *to shout*), *to shout aloud, to cry aloud, to noise abroad, to render famous or infamous.* In the passive, διαβοάομαι, ῶμαι, *to be celebrated, to become famous.*

διαβοητός, όν (adj. from διαβοᾶω), *cried aloud, noised abroad, celebrated, rendered famous; decried, notorious, infamous.*

διαβολή, ής, ή (from διαβάλλω, *to slander*), *slander, calumny, a slanderous accusation, a reproach.*

διαγίγνομαι, fut. διαγνήσομαι, &c. (from διά, *through*, and γίγνομαι, *to exist, &c.*), *to hold out, to subsist, to continue to live on; to intervene, to elapse.*

διαγιγνώσκω, fut. διαγνώσομαι, &c. (from διά, *thoroughly*, and γινώσκω, *to know*), *to know thoroughly*

or accurately, to distinguish, to discriminate (i. e. to know between), to ascertain clearly, to decide.

διαγράφω, fut. διαγράψω, &c. (from διά, throughout, and γράφω, to write, to delineate, &c.), to delineate, to sketch, to describe; to draw up a list; to distribute, to assign, &c.

διαῖγω, fut. διάξω, &c. (from διά, through, and αἶγω, to lead), to transport, to lead or convey beyond or to the other side; to pass, to pass one's time, to continue.

διαγωνίζομαι, fut. διαγωνίσομαι, &c. (from διά, thoroughly, and ἀγωνίζομαι, to contend), to contend strenuously, to fight vigorously, to strive resolutely.

διάδημα, ἄρος, τό (from διαδῆμι, to bind around), a diadem, a band or fillet around the brow.

διαδίδωμι, fut. διαδώσω, &c. (from διά, through, and δίδωμι, to give), to transmit, to pass from one to another, to propagate, to spread, to circulate; to partition, to distribute.

διαζώννυμι, fut. διαζώσω, perf. διέζωκα (from διά, thoroughly, and ζώννυμι, to encircle), to encircle as with a girdle.

διαῖδεσις, εως, ἡ (from διατίθημι, to arrange), condition; delivery, action, gesture.

διαθήκη, ης, ἡ (from διατίθημι, to dispose, to arrange), a will, a testament.

διαίνω, fut. διᾶνῶ, perf. διέλαγνα, to moisten, to wet.

διαίρῃω, ῶ, fut. διαίρῃσω, &c. (from διά, through, and αἰρέω, to take), to divide, to cut through, to separate; to distinguish, to determine.

διαίρω, fut. διαῖρῶ, &c. (from διά, through intervening space, and αἶρω, to raise), to lift up, to elevate, to raise, to encourage.

διαίρα, ης, ἡ, a mode of life, a plan of life, means of support, subsistence, diet, regimen; an abode, a dwelling, an apartment, a chamber.

διαιτᾶω, ῶ, fut. διαιτήσω, perf. διέητνα, perf. pass. διέητημαι, 1st aor. act. ἰδιαίτσα, ἰδιήτσα, and διήτσα (from διαίτα), to feed, to maintain, to prescribe a certain mode of life or regimen; to act as umpire, to accommodate differences.

διαιτητής, οὔ, ὁ (from διαιτᾶω), a judge, an umpire, an arbitrator.

διακαθαίρω, fut. διακαθάρῃω, &c. (from διά, thoroughly, and καθαίρω, to cleanse or purify), to cleanse thoroughly, to purify completely, to cleanse, to purify.

διακαίω, fut. διακαύσω, &c. (from διά, through, and καίω, to burn), to burn through, to burn up, to set completely on fire, to blaze out upon; to inflame, to arouse, to excite, to kindle up.

διακαλύπτω, fut. διακαλύψω, &c. (from διά, denoting division or separation, and καλύπτω, to cover), to uncover.

διακείμει, fut. διακείσομαι, &c. (from διά, completely, throughout, and κίμαι, to lie), to be established, to be ordained; to be disposed or affected, to be in a particular state of body or mind. εὖ διακείσθαι, to be well. κακῶς διακείσθαι, to be ill. εἰρηνικῶς διακείσθαι, to be peaceably disposed.

διακείρω, fut. διακείρῶ, &c. (from διά, thoroughly, and κείρω, to shear), to shear off, to cut off, to cut in pieces; to render null and void, to rescind, to despoil.

διακελεύομαι, fut. διακελεύσομαι, perf. διακεκλεύσομαι (from διά, thoroughly, and κελύω, to order, &c.), to order earnestly, to command; to exhort, to encourage, to advise, to warn, to persuade, &c.

διακληρώω, ῶ, fut. διακληρώσω, &c. (from διά, throughout, and κληρώω, to cast lots), to distribute by lot, to transfer or dispose by lot, to choose by lot. In the middle, διακληροῦμαι, to obtain by lot, to draw lots.

διακομίζω, fut. διακομίσω, &c. (from διά, thoroughly, over, and κομίζω, to

carry), to convey through, to carry over, to transport, to introduce. In the middle, to pass from one place to another, to pass over.

διακονέω, ᾧ, fut. διακονήσω, perf. διεδικονήκα, and διακονίνομαι, οὔμαι (from διακονος), to wait upon, to attend upon; to administer, to manage; to perform any function for another.

διακονίω, fut. διακονίσω, &c. (from διά, thoroughly, and κοινω, to cover with dust), to cover with dust. In the middle, διακονίνομαι, to cover one's self with dust, as the athletæ were accustomed to do before commencing their exercises, to prepare for combat; to raise a cloud of dust around one.

διακονος, ου, ὁ and ἡ (from an obsolete verb, δίκω or δίκω, akin to δώκω), an attendant, a servant, a waiter; one who waits for another.

διακόσιοι, αι, α (numeral adj.), two hundred.

διακόσμησις, εως, ἡ (from διακοσμέω, to regulate), arrangement, regulation, disposition, administration.

διακρίνω, fut. διακρίνω, &c. (from διά, denoting separation, &c. and κρίνω, to judge), to separate, to distinguish, to discern, to determine, to decide between, &c.

διακυμαίνω, fut. διακυμαῖν, perf. διακυμάμακα (from διά, thoroughly, violently, and κυμαίνω, to raise in waves), to raise up in waves, to render stormy, to make turbulent, &c.

διακωλύω, fut. διακωλύσω, &c. (from διά, thoroughly, and κωλύω, to restrain), to impede, to hinder, to restrain, to keep from.

διαλαμβάνω, fut. διαλήφομαι, &c. (from διά, denoting separation or division, and λαμβάνω, to take), to take a share or portion, to participate in; to separate, to divide, to distinguish between; to occupy, to take up, to cover, to fill, &c.

διαλέγω, fut. διαλέξω, &c. (from διά, denoting separation, and λέγω, to choose, &c.), to choose between,

to select, to set apart. In the middle, voice, to discourse, to converse, to confer, to utter, &c.

διαλείπω, fut. διαλείψω, (from διά, denoting separation, and λείπω, to leave), to leave an intermediate space, to let an interval of time elapse, to intermit, to omit, to forbear, &c.

διάλεκτος, ου, ἡ (from διαλέγω), a dialect, a language, discourse, language.

διάλεξις, εως, ἡ (from διαλέγομαι), a conference, a conversation.

διαλίθος, ον (adj. from διά, thorough, and λίθος, a precious stone), ornamented with precious stones.

διαλλάγή, ἡς, ἡ (from διαλλάσσω), a reconciliation.

διαλλάσσω, fut. διαλλάξω, &c. (from διά, thoroughly, and ἀλλάσσω, to change), to change, to alter, to substitute; to reconcile, to terminate a difference as umpire; to depart from, to be distant from, to distinguish. In the pass. to be reconciled, &c. In the middle, to become reconciled, to exchange with one another, &c.

διάλυσις, εως, ἡ (from διαλύω, to separate), a reconciliation, a pacification. In the plur. the terms of a treaty, the conditions of a reconciliation.

διαλύω, fut. διαλύσω, &c. (from διά, thoroughly, and λύω, to separate), to dissolve, to separate, to loosen, to discharge, to abolish, to destroy, to arrange differences, to reconcile. In the middle, to become reconciled, to enter into a treaty with.

διαμάχομαι, fut. διαμαχέομαι, and Attic διαμαχοῦμαι, &c. (from διά, thoroughly, and μάχομαι, to fight), to fight resolutely, to fight to the end, to contend manfully; to give battle, to engage.

διαμείβω, fut. διαμιψω, &c. (from διά, thoroughly, and αμιβω, to change), to exchange, to change. In the middle, to exchange, to change, to traffic, &c.

διαμένω, fut. διαμείνω, &c. (from διά, thoroughly, and μένω, to remain),

to remain, to continue, to last, to persevere.

διαμετρέω, ὦ, fut. διαμετρήσω, &c. (from διά, through, and μετρέω, to measure), to measure through, to measure thoroughly, to measure off, to proportion, to distribute.

διάμετρος, ου, ἡ (properly an adj. with γραμμή, a line, understood, from διαμετρέω), a diameter, a line drawn through a central point, &c.

διάμμος, ου (adj. from διά, thoroughly, and ἄμμος, sand), sandy through-out, entirely sandy.

διαμονή, ἥς, ἡ (from διαμένω), continuation, perseverance, duration, &c.

διανέμω, fut. διανεμῶ, &c. (from διά, denoting separation, and νέμω, to assign), to divide, to distribute, to allot, to assign, &c.

διανίστημι, fut. διανίστησω, &c. (from διά, thoroughly, and ἀνίστημι, to place up), to arouse, to make to stand up, to erect, to rear; to stand upright.

διανοέομαι, οὔμαι, fut. διανοήσομαι, perf. διανόημαι (from διά, thoroughly, and νοέομαι, to reflect), to reflect carefully, to reflect, to conceive in mind, to consider of, to design, to intend, &c.

διανομή, ἥς, ἡ (from διανέμω), a distribution, an allotment, a division.

διαπαντός (adv. from διά, through, and παντός, gen. sing. of πᾶς, with χρόνου understood), always, continually; everywhere, thoroughly, wholly. When it has these latter meanings, some other noun, and not χρόνου, must be supposed to be understood.

διαπερᾶω, ὦ, fut. διαπερᾶσω, and Ionic διαπερήσω, &c. (from διά, through, and περάω, to pass), to pass through or over, to cross.

διαπίρομαι, fut. διαπιτήσομαι, and contr. διαπτήσομαι, &c. (from διά, through, and πίτομαι, to fly), to fly through, to fly.

διαπίπτω, future διαπισούμαι, &c. (from διά, through, and πίπτω, to fall), to fall through, to fall in

pieces or apart, to decay, to fall away.

διαπλέκω, fut. διαπλέξω, &c. (from διά, through, and πλέκω, to weave, &c.), to interweave, to intertwine, to weave, to braid.

διαπλέω, fut. διαπλεύσομαι, &c. (from διά, through, and πλέω, to sail), to sail through, to sail over, to sail to.

διαπνέω, fut. διαπνεύσω, &c. (from διά, through, and πνέω, to breathe, to blow), to breathe through, to blow through; to recover breath, to revive. In the pass. διαπνύομαι, to be ventilated.

διαπόμπιμος, ου (adj. from διαπίμπω, to send away), sent away, despatched, transported.

διαπονέω, ὦ, fut. διαπονήσω, &c. (from διά, thoroughly, and πονέω, to labour), to bestow careful labour upon, to elaborate, to perfect, to toil, to procure by toil, &c.

διαπορέω, ὦ, fut. διαπορήσω, &c. (from διά, thoroughly, and ἀπορίω, to be at a loss), to be in great want, to be embarrassed, to be quite at a loss.

διαπορθεύω, ὦ, fut. διαπορδήσω, &c. (from διά, thoroughly, and πορθεύω, to ravage), to ravage, to destroy, to lay waste, &c.

διαπράσσω, fut. διαπράξω, &c. (from διά, thoroughly, and πράσσω, to do), to finish, to complete, to effect, to bring to pass; to put an end to, to destroy.

διαπρεπής, ἐς (adj. from διά, thoroughly, and πρέπω, to become), very becoming, distinguished, conspicuous, remarkable, splendid, illustrious, excellent.

διαπυνθάνομαι, fut. διαπύνομαι, &c. (from διά, thoroughly, and πυνθάνομαι, to inquire, &c.), to make strict or diligent inquiry, to examine thoroughly, to inquire, &c.

διάπυρος, ου (adj. from διά, thoroughly, and πῦρ, fire), glowing, red hot, fiery, &c.

διαρκής, ἐς (adj. διαρκέω, to suffice), sufficient; equal to, capable of holding out; lasting, durable, constant; supplied with means of subsistence.

διαρπάζω, fut. **διαρπάσω** and **διαρπάξω**, &c. (from **διά**, thoroughly, and **ἀρπάζω**, to seize), to plunder, to seize, to carry off, to tear in pieces.

διαρρέω, fut. **διαρρεύσω**, &c. (from **διά**, through, and **ρίω**, to flow), to flow through, to flow away, to escape, to pass away rapidly, to perish.

διαρρήγγνυμι, fut. **διαρρήξω**, &c. (from **διά**, thoroughly, and **ρήγγνυμι**, to break), to break in pieces, to tear, to burst, to break through.

διάρρῦτος, **ον** (adj. from **διαρρήω**, to flow through), well watered, irrigated.

διασεύομαι, fut. **διασεύσομαι**, 1st aor. **διασευάμην**, perf. pass. **διεσσύμαι**, 2d aor. mid. **διεσσύμην** (from **διά**, through, and **σεύομαι**, to stir one's self, to move rapidly), to pass through rapidly, to rush through, to hasten through.

διασκάπτω, fut. **διασκάψω**, &c. (from **διά**, through, and **σκάπτω**, to dig), to dig through, to dig into, to undermine.

διασκεδάννυμι, fut. **διασκεδάσω**, perf. **διασκεδάκα** (from **διά**, thoroughly, and **σκιδανύμι**, to scatter), to dissipate, to disperse, to scatter, to spread abroad.

διασπᾶω, **ῶ**, fut. **διασπᾶσω**, &c. (from **διά**, denoting separation, and **σπάω**, to draw, to drag), to draw apart, to drag apart, to tear asunder, to tear in pieces; to distract, harass. In the pass. to be distracted, to be harassed, with cares, business, &c.

διασπείρω, fut. **διασπείρῶ**, &c. (from **διά**, thoroughly, and **σπείρω**, to sow, to scatter), to disseminate widely, to scatter up and down, to disperse.

διάστασις, **εως**, **ἡ** (from **διά**, apart, and **ἵσταμαι**, to stand), distance, intermediate space; an interval, a cleft; disagreement, dissension, discord.

διάστημα, **ἄρος**, **τό** (from **διά**, apart, and **ἵσταμαι**, to stand), intermediate space, distance, an interval, &c.

διαστρώννυμι, fut. **διαστρώσω**, perf. **διέστρωκα** (from **διά**, thoroughly, and **στρώννυμι**, to spread), to spread

out carpets, couch-coverings, &c., to smooth down couch-coverings, &c., to lay out, to prepare a place for an entertainment, to get ready a place for a public meeting.

διασχίζω, fut. **διασχίσω**, &c. (from **διά**, through, and **σχίζω**, to split), to split, to cut open, to sever, to divide.

διασώζω, fut. **διασώσω**, &c. (from **διά**, thoroughly, and **σώζω**, to save), to save from any danger, to carry through safely.

διαταράσσω, fut. **διαταράξω**, &c. (from **διά**, thoroughly, and **ταράσσω**, to disturb), to trouble, to agitate, to alarm, to disturb, to throw into embarrassment.

διατείνω, fut. **διατεινῶ**, &c. (from **διά**, through, and **τείνω**, to extend), to stretch out, to extend, to aim at, to tend to, to appertain to, to concern, &c.

διατειχίζω, fut. **διατειχίσω**, &c. (from **διά**, through, and **τευχίζω**, to draw a wall, to fortify), to draw a wall across, to obstruct with a wall.

διατελέω, **ῶ**, fut. **διατελέσω**, &c. (from **διά**, thoroughly, and **τελέω**, to complete), to finish, to accomplish; to continue, to persevere, to remain. Connected with a part. it expresses the continuation of a state or condition; as, **διατελῶ ποιῶν**, I continue doing; **διατελεῖ ἔχων**, he continues having.

διατέμνω, fut. **διατεμῶ**, &c. (from **διά**, through, and **τέμνω**, to cut), to cut through, to split, to divide, to sever.

διατηρέω, **ῶ**, fut. **διατηρήσω**, &c. (from **διά**, thoroughly, and **τηρέω**, to keep), to observe, to preserve, to keep.

διατίθημι, fut. **διαθήσω**, &c. (from **διά**, thoroughly, and **τίθημι**, to place), to dispose, to arrange, to set in order, &c.

διατρέφω, fut. **διατρέψω**, &c. (from **διά**, thoroughly, and **τρέφω**, to nourish), to nourish, to support, to bring up, to provide for.

διατρίβη, **ἡς**, **ἡ** (from **διατρίβην**, 2d aor. pass. of **διατρίβω**), delay, time

- spent in, a mode of life, abode, sojourn, occupation, zealous application; a place of amusement, sport, conversation. τὴν διατριβὴν ποιῶν-
 δαι, to abide.
- διατρίβω, fut. διατρίψω, &c. (from διά, thoroughly, and τρίβω, to spend, &c.), to abide, to tarry, to pass time, to live, to spend time.
- διατροφή, ἥς, ἡ (from διατρέφω), support, nourishment.
- διατυπώω, ὦ, fut. διατυπῶω, perf. διατυπώω (from διά, thoroughly, and τυπώω, to make an impression), to form, to fashion, to figure, to represent.
- διαυγής, ἐς (adj. from διά, thoroughly, and αἰγλή, splendour), brilliant, splendid, bright.
- διαφᾶγω (obsolete form, from which comes διέφᾶγον, as a 2d aor. to διεσθίω), to eat through, to bite through, to bite severely.
- διαφάνης, ἐς (adj. from διά, thoroughly, and φαίνομαι, to appear), transparent, clear, bright, manifest.
- διαφερόντως (adv. from διαφέρω, to excel), conspicuously, especially, in an especial degree, remarkably.
- διαφέρω, fut. διώσω, &c. (from διά, through, and φέρω, to bring, &c.), to bring or carry through, to carry; to differ from another; to surpass, to excel, to be eminent, to be different.
- διαφεύγω, fut. mid. διαφεύξομαι, &c. (from διά, through, and φεύγω, to flee), to flee through, to flee across, to escape.
- διαφθείρω, fut. διαφθερῶ, &c. (from διά, thoroughly, and φθείρω, to destroy), to ruin totally, to destroy, to corrupt.
- διαφλέγω, fut. διαφλέξω, perf. διαπέφλεχα (from διά, thoroughly, and φλέγω, to burn), to burn completely, to consume, to burn through.
- διαφορά, ᾶς, ἡ (from διαφέρω, to differ), a difference, an alteration, a change; a controversy, a feud.
- διάφορος, ον (adj. from διαφέρω, to differ), different, distinguished, remarkable, eminent, excelling.
- διαφύη, ἥς, ἡ (from διαφύω, to grow between), an interval; a vein, a seam, in mining.
- διαφυλάσσω, fut. διαφυλάξω, &c. (from διά, thoroughly, and φυλάσσω, to guard), to preserve, to watch over carefully, to guard effectually, to watch, to observe narrowly.
- διαχαίνω, fut. διαχάνω, &c. (from διά, thoroughly, and χαίνω, to gape), to open the mouth widely, to gape.
- διάχρῦσος, ον (adj. from διά, thoroughly, and χρῦςός, gold), gilded over.
- διδασκαλεῖον, ον, τό (from διδάσκαλος), a school, a place of instruction.
- διδασκάλιον, ου, τό (from διδάσκαλος), the fee of a teacher, pay for instruction.
- διδάσκαλος, ου, ὁ (from διδάσκω), a teacher.
- διδάσκω, fut. διδάξω, perf. διδάχα, perf. pass. διδάχμαι, 1st aor. pass. ἐδάχην, to teach, to instruct. In the mid. to cause to be instructed.
- διδυματοκος, ον (adj. from διδυμας, twin, and τίκτω, to bring forth), bringing forth twins, the mother of twins.
- Διδῦμοι, ων, οἱ, 1. The twins, the constellation Gemini. 2. A place in the vicinity of Miletus, in Asia Minor, where Apollo (hence surnamed Didymæus) had a celebrated temple and oracle. The priests who served here were called Branchidæ.
- διδῦμος, ον (adj. from δις, twice), double, twin. As a noun, διδυμας, ὅ and ἡ, a twin child.
- Διδώ, ὅς, cont. οὗς, ἡ, Dido, daughter of Belus king of Tyre, and wife of Sichæus. After the murder of her husband by Pygmalion, she fled with a few followers and founded Carthage in Africa.
- δίδωμι, fut. δώσω, perf. δέδωκα, 1st aor. act. ἔδωκα, 2d aor. ἔδων, perf. pass. δέδομαι, 1st aor. pass. ἐδόμην, to give, to bestow, to permit, to grant, to assign, to deliver.
- διείργω, fut. -είξω, &c. (from διώ, between, and εἶργω, to separate), to

separate between, to divide, to keep apart.
 διέξειμι, fut. -είσομαι, &c. (from διά, completely, and ἔξειμι, to go forth), to go altogether out of. Hence, to pass through, to traverse, to go over; to read over, to narrate.
 διεξέρχομαι, fut. -ελύσομαι, &c. (from διά, completely, and ἐξέρχομαι, to go out of), to go completely out of; to go through, to pass over, to come forth.
 διέξοδος, οὐ, ἡ (from διά, completely, ἔξ, out, and ὁδός, a way), a passage out, a way through, an issue, an exit.
 διεργάζομαι, fut. -ἄσομαι, &c. (from διά, completely, and ἐργάζομαι, to achieve), to perfect, to accomplish; to destroy.
 διέρχομαι, fut. -ελύσομαι, &c. (from διά, through, and ἔρχομαι, to go), to go through, to cross over; to go over in mind, to consider; to narrate, to treat.
 διεκρινέω, ὦ, fut. -ίψω, perf. δινηκρίνικα (from διά, thoroughly, and κρινέω, to arrange in order), to arrange accurately, to examine into for the purpose of arranging, to discuss.
 διέχω, fut. -ίξω, &c. (from διά, asunder, and ἔχω, to have or hold), to divide, to open, to cleave. As a neut. to stand asunder, to be distant, to be apart, to extend.
 διηγέομαι, οὔμαι, fut. -ηγέσομαι, &c. (from διά, through, and ἡγέομαι, to lead), to lead through. Hence, to relate at length, to recount, to declare.
 διήγημα, ἄρος, τό (from διηγέομαι), a narration, a recital.
 διήκω, fut. -ήξω, &c. (from διά, through, and ἔκω, to come), to come through, to traverse, to reach through, to extend to.
 διηνεκής, ἐς (adj. from διά, through, and ἡνιχός, extended), extended throughout, continuous, uninterrupted, perpetual; persevering.
 δίστημι, fut. διαστήσω, &c. (from διά, asunder, and ἵστημι, to place), to separate, to put asunder, to cause

dissension. As a neut. to be distant, to be at variance. *διστηνός*, distant.
 δικάζω, fut. -ἄσω, perf. *δεδικάκα* (from δίκη, justice), to render justice, to judge, to pronounce sentence, to decide. In the mid. voice, to cause justice to be rendered to one's self, to go to law.
 δικαιολογία, ας, ἡ (from δικαιολογία, to plead a cause), a pleading of one's cause, pleading in self-defence, justification.
 δικαιοπράγῃω, ὦ, fut. -ήσω, perf. *δικαιοπράγηκα* (from δίκαιος, just, and πράσσω, to do or act), to do what is just, to act justly.
 δίκαιος, ᾱ, ον (adj. from δίκη, justice), just, upright. ὁ δίκαιος, the Just, an epithet of Aristides. *παρὰ τὸ δίκαιον*, contrary to justice.
 δικαιοσύνη, ης, ἡ (from δίκαιος), justice.
 δίκαιως (adv. from δίκαιος), justly, with reason.
 δικαστήριον, ον, τό (from δικάζω, to pronounce sentence, with ending *τήριον*, denoting place), a place where sentence is pronounced, a judgment-seat, a tribunal.
 δικαστής, οὔ, ὁ (from δικάζω, to pronounce sentence), a judge.
 δίκηλα, ης, ἡ, a mattock, a pickaxe, a spade.
 δίκη, ης, ἡ, justice, right, a suit or action at law, penalty, punishment, atonement. Adverbially, *κατὰ δίκην*, or *δίκην* (*κατά*, understood), after the manner of, like, answering to the Latin *instar*.
 Δίκη, ης, ἡ, *Dictē*, one of the three Hours, goddess of justice.
 Δικταῖος, α, ον (adj.), *Dictæan*, of *Dictē*, an epithet of Jupiter, from *Δίκτη*, *Dictē*, a mountain in Crete where he was concealed from his father Saturn.
 δῖμηνος, ον (adj. from δῖς, twice, and μῆν, a month), of two months, two months old.
 δῖμορφος, ον (adj. from δῖς, twice, and μορφή, a form), having a double form, of a double form, of the mixed nature of two; of a mixed nature.

διό (conj. for δι' ὃ, from διά, *on account of*; and ὃ, *which*), *on which account, wherefore; therefore, on this account.*

Διογένης, εὖς, cont. οὖς, ὁ, *Diogenes*, a celebrated Cynic philosopher of Sinōpē.

Διόθεν (adv. from Διός, gen. of Ζεύς, *Jupiter*, with ending *θεν*, denoting *motion from*), *from Jupiter.*

διοικίω, ὦ, fut. -ήσω, &c. (from διά, *thoroughly*, and οἰκίω, *to manage*), *to regulate, to administer, to dispose, to direct, to govern.*

διοικητής, οὗ, ὁ (from διοικίω), *an administrator, a director, an overseer.*

Διομήδης, εὖς, ὁ, *Diomēdes*. 1. Son of Tydeus and Deīphyle, was king of Ætolia, and one of the bravest of the Grecian chiefs of the Trojan war. 2. A king of Thrace, who fed his horses with human flesh.

Διονῦσιος, ον, ὁ, *Dionysius*, a celebrated tyrant of Syracuse, raised to the rank from the station of a private citizen.

Διόνυσος, ον, ὁ, *Bacchus*.

διόπερ (conj. for δι' ἧς, *on account of which*), *wherefore, on which account, whence; therefore.*

διορθόω, ὦ, fut. -ώσω, perf. διόρθωκα (from διά, *thoroughly*, and ὀρθόω, *to straighten*), *to make straight, to rectify, to restore, to re-establish, to repair, to remedy.*

διορίζω, fut. -ίσω, &c. (from διά, *between*, and ὀρίζω, *to limit*), *to set limits between, to bound, to separate, to divide.*

διορύσσω, fut. -ύξω, &c. (from διά, *through*, and ὀρύσσω, *to dig*), *to dig through.*

διός, α, ον (adj. cont. from διῶς, from Διός, gen. of Ζεύς, *Jupiter*), *properly, of or from Jupiter. More commonly, divine, godlike; illustrious, distinguished.*

Διόσκουροι, ων, οἱ (from Διός, gen. of Ζεύς, *Jupiter*, and κοῦροι, *Ionian for κῆροι, sons*), *Dioscūri, or sons of Jupiter, an epithet of Castor and Pollux.*

διότι (for διὰ ὅτι, *on which account*),

wherefore; on this account, because, therefore, that. As an interrogative, *wherefore? why?*

διοτρεφής, ἑς (adj. from Διός, gen. of Ζεύς, *Jupiter*, and τρέφω, *to bring up*), *brought up by Jupiter, Jove-nurtured.*

Διοφῶν, ὦντος, ὁ, *Diophon*.

δίπλαξ, ἄκος, ἡ (from δῖς, *twice*, and πλάξ, *a fold*), *a double robe.* See note on page 317, line 66.

διπλασιάω, fut. -άσω, perf. διπλασιάωκα (from διπλάσιος), *to double, to redouble.*

διπλάσιος, ᾱ, ον (adj. from δῖς, *twice*, and πλῆσιος, *equal*), *twice as much, double.*

διπλός, ὀη, ὅον, cont. οὔς, ἡ, οὖν (adj. from δῖς, *twice*, and πλίω, *an old form of πλέω, to fold*), *twofold, double.* Hence, *ample, spacious.*

δίπους, ον, gen. -ποδος (adj. from δῖς, and πούς, *a foot*), *two-footed, biped.*

δῖς (numeral adv.), *twice, double, in two parts; separately.*

δίσκος, ου, ὁ (from δικάω, *to fling*), *a discus, a quoit, a disk.*

δισσός, ἡ, ὅν and Att. διττός, ἡ, ὅν (adj. from δῖς, *twice*), *double; two, in the plural.*

δισχιλίοι, αι, α (num. adj. from δῖς, *twice*, and χίλιοι, *a thousand*), *two thousand.*

δίφρος, ου, ὁ (cont. from διφόρος, from δῖς, *double*, and φέρω, *to bear*), *primitively, a chariot seat holding two persons; a double seat, a seat, a throne.*

διφῦής, ἑς (adj. from δῖς, *double*, and φύς, *nature*), *of a double nature, of a twofold nature.*

δίχηλος, ον (adj. from δῖς, *in two parts*, and χηλή, *a cloven foot*), *cloven-footed, with cloven hoofs, two-toed.*

δίψα, ης, ἡ, *thirst; longing.*

διψᾶω, ὦ, fut. -ήσω, perf. διέψηκα (from δίψα), *to thirst, to be thirsty; to long for.*

δίω, imperf. ἰδιον, perf. mid. with signification of the present, διῶκα (an old epic form for διῶω), *to*

fear, to be afraid, to flee. A peculiarity of this verb is, that the active voice is always employed by Homer to express the intransitive signification, while the transitive one is expressed by the passive form, *διόμαι*, infin. *δίσσθαι*, subj. *διώμαι*, *to cause to flee, to frighten away, &c.*

διώγμός, οὔ, ὁ (from *διώκω*), *pursuit, prosecution, persecution.*

διώκω, fut. -ώξω (general Attic fut. *διώξομαι*), perf. *διέδικα*, *to put in motion, to pursue, to prosecute, to expel.*

διώξις, εως, ἡ (from *διώκω*), *pursuit, prosecution.*

διώρυξ, ὕχος, ἡ (from *διά*, *through*, and *ὀρύσσω*, *to dig*), *a canal, a trench.*

δμῶή, ἡς, ἡ (fem. of *δμῶς*, from *δᾶμάω*, *to subject*), *one reduced to subjection, a female slave; a maid-servant, a female attendant.*

δοιῶ, dual indecl. and *δοαί*, *δοιαί*, *δοιά*, plural (an Epic form of *δύο*), *two, both.*

δοκέω, ὦ, fut. -ήσω, and *δόξω*, perf. *δίδοχα*, perf. pass. *δίδογμαι*, *to think, to be of opinion, to appear, to seem, to suppose, to pretend.* Impersonal, *δοκεῖ*, 1st aor. *ἰδοξε*, &c., *it seems good, it pleases, it appears, it seems fitting (with the dative).*

δοκός, οὔ, ἡ, *a beam.*

δόλιος, ᾱ, ον (adj. from *δόλος*, *a stratagem*), *cunning, crafty, artful, deceitful.*

δόμος, ου, ὁ (from *δέμω*, *to construct*), *a building, an edifice, a house, a mansion.*

δόναξ, ἄκος, ὁ (from *δονέω*, as it is easily shaken by the wind), *a reed.*

δονέω, ὦ, fut. -ήσω, perf. *δεδόνκα*, *to bend, to agitate, to shake, to disturb.*

δόξαι, ἡς, ἡ (from *δοκέω*, *to think*), *opinion, notion, supposition, belief, fame, notoriety, glory, esteem.*

δορά, ᾱς, ἡ (from *δίρω*, *to flay*), *a skin, a hide.*

δορκάς, ἄδος, ἡ (from *διδόρκα*, perf. mid. of *δέρκω*, *to see*; from its quick sight), *an antelope.*

δόρπον, ου, τό, *supper, the evening meal.*

δόρυ, *δόρατος*, Ion. *δοῦράτος*, cont. *δουρός*, *a spear.* Poetic plural, *δοῦρα*, gen. *δοῦραν*, &c.

δορυφόρος, ου, ὁ (from *δέρυ*, and *φέρειν*, *to carry*), *a spear-man, a soldier of the body-guard.*

δόσις, εως, ἡ (from *δίδωμι*, *to give*), *a gift, a present.*

δουλεύω, fut. *εὔσω*, perf. *δεδούλευκα* (from *δοῦλος*, *a slave*), *to be a slave, to serve.*

δούλη, ης, ἡ (from *δοῦλος*), *a female slave.*

δούλιος, ον (adj. from *δοῦλος*), *of slavery, servile.* *δούλιον ἡμαρ*, *the day of slavery.*

δοῦλος, ου, ὁ (from *δέω*, *to bind*), *a slave.*

δουλόω, ὦ, fut. -ώσω, perf. *δεδούλωκα* (from *δοῦλος*), *to enslave, to subjugate.*

δοῦπος, ου, ὁ (akin to *κτύπος*, from *τύπτω*, *to strike*), *a heavy sound, clash, clangour, noise.*

Δοῦρις, ἰδος, ὁ, *Dūris*, an historical writer, a native of Samos.

δράκων, οντος, ὁ (from *δραῖων*, 2d aor. part. of *δέρκω*, *to see*; from the piercing sight assigned by the ancients to their fabled dragon), *a dragon, a serpent.*

Δράκων, οντος, ὁ, *Draco*, an Athenian lawgiver, who lived B.C. 623; he was noted for the extreme severity of his laws.

δράμα, ἄτος, τό (from *δραῶ*, *to act*), *an action, a representation of an action, a play, a drama.*

δραπέτης, ου, ὁ (from *διδράσκω*, *δράω*, *to run away*), *a runaway slave, a fugitive.*

δραπέτιδας, ου, Doric for *δραπέτιδης*, ου, ὁ (from the same), *a runaway slave, a runaway.*

δρασμός, οὔ, ὁ (from *διδράσκω*, *to run away*), *flight, escape.*

δραχμή, ἡς, ἡ (from *δράσσω*, *to grasp with the hand*), primitive meaning, *a handful* (i. e. of *oböli*, the term *obolus* being here used in its primitive meaning of *a spike*). Hence, *a drachma*, an Athenian

coin worth in English money sevenpence half-penny.
 ὀρᾶω, fut. ᾰσῶ, perf. διδρᾶκα, perf. pass. διδρᾶμαι and διδρασμαι, 1st aor. pass. ιδρᾶσθην, to do, to be active; to perform, to deal with.
 δρέπανον, ου, τό (from δρέπω, to break off), a sickle, a scythe, a curved sword, a goad.
 δριμύλος, ον (adj. from δριμύς, sharp), somewhat sharp, painful, pungent.
 δρομαῖος, α, ον, and ος, ον (adj. from δρόμος), of or for running, running, on a run.
 δρομάς, ἄδος (adj. from δρόμος), used for running, swift of foot, fleet.
 δρόμος, ου, ὁ (from διέρμα, perf. mid. of obsolete δέμω, assigned to τρέχω, to run), running, the course, a race-course, a chase. ἵππου δρόμος, a day's journey on horseback.
 δρόσος, ου, ἡ, dew.
 Δρύας, αντος, ὁ, Dryas, the name of the father and of the son of Lycurgus, king of Thrace.
 δρυμός, οὔ, ὁ (from δρῦς), a forest, a wood. Poet. plur. τὰ δρυμά.
 δρῦς, ὅς, ἡ, an oak tree, a tree (of any kind).
 δύνᾰμαι, fut. -ήσομαι, perf. διδύνημαι, to be^aable, to have power, I can, to avail, to be worth, to mean.
 δύνᾰμις, εως, ἡ (from δύναμαι), power, ability, influence, force, efficacy, worth. In the plural, αἱ δυνάμις, forces troops.
 δυναστειᾶ, ας, ἡ (from δυναστεύω), authority, government, rule.
 δυναστεύω, fut. -εύσω, perf. διδινάστωκα (from δινάστης), to exercise sovereign power, to govern, to rule over.
 δυνάστης, ου, ὁ (from δύνᾰμαι, to be powerful), one who possesses sovereign power, a sovereign, a lord, a despot, a ruler.
 δυνᾰτός, ἡ, ὅν (adj. from δύναμαι, to be able), having ability, able, capable, powerful, influential. ὡς διατείν, as far as possible, as much as possible.
 δύο and δύω, nom. and accusative dual; gen. and dative δυῶν, Attic

δυῶν; plural, δύω, δυῶν, δυσί, δύω, two.
 δυσάμμορος, ον (adj. from δύν, a negative particle, here used intensively, and ἄμμορος, unhappy), very unfortunate, ill-fated.
 δυσειδεῖα, ας, ἡ (from δυσειδής), deformity, unsightly appearance, ugliness.
 δυσειδής, ἐς (adj. from δύν, a negative particle, and εἶδος, appearance), of an unbecoming appearance, ill-favoured, deformed, ugly.
 δυσείσβολος, ον (adj. from δύν, denoting difficulty, and εἰσβολή, an irruption), difficult to enter, difficult of access, impregnable.
 δυσέλκτος, ον (adj. from δύν, denoting difficulty, and ἑλίσσω, to roll), difficult to unravel, much involved, complicated.
 δυσέξοδος, ον (adj. from δύν, denoting difficulty, and ἐξοδος, a departure), from which a departure is difficult, inextricable.
 δυσέργος, ον (adj. from δύν, a negative particle, and ἔργον, labour), slow in working, inactive, sluggish; laborious, toilsome.
 δυσημερία, ας, ἡ (from δυσημερία, to have ill success), ill success, misfortune.
 δυσθυμία, ας, ἡ (from δύσθυμος, dejected), dejection, despondency, despair.
 δύσις, εως, ἡ (from δύω, to go down), the setting (of the sun), sunset; the west; a descent.
 δυσκαρτέρητος, ον (adj. from δύν, with difficulty, and καρτερίω, to endure), difficult to endure, insupportable.
 δυσκατάνόητος, ον (adj. from δύν, with difficulty, and κατανοῶ, to comprehend), difficult of comprehension, unintelligible.
 δυσκατὰπολέμητος, ον (adj. from δύν, with difficulty, and καταπολέμω, to conquer in war), hard to subdue, unconquerable.
 δυσμάθης, ἐς (adj. from δύν, with difficulty, and μάθειν, 2d aor. infin. of μαθάνω, to learn), slow to learn, learning with difficulty.

δύσμαχος, ον (adj. from δύς, with difficulty, and μάχομαι, to contend), hard to contend with.

δυσμενής, ἐς (adj. from δύς, denoting aversion, and μένεις, mind), ill-disposed, hostile.

δυσμή, ἥς, ἡ (poetic for δύσις, from δύω, to go down), sunset, the west; descent.

δύσμορος, ον (adj. from δύς, a negative particle, and μόρος, fate), ill-fated, unfortunate, wretched.

δυσξύμβολος, ον (adj. from δύς, with difficulty, and ξυμβάλλω, Att. for συμβάλλω, to hold intercourse), difficult to have dealings with; difficult to confer with.

δυσοίκητος, ον (adj. from δύς, with difficulty, and οἰκίω, to inhabit), difficult to be inhabited, uninhabitable.

δυσπαθίω, ὦ, fut. -ήσω, perf. διδυσπαθήνα (from δυσπαθής, suffering severely), to suffer severely; to be impatient.

Δύσπαρις, ἴδος, ὁ (from δύς, a privative particle, and Πάρις, Paris), ill-fated Paris.

δυσπειθῶς (adv. from δυσπειθής, stubborn), stubbornly, reluctantly.

δυσπερίληπτος, ον (adj. from δύς, a negative particle, and περιλαμβάνω, to enclose), difficult to encompass; hard to understand.

δυσπίστως (adv. from δύσπιστος, incredulous), incredibly, mistrustfully.

δύσπορος, ον (adj. from δύς, with difficulty, and πόρος, a passage), difficult to pass; difficult.

δύσποτμος, ον (adj. from δύς, a negative particle, and πότμος, fate), ill-fated, unhappy.

δύστηνος, ον (adj. from δύς, a negative particle, used intensively, and στήνω, to groan), wretched, miserable, unfortunate.

δυστυχέω, ὦ, fut. -ήσω, perf. διδυστύχηναι (from δυστυχής, unlucky), to be unhappy, to be unlucky.

δυσφορέω, ὦ, fut. -ήσω, perf. διδυσφόρηναι (from δύσφορος, insupportable), to be heavily afflicted, to bear impatiently, to grieve.

δυσχείμερος, ον (adj. from δύς, used

intensively, and χεῖμα, winter), extremely cold, very inclement.

δυσχεραίνω, fut. -εἰνῶ, perf. διδυσχεράνα (from δυσχερής), to be unable to endure, to abhor, to be averse to.

δυσχερής, ἐς (adj. from δύς, with difficulty, and χεῖρ, a hand), awkward in doing a thing, clumsy; offensive, vexatious; opposing, contradictory, morose, disagreeable, &c.

δύω, δυῶν, &c. poetic for δύο (num. adj.) two.

δύω, δύνω, fut. δῶσω, perf. διδύνα, 2d aor. ἴδον, and middle with the same signification, δύομαι, &c. to go into or under, to enter, to go beneath, to set, to go down.

δωδέκατος, η, ον (num. adj.), poet. for δωδεκάτος, the twelfth.

δώδεκα (indecl. num. adj. contracted from δύο, two, and δέκα, ten), twelve.

δωδέκατος, η, ον (num. adj. from δώδεκα), the twelfth. Neut. sing. as an adverb, δωδεκάτον, twelfthly.

Δωδωνίς, ἴδος (adj.), Dodonæan, of Dodōna, a town of Epirus, where were a grove and oracle of Jupiter.

δῶμα, ἄρος, τό (from δέμω, to build), an edifice, a house, an abode.

δωρεά, ᾗς, ἡ (from δῶρον, a gift), a gift, a present.

δωρεάν (adv. properly acc. sing. of δωρεά), as a gift, gratis.

δωρέομαι, οὔμαι, fut. -ήσομαι, perf. διδώρημαι (from δῶρον, a gift), to bestow upon as a gift, to give.

Δωριεύς, ἑως, ὁ, α Dorian.

Δωρίς, ἴδος (adj. used only in the fem.), Dorian. As a noun, with γυνή understood, a Dorian female. With γῆ understood, Doris, a small district of Greece, situate to the south of Thessaly. Also, Doris, a goddess of the sea, daughter of Oceanus and Tethys.

δῶρον, ον, τό (from δέω, root of δίδωμι, to give), a gift, a present.

E.

ἐάν, Att. ἤν (conj. contr. from εἰ and ἄν), mostly with the subj. mood, if, in case, whether; ἐὰν μή, unless, if not, except.

ἐαρ, ἄρος, τό, contr. ἦρ, ἦρος, τό, the spring.

ἐαυτοῦ, ἧς, οὗ (reflex pron., nom. wanting), his own, her own, its own, of himself, of herself, &c. Used often by the Attics also for the first and second persons.

ἐάω, ὦ, imp. εἶων, fut. ἐάσω, perf. εἰ-
ἄνα, perf. pass. ἐᾶμαι, 1st aor. act. ἐᾶσα, 1st aor. pass. ἐᾶθην, to permit, to allow, to suffer, to leave, to give up, to let go, to forbear.

ἐάων: see note on page 326, line 55.

ἐβδομήκοντα (num. adj. from ἑβδο-
μος, with numeral suffix), seventy,
ἑβδομος, η, ον (num. adj. from ἑπτά,
seven), the seventh. Neut. sing.
as an adverb, ἑβδομῶν, seventhly.

ἐβενος, ου, ἡ, ebony.

ἐγγίγνομαι, fut. ἐγγενήσομαι, &c.
(from ἐν, in, and γίγνομαι, to be
born), to be born in. Perf. mid.
ἐγγέγνα.

ἐγγίζω, fut. -ίσω, perf. ἤγγινα (from
ἐγγύς, near), to draw near, to ap-
proach.

ἐγγονος, ου, ὁ, a grandson; a descend-
ant.

ἐγγράφω, fut. -γράψω, &c. (from ἐν,
in, and γράφω, to write), to enrol,
to inscribe, to register.

ἐγγυῶ, ὦ, fut. -ήσω, 1st aor. ἐνεγύ-
ησα, perf. ἐγγυήκηκα (from ἐγγύς,
surety), to give ussecurity, to pledge
one's self, to promise, to deliver; to
betroth.

ἐγγυθεν (adv. from ἐγγύς, with termi-
nationθεν, denoting motion from),
from near, close by, near.

ἐγγύς (adv.), near at hand; soon.
Comparative ἐγγυτέρω and ἐγγιον,
nearer. Superlative ἐγγυτάτω and
ἐγγιστά, nearest, next.

ἐγείρω, fut. -εῖω, perf. ἤγειρα, with
Att. redupl. ἐγήγειρα, perf. pass.
ἐγήγεμαι, 1st aor. act. ἤγειρα, 2d
aor. mid. ἠγρόμην, 1st aor. pass.
ἠγερθην, perf. mid. ἐγήγερα, with
the signification of the pres. to awa-
ken, to excite, to arouse, to animate.

ἐγκάθευδω, fut. -ευδήσω, &c. (from
ἐν, in, and καθεύδω, to sleep), to
sleep in, to lie down upon.

ἐγκάλέω, ὦ, fut. -καλέσω, &c. (from

ἐν, upon, and καλέω, to call), to
call upon; to summon, to prosecute,
to accuse, to reproach, to inculcate.

ἐγκάλυπτω, fut. -ύψω, &c. (from ἐν,
in, and καλύπτω, to hide), to hide
in, to envelope. In the mid. voice,
to hide one's self in any thing, to con-
ceal one's self; to envelope one's self.

ἐγκαρτερέω, ὦ, fut. -ήσω, &c. (from
ἐν, in, and καρτερέω, to be firm), to
persist firmly in, to endure, to hold
out, to persevere.

ἐγκαταλείπω, fut. -λείψω, &c. (from
ἐν, in, and καταλείπω, to abandon),
to leave behind in, to abandon in, to
leave, to desert.

ἐγκανυμα, ἄτος, τό (from ἐγκνίω, to
imprint by burning), the print of
a burn, a brand, a burn.

ἐγκειμαι, fut. -είσομαι, perf. wanting
(from ἐν, in, and κεῖμαι, to lie), to
lie in; to be intent upon, to press
upon, to insist, to urge.

ἐγκελεύω, fut. -εύσω, &c. (from ἐν,
on, and κεύω, to urge), to call on
in order to excite, to encourage.

ἐγκέφαλος, ου, ὁ (from ἐν, in, and
κεφαλή, the head), the brain.

ἐγκλημα, ἄτος, τό (from ἐγκνέω, to
accuse), an accusation, a charge, a
reproach.

ἐγκλίνω, fut. -κλινῶ, &c. (from ἐν, on
and κλίνω, to bend), to lean upon,
to bend down, to incline, to give a
slant to.

ἐγκλίσις, εως, ἡ (from ἐγκλίνω), an
inclination, a bend, oblique direction.

ἐκονέω, ὦ, fut. -ήσω, perf. ἐκνεύηκα
(from ἐν, in, and κόνις, dust), to be
covered with dust from speed.
Hence, to make haste.

ἐγκράτεια, ας, ἡ (from ἐγκρατής),
self-control, moderation, abstinence.

ἐγκρατής, ἐς (adj. from ἐν, in, and
κρατός, power, control), having power
over, possessed of, continent, tempe-
rate, moderate.

ἐγκρύπτω, fut. -ύψω, perf. ἐγκνέψα
(from ἐν, in, and κρύπτω, to con-
ceal), to conceal in, to cover.

ἐγκωμιάζω, fut. -ᾶσω, perf. ἐγκωμύ-
ῃκα, perf. pass. ἐγκωμιάσμαι (from
ἐγκωμῖος), to praise.

ἐγκώμιος, ον (adj. from ἐν, in, and

πᾶμος, a festive assembly), pertaining to festivities at which the praises of heroes were sung. Hence, celebrating in song or with music, &c. panegyric. In the neut. **ἡγάμιον**, **ον**, τό (with **ἵπος** understood), a song in praise of any one, encomium, praise, a eulogy.

ἐγχειρίδιον, **ον**, τό (from **ἐν**, in, and **χείρ**, the hand), a handle, a dagger. Primitive meaning, anything taken in the hand.

ἐγχειρίζω, fut. -ίσω, perf. **ἐγκειρίξα** (from **ἐν**, in, and **χείρ**, the hand), to place in the hands; to deliver, to consign, to entrust.

ἐγχελευς, **υος**, Att. **εως**, ἡ, an eel.

ἐγχέω, fut. **ἐγχύσω**, &c. (from **ἐν**, into, and **χύω**, to pour), to pour into one vessel from another; to pour into, to pour out, to fill up. 1st aor. **ἐνίχσα**.

ἐγχώριος, **ον** (adj. from **ἐν**, in, and **χώρα**, a country), born in a country, native, indigenous. **οἱ ἐγχώριοι** (**ἄνθρωποι** understood), the inhabitants of a country.

ἐγώ, gen. **ἐμοῦ** and **μοῦ** (pers. pron.), I. In Attic, with enclitic **γε** for emphasis, **ἐγωγε**, I at least, I for my part.

ἐγών, poetic for **ἐγώ**, used before a vowel.

ἐδᾶφος, **εος**, τό (from **ἱδος**, a basis), that on which any thing rests, a foundation; the ground.

ἐδεσμα, **ατος**, τό (from **ἔδω**, to eat), food, victuals.

ἐδητύς, **υος**, ἡ (from **ἔδω**, to eat), food, feasting.

ἐδνον, **ον**, τό (used only in the plur.), plur. **ἔδνα**, Ionic **ἔδνα**, **τά**, bridal presents.

ἔδος, **εος**, τό (from **ἕζομαι**, to sit down), a seat, a dwelling, an abode.

ἔδω, fut. **ἔδίσω** and **ἔδομαι**, perf. **ἔδηδονα**, aor. act. in use is **ἔφαγον**, from the obsolete **φάγω**, perf. pass. **ἔδηδισμαι**, 1st aor. pass. **ἠδίσθην**, to eat, to devour, to consume.

ἔδωδῆ, **ῆς**, ἡ (from **ἔδω**), food, victuals, feasting.

ἔδωδιμος, **ον** (adj. from **ἔδωδῆ**), edible, good for food.

ἐειπεῖν, poet. for **εἰπεῖν**.

ἐέργω, poet. for **εἶργω**.

ἕζομαι, fut. **ἕδῶμαι**, perf. wanting, 1st aor. **ἕζεσθην**, to seat one's self, to sit down, to sit.

ἐθέλω, fut. **ἐθελήσω**, perf. **ἠθέληκα**, to will, to wish, to feel inclined.

ἐθίζω, fut. **ἐθίσω**, perf. **εἰθίκα** (from **ἔθος**, custom), to accustom, to habituate. As a neut. to be wont, to be accustomed. Perf. pass. with the signification of the present, **εἰθισμαι**, I am wont.

ἔθνος, **εος**, τό, a nation, a people.

ἔθος, **εος**, τό, (from **ἔθω**), habit, custom, usage.

ἔθω, the pres. used only in the part. **ἔθων**, to be wont. Perf. mid. with the signification of the pres. **εἰσθα**, I am wont. **κατὰ τὸ εἰσθός**, according to custom. **ὥσπερ εἰσθα**, as is customary.

εἰ (conditional particle), if, whether, joined with the indic. and opt. in Attic writers, but in epic writers with the subj. also. With the indic. it signifies since, and when followed by **γάρ**, oh that! would that! **εἰ καὶ**, although. **εἰ μή**, unless. **εἴτις**, if any one, also used for **ὅστις**.

εἶαρ, **αρος**, τό, poet. for **ἱαρ**, spring.

εἶδος, **εος**, contr. **ους**, τό (from **εἶδω**, to see), the look, aspect, exterior, form, figure, appearance.

εἶδω, to see. An old verb, from which **εἶδεν**, **ἴδε**, **ἴδομαι**, &c. remain in use as aorist to **ὁράω**. In the mid. **εἶδομαι**, 1st aor. **εἶσάμην**, to be seen, to appear, to seem.

εἶδω (present always used in the signification to see); tenses from it with the signification to know, &c. fut. **εἰδήσω**, more commonly **εἴσομαι**, perf. (from **γινώσκω**) **ἔγνωκα**: perf. mid. **εἶδα**, I have comprehended, and, consequently, I know, thus acquiring the force of a present, while the pluperf. **ἔδεικναι** takes the signification of the imperf. I knew; perf. imp. **ἴσθι**, opt. **εἰδείην**, subj. **εἶδῶ**, infinitive **εἰδέναι**, part. **εἰδῶς**, **ῶς**.

εἶδωλον, **ον**, τό (dim. from **εἶδος**, a

form), an image, a statue, a representation.

εἶθε (from εἰ, a particle of wishing), *oh that! would that!* joined with the opt. mood, and with the aor. indic.

εἰκάζω, fut. -ᾶσω, perf. εἰκάα, Attic ἥκάα, perf. pass. εἰκασμαι, Attic ἥκασμαι (from εἰκός), *to make like, to liken; to compare, to conjecture, to represent.* In the mid. *to liken one's self, to assume a form.*

εἰκελος, ον (adj. from εἰκός), *like, resembling.*

εἶκος, ὅτος, τό (neut. of εἰκός, part. of εἶκα, perf. mid. of the obsolete εἶκα), *that which is like, that which is probable, what is right, the natural, the reasonable.* ὥς εἶκος, *as is natural, as is the custom.*

εἴκοσι (num. adj.), *twenty.*

εἰκοσῖτέσσαρες, α (num. adj. from εἴκοσι, and τέσσαρες, *four*), *twenty-four.*

εἰκοστός, ἡ, ὄν (num. adj. from εἴκοσι), *the twentieth.*

εἰκότως (adv. from εἰκότος, gen. of εἰκός), *justly, rightly, properly.*

εἶκω, fut. εἶξω, perf. εἶχα, *to yield, to give way.*

εἶκω, obsolete in the pres., fut. εἶξω, perf. mid. with a pres. signification, εἶκα, pluperf. with the signification of the imperf. εἶκουν, *to be like, to resemble, to appear, to seem.* εἶκα (used as an impersonal), *it seems, it is fit; perf. part. εἰκώς, Attic εἰκώς, resembling, like.*

εἰκών, ὄνος, ἡ (from εἶκα), *a likeness, an image, a delineation, a statue.*

Εἰλείθυια, ας, ἡ, Ilithyia, called also Lucina, the goddess who presided over childbirth.

εἰλόπους, ον (adj. from εἶλω, *to roll*, and πούς, *the foot*), *bent-footed, i. e. rolling the feet in walking: an epithet of oxen, from their peculiar manner of walking, owing to their joints being more loosely set than those of other animals.*

εἶλω, more commonly εἰλέω, fut. εἰλήσω and εἰσω, 1st aor. ἔλσα, perf. pass. ἔλμαι, aor. pass. ἔαλν, infin. ἀλναι, part. ἀλείς, *to roll up,*

to press together, to confine, to shut up.

Εἰλώτης, ου, ὁ, a Helot. The Helots were so called from Helos, a town of Laconia, which was taken by the Spartans, who reduced the inhabitants to slavery.

εἶμα, ἄτος, τό (from εἶμαι, perf. pass. of ἐνυμι, *to clothe*), *clothing, a garment.*

εἰμαρμένον, ου, τό (neut. of εἶμαρμένος, Attic for μεμαρμένος, perf. pass. part. of μείρωμαι, *to obtain by lot*), *a decree of destiny, destiny, fate.*

εἶμι, fut. ἴσομαι, imperf. mid. ἔμην, *to be, to exist, to live.* οὐκ ἴστι, *it is not possible.* ἐπ' ὅτε, *sometimes, at times.*

εἶμι, imperf. ἦεν, fut. mid. ἴσομαι, 2d aor. act. ἴον and poet. ἦν, *to go, to go on a journey, to travel.* εἰς χεῖρας ἵναι, *to come to an engagement, to join battle.*

εἶν, poet. for ἐν, *in, &c.*

εἰνᾶτέρες, ὦν, αἱ, *a husband's brother's wives.*

εἰνᾶτος, poet. for ἐνᾶτος, *the ninth.*

εἵνεκα, poet. for ἐνεκα, *on account of, &c.*

εἶπον, infin. εἰπεῖν, part. εἰπών (2d aor. of the old verb εἶπω, not in use), assigned as aorist to φημί, *to say, to speak, to utter.*

εἴπερ (conj. from εἰ and πέρ), *if, however, although, even though.*

εἴποθι (adv. from εἰ, *if*, and πᾶθι, *anywhere*), *if anywhere.*

εἴρω, fut. εἰξω, perf. εἶχα, *to shut in, to enclose.* But εἴρω, with lenis, *to shut out, to keep off from, to forbid, to prevent, to restrain.*

εἵρεσιᾶ, ᾶς, ἡ (from εἵρισω, *to row*), *rowing.*

εἰρήνη, ης, ἡ, *peace.* As a proper name, Irēnē, one of the three hours, goddess of peace.

εἰρηνικῶς (adv. from εἰρηνικός, *peaceable*), *peaceably, in peace, quietly.*

εἰρκτή, ης, ἡ (from εἴρω, *to confine*), *a place of confinement, a prison.*

εἰς (prep. governs the accus. only), *to, into, relating to, with respect to, on, on account of, for, against.* In

the relations of time *εις* signifies *towards, for, during, at*. With numerals it signifies *about, as many as, to the number of*. Frequently *εις* is joined with the gen. where some noun is understood; as, *εις Αἰδου*, sup. δῶμα: *εις τὰ ὀπίσω*, backward; *εις τοῦτο* (with the gen.), to such a degree of.

εἷς, μία, ἓν (num. adj.), *one*.

εἰσάγω, fut. -άξω, &c. (from *εις*, to, and ἄγω, to bring), to lead into, to introduce, to bring forward.

εἰσβαίνω, fut. -βήσομαι, &c. (from *εις*, into, and βαίνω, to go), to go into, to enter, to go on board.

εἰσβάλλω, fut. -βάλλω, &c. (from *εις*, into, and βάλλω, to throw), to throw into, to rush upon, to make an irruption, to invade; to discharge itself, to empty.

εἰσδύνω and εἰσδύνω, fut. εἰσδύσω, &c. (from *εις*, into, and δύνω, to go down), to go down into, to creep into, to descend into. Middle voice, εἰσδύομαι, &c. with the same signification.

εἰσεῖδον, infin. εἰσεῖδῃν, &c. (from *εις*, into, and εἶδω, to look), assigned as 2d aor. to εἰσπράω, to look into, to gaze at, to behold.

εἰσείμι, &c. (from *εις*, into, and εἶμι, to go), to go into, to enter, to come into.

εἰσέρχομαι, fut. εἰσελεύσομαι, &c. (from *εις*, into, and ἔρχομαι, to come), to come into, to enter, to go into, to pay a visit.

εἰσέτι (adv. from *εις*, into, and ἔτι, still), unto a still longer time, still further, yet longer, still, besides.

εἰσηγέομαι, οὔμαι, fut. -ηγήσομαι, &c. (from *εις*, into, and ἡγέομαι, to lead), to lead forth into, to bring forward, to introduce, to propose, to induce.

εἰσηγητής, οὗ, ὁ (from εἰσηγέομαι), one who brings forward, a proposer, an introducer, an inventor.

εἰσοδος, οὐ, ἡ (from *εις*, into, and ὁδός, a path or way), a way into, an entrance.

εἰσόκε, Doric for εἰσόκα (poetic for *εις ὅ κας*), till, until, as or so long as.

εἰσπράω, ὦ, fut. in use εἰσπράομαι, &c. (from *εις*, into, and πρᾶω, to look), to look into, to see into, to behold, to gaze upon.

εἰσορμίζω, fut. -ορμίσω, perf. εἰσώρμικα (from *εις*, into, and ὀρμίζω, to bring to a harbour), to bring a ship into port.

εἰσφέρω, fut. εἰσείσω, &c. (from *εις*, into, and φέρω, to bring), to bring into, to bring in; to introduce, to propose.

εἰσφορέω, ὦ, fut. -ήσω, &c. (from *εις*, into, and φορέω, a form of φέρω, to bring), to bring into, to store up, to collect.

εἰσχέω, fut. εἰσχεύσω, &c. (from *εις*, into, and χέω, to pour), to pour into, to pour out, i. e. into another vessel. In the mid. to pour itself into, to empty into, to flow into.

εἶσω (adv. from *εις*, into), and εἶω, within, into, to.

εἶτα (adv.), so then, thereupon, thus then, therefore, next.

εἴτε (conj. from *ει* and τε), whether. εἴτε εἴτε, whether or, as as, either or.

εἵτις, neut. εἵτι (from *ει*, if, and τις, any one), if any one.

ἐκ, before a vowel ἐξ (prep. governs the gen. only), out, out of, from, away from, beyond. It is employed in the relations of time, place, and cause or origin. 1st. As to the place, out of, from the interior of, which supposes that one has been inside of, whereas ἀπὸ means from near, from the vicinity of. 2nd. As to time, ἐξ οὗ, from the time that, since, after which; ἐκ πολλοῦ, long since, for a long time. 3d. The cause, &c. through, by means of, by. In composition it denotes out, away, forth, utterly, completely, &c.

Ἑκάβη, ης, ἡ, Hecūba, daughter of Dymas, according to Homer, but, according to others, of Cisseus; and wife of Priam, king of Troy.

ἕκαστος, η, ον (adj.), each, every, every one.

ἐκάστοτε (adv. from ἕκαστος), each time, every time, continually.

ἐκάτερός, ἄ, ον (adj. from ἐκάς, *separate*), *either of two taken separately, each one, one or other, both.*

ἐκατέρωθεν (adv. from ἐκατέρω, *from either side, on both sides.*

ἐκάτι, Doric for ἐκητι, *by the favour of, by the pleasure of, on account of.*

ἐκατόμβη, ης, ἡ (from ἐκατόν, *a hundred*, and βούς, *an ox*), *a hecatomb, properly, a sacrifice of a hundred oxen or victims; a solemn sacrifice.*

ἐκατόμυλος, ον (adj. from ἐκατόν, *a hundred*, and πύλη, *a gate*), *hundred-gated, having a hundred gates.*

ἐκατόν (num. adj. indecl.), *a hundred.*

ἐκατοστός, ἡ, ὄν (num. adj. from ἐκατόν), *the hundredth.*

ἐκβαίνω, fut. -βήσομαι, &c. (from ἐκ, *out*, and βαίνω, *to go*), *to go forth from, to disembark, to descend from.*

ἐκβάλλω, fut. -εἰσῶ, &c. (from ἐκ, *out of*, and βάλλω, *to cast*), *to cast out of, to discharge from; to drive forth, to eject, to expel, to banish.*

ἐκβιβρώσκω, fut. ἐκβρώσω, &c. (from ἐκ, *completely*, and βιβρώσκω, *to eat up*), *to devour completely, to consume utterly, to eat up.*

ἐκβοᾶω, ὦ, fut. -βοήσω, &c. (from ἐκ, *out*, aloud, and βοᾶω, *to cry*), *to cry out aloud, to proclaim, to call aloud for, to make loud proclamation for.*

ἐκβολή, ἡς, ἡ (from ἐκβάλλω), *a discharge, the mouth of a river.*

ἐκγελάω, ὦ, fut. γελάσω, &c. (from ἐκ, *out*, aloud, and γελᾶω, *to laugh*), *to laugh aloud, to laugh out.*

ἐκγονός, ου, ὅ (from ἐκγίνομαι, *to be born of*), *offspring, a descendant.*

ἐκδέρω, fut. -δερῶ, &c. (from ἐκ, *completely*, and δέρω, *to flay*), *to flay completely, to strip the hide completely off.*

ἐκδέχομαι, fut. -δέξομαι (from ἐκ, *from*, and δέχομαι, *to receive*), *to receive from, to succeed to, to expect; to stretch away, to extend.*

ἐκδέω, fut. -δήσω, &c. (from ἐκ, *from*, and δέω, *to fasten*), *to fasten from, to bind to.*

ἐκδιδάσκω, fut. -διδάξω, &c. (from ἐκ, *thoroughly*, and διδάσκω, *to teach*), *to teach thoroughly, to instruct carefully, to inform fully.*

ἐκδίδωμι, fut. ἐκδώσω, &c. (from ἐκ, *away*, and δίδωμι, *to give*), *to give away, to yield up, to publish.*

ἐκδιώκω, fut. -διώξω, &c. (from ἐκ, *out*, and διώκω, *to drive*), *to drive out, to put to flight, to pursue.*

ἐκδύω and ἐκδύνω, fut. -δύσω, &c. (from ἐκ, *out*, and δύω, *to come*), *to come forth out of, to appear, to step out; to put off, as armour, to undress, i. e. to come out of one's armour or clothes.*

ἐκεῖ (adv.), *there, in that place.*

ἐκεῖθεν (adv. from ἐκεῖ, with ending θεν denoting *motion from*), *from, that place, thence, thenceforward, from the following circumstance.*

ἐκεῖνος, η, ο (pron.), *he, she, it; this, that.* Primitive meaning, *that person or thing there, the root being ἐκεῖ.*

ἐκθερίζω, fut. -ίσω, perf. ἐκτερίψα (from ἐκ, *completely*, and θερίζω, *to mow*), *to mow down, to reap. Also, to gather in the crop.*

ἐκθνήσκω, fut. -θνήσκει, &c. (from ἐκ, *completely*, and θνήσκω, *to die*), *to be quite dead, to perish. Also, to lie as dead.*

ἐκθορέω, ὦ, fut. ἥσω, perf. ἐκτεθόρηκα 2d aor. ἐξέθορον (from ἐκ, *from*, and θορέω, a later form for θρώσκω, *to leap*), *to leap from, to spring up from.*

ἐκκαθαίρω, fut. -καθάρῶ, &c. (from ἐκ, *thoroughly*, and καθάρω, *to cleanse*), *to cleanse out thoroughly, to eviscerate; to purify; with τὸν βίον, to purify life, i. e. to free it from every thing lawless and violent.*

ἐκκαίδεκα (num. adj. indecl. from ἑξ, *six*, καί, *and*, and δέκα, *ten*), *sixteen.*

ἐκκᾶλέω, ὦ, fut. -έσω, &c. (from ἐκ, *out*, and καλέω, *to call*), *to call out, to summon forth, to convoke.*

ἐκκαλύπτω, fut. -ύψω, &c. (from ἐκ, *off, from*, and καλύπτω, *to cover*),

to uncover, to unveil, to expose, to disclose, to reveal.

ἐκκάνω, fut. -κάνομαι, &c. (from ἐκ, out of, through, and κάνω, to toil), to toil through, to be wearied out.

ἐκκείμαι, fut. -κείσομαι, &c. (from ἐκ, out, and κείμαι, to lie), to lie exposed, to lie open, to be public.

ἐκκλησία, ας, ἡ (from ἐκκαλίω, to convoke), an assembly of the people convoked by heralds, a public assembly.

ἐκκλίνω, fut. -κλινῶ, &c. (from ἐκ, from, and κλίνω, to bend), to bend from a straightforward course, to turn to one side, to go out of the way, to give way, to incline.

ἐκκομίζω, fut. -ῖσω, &c. (from ἐκ, out, and κόμω, to carry), to carry out for interment.

ἐκλάμπω, fut. -λάμψω, &c. (from ἐκ, out, and λάμπω, to shine), to shine out brightly, to shine brilliantly.

ἐκλανθάνω, fut. -λήσω, &c. (from ἐκ, totally, and λανθάνω, to cause to forget), to cause total oblivion. In the mid. to forget completely.

ἐκλείπω, fut. -λείψω, &c. (from ἐκ, out, and λείπω, to leave), to leave out, to omit; to leave behind, to forsake. As a neut. to disappear, to die. In the mid. to be inferior to, to cease.

ἐκλύω, fut. -λύσω, &c. (from ἐκ, from, and λύω, to loose), to loose from, to release, to soften, to dissolve; to wear out, to exhaust.

ἐκνήφω, fut. -νήψω, &c. (from ἐκ, from, and νήφω, to be sober), to become sober, i. e. from having been intoxicated.

ἐκούσιος, ᾱ, ον and ος, ον (adj. from ἐκόν, willing), voluntary, of one's own accord, spontaneous.

ἐκουσίως (adv. from ἐκούσιος), voluntarily, willingly, spontaneously.

ἐκπέμπω, fut. -πέμψω, &c. (from ἐκ, out, and πέμπω, to send), to send out, to send away, to send forth to battle, to dismiss.

ἐκπέρθω, fut. -πέρσω, &c. (from ἐκ, totally, and πέρθω, to destroy), to destroy totally, to sack.

ἐκπεράννυμι, fut. -παιᾶσω, perf. ἐκ-

πεπαιᾶσα, syncop. into ἐκπέπαιᾶσα, perf. pass. ἐκπέπαιᾶμαι, 1st aor. pass. ἐξέπαιᾶσθην (from ἐκ, out, and περάννυμι, to spread), to spread out, to unfold, to expand; to open, to untwine, to cast away. See note, page 352, verse 43.

ἐκπέττω and ἐκπέσσω, fut. -πέψω (from a form πέπτω), &c. (from ἐκ, thoroughly, and πέττω, to cook), to cook thoroughly, to hatch.

ἐκπήγνυμι, fut. -πήξω, &c. (from ἐκ, firmly, and πήγνυμι, to fasten), to join or fasten firmly, to congeal, to freeze, to benumb.

ἐκπηδάω, ῶ, fut. -ήσω, &c. (from ἐκ, forth, and πηδάω, to spring), to sally forth, to spring forth from, to rush out of.

ἐκπίπτω, fut. -πισοῦμαι, &c. (from ἐκ, out of, and πίπτω, to fall), to fall out of, to be banished from, to escape from, to rush forth, to proceed from, to spread abroad, to be imparted to.

ἐκπλέω, fut. -πλεύσομαι, &c. (from ἐκ, out of, and πλέω, to sail), to sail out of, to sail away.

ἐκπληξίς, εως, ἡ (from ἐκπλήσσω), sudden terror, consternation, awe.

ἐκπλήσσω, fut. -πλήξω, &c. (from ἐκ, completely, suddenly, and πλήσσω, to strike), to strike with sudden alarm, to terrify, to throw into consternation, to stun.

ἐκπνέω, fut. -πνεύσω, &c. (from ἐκ, forth, and πνέω, to breathe), to breathe forth, to expire, to die, i. e. to breathe forth life.

ἐκποδών (adv. from ἐκ, from, and ποδών, gen. plur. of πούς, the foot), from before the feet. Hence, out of the way, apart, away. ἐκποδὸν ποιεῖσθαι, to put out of the way, to despatch, to remove.

ἐκπολεμῶ, ῶ, fut. -ώσω, perf. ἐκπολέμωκα (from ἐκ, completely, and πολεμῶ, to make war), to involve in war, to arouse to open war, to exasperate, to embroil.

ἐκπονέω, ῶ, fut. -ποιήσω, &c. (from ἐκ, out, and πονέω, to work), to work out, to produce by labour. Hence, to adorn, to beautify.

ἐκπρεπής, ἐς (adj. from ἐκπρέπω, to excel), *excelling, illustrious.*

ἐκπύρῳ, ὦ, fut. -ώσω, perf. ἐκπιύρῳα (from ἐκ, completely, and πυρῶ, to set on fire), to set all on fire, to wrap in flames, to destroy by fire.

ἐκρέω, fut. ἐκρέσομαι, Attic 2d aor. ἐξέρῃην, &c. (from ἐκ, out, and ρέω, to flow), to flow out of, to flow away; to slip out of, to escape.

ἐκρίπιζω, fut. -ίσω, &c. (from ἐκ, completely, and ρίπιζω, to fan or blow), to fan or blow into a flame, to rekindle; to revive.

ἐκρίπτω, fut. -ρίψω, &c. (from ἐκ, off, and ρίπτω, to cast), to cast off, to fling away.

ἐκσοβέω, ὦ, fut. -σοβήσω, perf. ἐκσοσέβηκα (from ἐκ, away, and σοβέω, to drive), to drive away, to frighten away.

ἐκσᾶσις, εως, ἡ (from ἐξίστημι, to displace), a displacing, disorder; mental distraction, alienation, insanity.

ἐκτείνω, fut. -τινῶ, &c. (from ἐκ, out, and τίνω, to stretch), to stretch out, to extend.

ἐκτῆκω, fut. -τήξω, &c. (from ἐκ, away, and τήκω, to melt), to melt away, to dissolve; to consume.

ἐκτίθῃμι, fut. ἐκθήσω, &c. (from ἐκ, out, and τίθῃμι, to place), to put forth, to expose.

ἐκτίνω, fut. -τίσω, &c. (from ἐκ, off, and τίνω, to pay), to pay off, to repay, to atone for, to pay.

ἐκτοθι (adv. from ἐκτός, outside, with ending θι, denoting place where), on the outside, out of, without.

ἐκτοπιζω, fut. -τοπίσω, perf. ἐκτετόπισα (from ἐκ, away from, and τόπος, a place), to remove from one's usual abode, to retire, to depart.

Ἐκτόρεος, η, Ion. for δ, ον (adj. from Ἐκτωρ, Hector), of or belonging to Hector.

Ἐκτορίδης, ου, ὁ (patronymic from Ἐκτωρ, Hector), son of Hector, epithet of Astyanax.

ἐκτός (adv. from ἐκ, out), outside, without, away from. ἡ ἐκτός δά-

λασσα, the outer sea, i. e. the Atlantic Ocean.

ἕκτος, η, ον (num. adj. from ἕξ, six), the sixth. Neut. sing. as an adv. ἕκτω, sixthly.

ἕκτοτε (adv. from ἐκ, from, and τότε, then), from that time, since then, thence.

ἐκτρέπω, fut. -τρέψω, &c. (from ἐκ, from, and τρέπω, to turn), to turn away from, to avert. In the mid. to turn one's self aside, to deviate; to change one's form, to transform one's self.

ἐκτρέφω, fut. -θρέψω, &c. (from ἐκ, completely, and τρέφω, to bring up), to bring up from infancy, to nurture, to support.

ἐκτρέχω, fut. -θρέξομαι, more commonly -θρεῖμαι, &c. (from ἐκ, from, and τρέχω, to run), to run from, to rush forth, to spring forth.

ἐκτροῦφᾶω, ὦ, fut. -ήσω, &c. (from ἐκ, completely, and τροφᾶω, to be given to pleasure), to be wholly given to pleasure, to be sunk in luxury, to indulge in luxury.

ἐκτυφλώω, ὦ, fut. -ώσω, &c. (from ἐκ, completely, and τυφλώω, to blind), to make completely blind, to deprive wholly of sight.

Ἐκτωρ, ὁρος, ὁ, Hector, son of Priam and Hecuba, the most valiant of all the Trojan chieftains. He was slain by Achilles in the tenth year of the war.

ἐκῦρά, ας, Ionic ἐκῦρή, ἧς, ἡ, a mother-in-law.

ἐκφανλίζω, fut. -ίσω, &c. (from ἐκ, completely, and φανλίζω, to despise), to hold in utter contempt, to despise.

ἐκφέρω, fut. ἐξείσω, &c. (from ἐκ, forth, and φέρω, to carry), to carry forth or out, to bring forward, to produce; to publish, to make known, to discover. In the pass. -ομαι, 1st aor. ἐξνήχθην, to be carried forth, to be driven from the right course.

ἐκφεύγω, fut. -εύξω, &c. (from ἐκ, from, and φεύγω, to flee), to flee from, to avoid, to escape.

ἐφύλασσω, and Attic -φύλαττω, fut. -άξω, &c. (from *ἐκ*, *carefully*, and *φυλάσσω*, *to watch*), *to watch carefully, to wait for*.

ἐκχέω, fut. -χύσω, &c. (from *ἐκ*, *out*, and *χέω*, *to pour*), *to pour out, to spill, to empty; to waste*.

ἐκόν, οὔσα, ὄν (adj.), *voluntary, willing, of one's own accord*.

ἐλαιᾶ, ας, ἡ, *an olive-tree, an olive*.

ἐλαιον, ου, τό (from *ἐλαία*), *olive oil, oil*.

ἐλασσώω, ὤ, fut. -ώσω, perf. ἐλάσσωκα (from *ἐλάσσω*, *less*), *to render less, to diminish, to reduce, to depress*. In the mid. *to render one's self less than, to be inferior to*.

Ἐλατεῖα, ας, ἡ, *Elatēa*, the most important city of Phocis next to Delphi, situated near the Cephissus. It is now called *Elephtha*.

ἐλάτη, ης, ἡ, *the pine-tree, the fir-tree*.

ἐλάττωμα, ἄτος, τό (from *ἐλαττώω*, *to reduce*), *reduction, diminution, loss*.

ἐλάττων, ου, Att. for ἐλάσσων, ου (adj. from poet. *ἐλαχύς*, and assigned as the irregular comparative to *μικρός*), *smaller, less, worse, inferior, &c.*

ἐλαύνω, fut. ἐλάσω, Att. ἐλῶ, 1st aor. act. ἤλασα, perf. ἤλακα, and with Att. redupl. ἐλήλακα, perf. pass. ἐλήλαμαι, 1st aor. pass. ἤλαθην (from the old verb *ἐλάω*, *to urge onward*), *to drive, to press hard on, to put to flight; to advance, to ride, to proceed; to beat out, to work (of metals)*. ἐλαύνειν κώπην, *to pull an oar, to row*.

ἐλάφος, ου, ὁ, *a stag*.

ἐλαφρός, ἄ, ὄν (adj.), *light, easy to be borne*.

ἐλαφρῶς (adv. from *ἐλαφρός*), *lightly, nimbly, gently, &c.*

ἐλαχιστος, η, ου (adj. superl. of *ἐλαχύς*, an old form; it is assigned as the irregular superlative to *μικρός*), *smallest, least, &c.*

ἐλαχύς, εἶα, ὅ (adj. an old poetic form for *μικρός*), *small, little, short, worthless*. From it are formed *ἐλάσσω* and *ἐλάχιστος*, assigned as

the irregular comparative and superlative to *μικρός*.

ἐλάω, an old verb rarely used in the pres. From it the tenses of *ἐλαύνω* are formed.

ἐλαίρω, fut. ἐλαῖρῶ, perf. ἠλίαρκα (from *ἐλεος*, *pity*), *to pity, to take pity on*.

ἐλεγεία, ας, ἡ, and ἐλεγείον, ου, τό (from *ἐλγος*, an *elegy*), *a poem in elegiac measure, an elegy, a poem*. See note, page 119, line 10.

ἐλεγχος, οὔ, ὁ (from *ἐλέγχω*), *a proof, conviction*.

ἐλέγχω, fut. ἐλέγξω, perf. ἤλεγχα, with reduplication ἐλήλεγχα, perf. pass. ἐλήλεγμαι, 1st aor. pass. ἠτέγχθην, *to refute, to convict, to convince*.

ἐλεεινός, ἡ, ὄν (adj. from *ἐλεος*, *pity*), *pitiable, exciting pity, affecting, sad, meriting compassion*.

ἐλεέω, ὤ, fut. ἐλήσω, perf. ἠλέηκα, (from *ἐλεος*, *pity*), *to pity, to commiserate*.

ἐλεημοσύνη, ης, ἡ (from *ἐλεήμων*, *compassionate*), *compassion; alms, bounty*.

ἐλειος, ου (adj. from *ἐλος*, *a marsh*), *marshy, swampy*.

ἐλελίζω, fut. ἐλελίξω, perf. ἐιελίχχα (poet. for *ἐλίσσω*), *to brandish, to cause to thrill, to quiver, &c.*

Ἑλένη, ης, ἡ, *Helēna*, daughter of Leda by Jupiter, and wife of Menelaus, king of Sparta. She was the most beautiful woman of her age, and her abduction by Paris was the cause of the Trojan war.

ἐλεος, ου, ὁ, *pity, compassion, mercy*. Fem. *the goddess of mercy*.

ἐλευθερία, ας, ἡ (from *ἐλεύθερος*), *freedom, liberty*.

ἐλεύθερος, ᾶ, ου, (adj. from *ἐλεύθω*, an old form for *ἐρχομαι*, *to come and go*), *free, i. e. having the right to come and go where one pleases*.

ἐλευθερώω, ὤ, fut. -ώσω, perf. ἠλεύθωκα (from *ἐλεύθερος*), *to free, to emancipate, to release, to liberate, to deliver*.

Ἐλευσίνιος, α, ου (adj.), *Eleusinian*.

Ἐλευσίνιονθεν (adv. from *Ἐλευσίς*, with ending *θεν*, denoting *motion from*), *from Eleusis*.

Ἐλευσίς, ἴνος, ἡ, *Eleusis*, a city of Attica, equidistant from Megara and the Piræus, and famed for the celebration of the mysteries of Ceres, called, from the place, Eleusinian.

ἐλεφαντιστής, οὔ, ὁ (from ἐλίφας), *an elephant hunter*.

ἐλέφας, αὐτος, ὁ and ἡ, *the elephant*; *ivory*.

Ἐλικών, ὠνος, ὁ, *Helicon*, a famous mountain in Bœotia, near the Gulf of Corinth, sacred to Apollo and the Muses.

ἐλκεσίπεπλος, ον (adj. from ἔλκω, *to trail*, and πίπλος, *a robe*), *long-robed, whose garments sweep the ground*.

ἐλκηθμός, οὔ, ὁ (from ἔλκω, *to drag*), *a dragging away into captivity*.

ἔλκος, εος, τό, *a wound*.

ἐλκύω, fut. -ύσω, perf. εἰλκύα (a later form for ἔλκω), *to drag*, &c.

ἔλκω, fut. ἔλξω, perf. εἴλχα, *to draw, to drag, to pull along, to trail on the ground*; *to drink*.

Ἑλλάς, ἄδος, ἡ, *Hellas*. The term was first applied to a city and region of Thessaly, where Hellen reigned, but afterward extended to all Thessaly, and finally to the whole of *Greece*, Thessaly itself excluded. Whence, in later writers, Ἑλλάς is to be translated *Greece*.

Ἑλλη, ης, ἡ, *Hellē*, daughter of Athamas and Nephelē, sister to Phryxus. She fled from her father's house with her brother, being carried through the air on a golden ram; but in her passage she became giddy, and fell into that part of the sea afterward called from her Hellespont.

Ἕλλην, ηνος, ὁ. 1. *Hellen*, son of Deucalion and Pyrrha, king of Phthiotis, in Thessaly. 2. *A Greek*. οἱ Ἕλληνες, *the Greeks*, so called as tracing their descent from the mythic Hellen.

Ἑλληνικός, ἡ, ὄν (adj. from Ἕλλην, *a Greek*), *Grecian, Greek*.

Ἑλληνίς, ἰδος, ἡ (fem. adj.), *Grecian*.

Ἑλλήσποντος, ον, ὁ (from Ἑλλας, *of Hellē*, and πόντος, *the sea*), *the Hellespont*, a narrow strait between Europe and Asia, near the Ægean Sea. It is now called *the Dardanelles*.

ἐλλίπής, ἐς, (adj. from ἐλλείπω, *to leave behind*), *defective, imperfect, wanting*.

ἐλλοχᾶω, ῶ, fut. -ήσω, &c. from ἐν, *in*, and λοχᾶω, *to lie in wait*), *to lie in wait for in any place*; *to lay snares for*.

ἐλλω, the theme of ἔλσαι, ἔλμαι, &c. assigned to εἰλω. See εἴλω.

ἔλος, εος, τό, *a marsh, a wet meadow*.

ἐλπίζω, fut. -ίσω, perf. ἤλπικα (from ἐλπίς), *to hope, to expect*.

ἐλπίς, ἰδος, ἡ, *hope, expectation*.

ἐλπω, fut. ἐλψω, *to excite expectation*. In the mid. ἐλπομαι, fut.

ἐλψομαι, perf. with the signification of the pres. ἐόλπα, pluperf. with the signification of the imperf. εἴωλπιν, *to have hopes raised in one's self, to hope*.

ἐλῦμος, ον, ὁ, *millet*, a species of grain.

ἐλύω, fut. ἐλύσω, perf. εἰλύα, perf. pass. εἰλύμαι, 1st aor. pass. part. ἐλυσθείς, *to roll up, to wrap up*.

ἐλώδης, ἐς (adj. from ἔλος, *a marsh*, and εἶδος, *appearance*), *marshy, swampy*.

ἐμαντοῦ, ἧς (reflex pron. nom. wanting, from ἐμοῦ, gen. of ἐγώ, *I*, and αὐτός, *self*), *of me myself, my own, mine*.

ἐμβαίνω, fut. -βήσομαι, &c. (from ἐν, *in*, and βαίω, *to go*), *to go into, to enter, to ascend*; *to embark, to go on board, to advance*.

ἐμβάλλω, fut. -βάλῶ, &c. (from ἐν, *in*, and βάλλω, *to throw*), *to throw in, to lay upon, to inflict on*; *to suggest, to excite in*; *to discharge itself, to empty*; *to make an irruption into*.

ἐμβιβάζω, fut. -ἄσω, perf. ἐμβεβίβακα (from ἐν, *into*, and βιβάζω, *to cause to go*), *to make enter, to cause to go on board, to put on board, to lead into*.

ἐμβιώνω, ὦ, fut. -ιάσω, &c. (from ἐν, in, and βιώνω, to live), to live in.
 ἐμβολή, ἥς, ἡ (from ἐμβαλλω, to rush into), an irruption, an invasion, an attack.
 ἐμβρόντητος, ον (adj. from ἐμβροντάω, to strike with thunder), thunder-stricken. See note on page 158, line 2—9.
 ἐμβροχίζω, fut. -ίσω, perf. ἐμβεβρόχηκα (from ἐν, in, and βρέχω, a hunter's net), to catch in a net, to ensnare.
 ἐμβυθίζω, fut. -ίσω, perf. ἐμβεβύθισκα (from ἐν, in, and βυθίζω, to plunge), to plunge in the deep, to submerge, to ingulf. Perf. pass. part. ἐμβυθισμένος.
 ἐμψύχης, ἐς (adj. from ἐν, deeply, and μαίνομαι, to rave), raving, frantic, furious.
 ἐμμελής, ἐς (from ἐν, in, and μέλος, tune), in tune, melodious, modulated, tasteful, elegant, suitable.
 ἐμμελῶς (adv. from ἐμμελής), harmoniously; neatly, wittily, properly, in a becoming manner.
 ἐμμένω, fut. -μνῶ, &c. (from ἐν, in, and μένω, to remain), to remain in, to persevere in, to continue in.
 ἔμμετρος, ον (adj. from ἐν, in, and μέτρον, measure), in measure, measured; in metre, poetical.
 ἐμμί, Doric for ἐμί.
 ἐμός, ἡ, ὄν (pronominal adj. from ἐμοῦ, gen. of ἐγώ, I), my, mine.
 ἐμπᾶθής, ἐς (adj. from ἐν, in, and πάθος, strong feeling), with excited feelings, deeply moved or affected, impassioned.
 ἐμπᾶθῶς (adv. from ἐμπᾶθής, under strong excitement, ardently, zealously, deeply. Comparative, ἐμπᾶθέστερον.
 ἐμπᾶλιν (adv. from ἐν, intens., and πάλιν, back again), backward, back again; anew; contrary.
 ἐμπάσσω, fut. -πάσω, &c. (from ἐν, on, and πάσσω, to scatter), to scatter upon, to sprinkle over.
 Ἐμπεδοκλής, ἴους, ὁ, Empedocles, a philosopher, poet, and historian of Agrigentum in Sicily, who flourished B. C. 444.

ἐμπης, Ionic for ἐμπας (adv. from ἐν, on, and πᾶς, the whole), on the whole, however.
 ἐμπίμπλημι, fut. ἐμπλήσω, perf. ἐμπίπληκα (from ἐν, in, and πίμπλημι, to fill), to fill up, to fill.
 ἐμπίπρημι, fut. ἐμπήρσω, perf. ἐμπίπρηκα (from ἐν, in, and πίπρημι, to burn), to kindle in a flame, to set fire to.
 ἐμπίπτω, fut. -πιτοῦμαι (from ἐν, in, and πίπτω, to fall), to fall in or upon, to meet with, to fall into the hands of, to plunge into.
 ἐμπλέω, fut. -πλεύσομαι, &c. (from ἐν, in, and πλέω, to sail), to sail in.
 ἐμπλήθω, fut. -πλήσω, &c. (from ἐν, in, and πλήθω, to fill), to fill up in, to fill.
 ἐμποδίζω, fut. -δίσω, perf. ἐμπεπόδισκα (from ἐν, on, and πούς, a foot), literally, to fasten on the feet; to shackle, to entangle, to impede.
 ἐμποδών (adv. from ἐν, among, and πούς, a foot), lit. among the feet; before the feet, in the way.
 ἐμποιέω, ὦ, fut. -ήσω, &c. (from ἐν, in, and ποιέω, to work), to work in, to insert, to infuse, to produce in, to transmit.
 ἐμπορεύομαι, fut. -εύσομαι, &c. (from ἐν, about, in, and προρεύομαι, to travel), to travel about in a country for trade, to travel as a trader, to traffic.
 ἐμπορίᾱ, ας, ἡ (from ἐμπορος), commerce, trade, traffic.
 ἐμπορίον, ου, τό (from ἐμπορος), a market-place for goods, an emporium, a mart; a storehouse.
 ἐμπορος, ου, ὁ (from ἐν, upon, and πόρος, passage to and fro), one who trades from place to place, a merchant.
 ἐμπρήθω, fut. -ήσω, perf. ἐμπέπρηκα (from ἐν, on, and πρήθω, to burn), to place fire on any thing to burn; to set on fire, to burn.
 ἐμπροσθεν (adv. from ἐν, in, and πρόσθεν, before), in the fore part, before, in front, in the presence of.
 ἐμπρόσθιος, ον (adj. from ἐμπροσθεν), anterior, fore. ἐμπρόσθιος πόδις, the fore feet.

ἐμπύω, fut. ἐμπύσω, perf. ἐμπέ-
τυκα (from ἐν, in, on, and πύω, to
spit), to spit upon, to spit into, to
spit into the bosom of.

ἐμπυκάω, fut. -πυκάσω, &c. (from
ἐν, in, and πυκάω, to cover over),
to cover over in, to cover closely,
to conceal carefully.

ἐμφράσσω and Attic ἐμφράττω, fut.
-φράξω, &c. (from ἐν, in, and
φράσσω, to shut up), to shut up
in, to enclose; to stop up, to block
up, to obstruct.

ἐμφρων, ον (adj. from ἐν, in, and
φρήν, mind), in his right mind,
rational, intelligent.

ἐμφύτος, ον (adj. from ἐμφύω), that
is implanted, innate, natural, na-
tive; ingrafted.

ἐμφύω, fut. -φύσω, &c. from ἐν, in,
and φύω, to produce), to produce
in, to infuse into. The perf. and
2d aor. as neut. to grow upon, to
cling to. See note, p. 303, v. 38.
Mid. voice, to fasten one's self to,
&c., same as the neut.

ἐν (prep.), governs the dat. only, in,
on, upon, at, among. ἐν ᾧδου, in
hades (δῶμω being understood). ἐν
λόγοις εἶναι, to be in high repute,
&c. In composition, with verbs,
it retains its usual meaning, in,
&c., such verbs governing the dat.
With adjectives it denotes in, fur-
nished with, having, containing,
and may also be rendered by some-
what or the ending -ish.

ἐναγώνιος, ον (adj. from ἐν, in, and
ἀγών, a combat), engaged in com-
bat, warlike, vigorous, energetic.

ἐναλίγκιος, ον (adj. from ἐν, intens.,
and ἀλίγκιος, like), like in all re-
spects, like.

ἐναλίος, ᾱ, ον, and ος, ον (adj. from
ἐν, in or on, and ἄλς, the sea),
maritime, naval, marine.

ἐναλλάσσω and Att. -αλλάττω, fut.
-αλλάξω, perf. ἐνέλλαχα (from ἐν,
intens., and ἀλλάσσω, to change),
to exchange, to trade, to barter, to
alter.

ἐνάλλομαι, fut. -ἄλλομαι, &c. (from
ἐν, on, and ἄλλομαι, to leap), to
leap upon, to leap in.

ἐνάντιος, ᾱ, ον (adj. from ἐν, on,
and ἄντιος, in front of), on the
part in front of, opposite, over
against, in front; hostile. As a
noun, ἐνάντιος, ου, ὁ, an enemy, an
opponent.

ἐναντίως (adv. from ἐνάντιος), in an
opposite direction, adversely, on
the other side. ἐναντίας ἔχω, to be
opposed to.

ἐναπολείπω, fut. -λείψω, &c. (from
ἐν, in, and ἀπολείπω, to leave be-
hind), to leave behind in, to aban-
don in, to leave on the spot.

ἐνάπτω, fut. -άψω, &c. (from ἐν, on,
and ἄπτω, to fasten), to fasten on,
to fit to, to attach to.

ἐναρα, ων, τά (from ἐναίρω, to kill),
used only in the plural, spoils
taken from the slain, spoils.

ἐναρμόζω, fut. -αρμόσω, &c. (from
ἐν, in, and ἀρμόζω, to fit), to fit in,
to join into, to adjust, to arrange,
to suit.

ἐνάτος, η, ον (num. adj. from ἐνίς,
nine), a better form than ἐνάτος,
the ninth.

ἐναύω, fut. -αύσω, &c. (from ἐν, in,
and αὔω, to kindle), to kindle into
a blaze, to set fire to, to set on
fire; to excite.

ἐνδεής, ἐς (adj. from ἐν, intens., and
δέω, to want), in great need, needy,
destitute, wanting, deficient in,
insufficient.

ἐνδεῖα, ας, ἡ (from ἐνδεής), want,
indigence, deficiency.

ἐνδείκνυμι, fut. -δείξω, &c. (from ἐν,
intens., and δείκνυμι, to show), to
show clearly, to point out, to set
forth, to prove.

ἐνδέκατος, η, ον (num. adj. from
ἐνδεκα, eleven), the eleventh. As
an adverb, in the neut. ἐνδέκατον,
eleventhly.

ἐνδελεχής, ἐς (adj.), holding out,
permanent, constant.

ἐνδέχομαι, fut. -δέξομαι, &c. (from
ἐν, in, and, δέχομαι, to take), to
take or hold in, to receive, to ac-
cept, to admit. Impersonally, ἱ-
δέχεται, &c., it is practicable, it is
lawful, it is usual.

ἐνδέω, fut. -δείτω, &c. (from ἐν, in,

and *δέω*, to want), to be wanting in, to be in need of. In the mid. *ἐνδεσμαι*, fut. *ἐνδύσμαι*, &c. to be in want, to suffer want.

ἐνδέω, fut. *-δέσω*, &c. (from *ἐν*, on, and *δέω*, to bind), to bind on, to fasten to, to fix upon, to enclose, to fetter.

ἐνδεώς (adv. from *ἐνδεής*, needy), in want, insufficiently, defectively. *ἐνδεῶς ἔχειν*, to stand in need of.

ἐνδιατριβή, fut. *-τρίβω*, &c. (from *ἐν*, in, *διά*, throughout, and *τρίβω*, to pass), to pass one's whole life or time in, to continue, to dwell in, to stay.

ἐνδίδωμι, fut. *-δώσω*, &c. (from *ἐν*, into, and *δίδωμι*, to give), to give up to, to yield, to permit, to submit; to play or strike up (in music).

ἐνδοθί (adv. from *ἐνδον*), within.

ἐνδον (adv. from *ἐν*, in), within.

ἐνδοξος, ον (adj. from *ἐν*, in, and *δόξα*, renown), renowned, glorious, illustrious.

ἐνδοσις, εως, ἡ (from *ἐνδιδάμι*, to yield), a yielding up, a surrender, delivery.

ἐνδύμα, ἄρος, τό (from *ἐνδύω*), any thing put on, clothing, a garment, armour.

ἐνδύω and *-δύνω*, fut. *-δύσω*, &c. (from *ἐν*, into, and *δύω*, to enter), to enter into, to go into, to put on. In the mid. to dress one's self, to clothe one's self, i. e. to enter into one's clothes.

ἐνέδρα, ας, ἡ (from *ἐν*, in, and *ἔδρα*, a sitting), a sitting or lying in wait, an ambuscade, a reserve.

ἐνεῖμι, fut. *-ίσσμαι*, &c. (from *ἐν*, in, and *εἶμι*, to be), to be in. Impersonally, *ἔνιστι* and *ἐνι*, &c. it is permitted, it is possible.

ἐνεκα (adv.), governs the genitive, on account of, for the sake of, because of.

ἐνέργειά, ας, ἡ (from *ἐν*, in, and *ἐργον*, work), activity, operation, energy, striving.

ἐνεργέω, ῶ, fut. *ἐνεργήσω*, perf. *ἐνεργήκα* (from *ἐν*, in, and *ἐργον*, work), to labour in, to toil in, to perform; to be active.

ἐνερθε (adv.), from below, beneath, under, below.

"*Ενέροι*, ον, οί, the *Venēti*, a people of Italy, in Cisalpine Gaul, near the mouths of the Po. They were fabled to have migrated thither from Asia Minor, under the guidance of Antenor, after the Trojan war.

ἐνέχω, fut. *ἐνέξω* or *ἐνσχίσω*, &c. (from *ἐν*, on, and *ἔχω*, to hold), to hold or keep on, to hold fast to, to retain by, to detain upon.

ἐνθα (adv.), here, there, where, whither, of place; then, when, of time.

ἐνθαῦτε (adv. from *ἐνθα*, with ending *τε*, denoting motion to), to this place, hither; thither, there.

ἐνθεάζω, fut. *ἐνθεῶσω*, perf. *ἐνθεῶσα* (from *ἐν*, in, and *θεάζω*, to inspire), to inspire with a divine spirit. In the mid. to be filled with a divine spirit, to be enthusiastic, to be frantic.

ἐνθεν (adv.), hence, thence, here-upon, whence.

ἐνθουσιάζω and *ἐνθουσιᾶω*, ῶ, fut. *ἐνθουσιᾶσω*, perf. *ἐνθουσιᾶσα* (from *ἐνθους*, divinely inspired), to be divinely inspired, to be enthusiastic, to be filled with martial fury.

ἐνθουσιαστικός, ἡ, ὅν (adj. from *ἐνθουσιάζω*), filled with enthusiasm, frantic; active, animating, inspiring.

ἐνθυμέομαι, οὔμαι, fut. *-ήσομαι*, perf. *ἐνθυμήμηναι* (from *ἐν*, in, and *θυμός*, the mind), to turn over in one's own mind, to revolve, to ponder on, to consider, to reflect upon. The active voice is seldom used.

ἐνθυμημα, ἄρος, τό (from *ἐνθυμέομαι*), consideration, reflection, argument.

ἐνθυμιος, ον (adj. from *ἐν*, in, and *θυμός*, the mind), taken into the mind, reflected on, considered, pondered on.

ἐνι for *ἐνεστι*, 3d sing. pres. indic. of *ἐνισμι*, it is lawful, it is possible, &c.

ἐνί, poetic for *ἐν*, in, &c.

ἐνιαύσιος, ον (adj. from ἐνιαυτός), recurring yearly, annual, for a year.

ἐνιαυτός, οὔ, ὅ, a year. ἐπ' ἐνιαυτὸν and κατ' ἐνιαυτόν, every year, yearly.

ἐνίημι, fut. ἐνίσω, &c. (from ἐν, into, and ἵημι, to cast), to cast into, to fling upon. πῦρ ἐνίημι, to set fire to.

ἐνιοί, αι, α (adj. from ἐνι οἱ, there are those who), some, certain.

ἐνίστε (adv. from ἐνι, for ἐνιστι, there is, and ὅτε, when), there is a time when; sometimes, at times, occasionally.

ἐνισπον, imp. ἐνισπε, subj. ἐνίσπω, infin. ἐνισπῶν, &c., assigned as 2d aor. to ἐνίπω. See ἐνίπω.

ἐνίσσω and ἐνίπτω (a defective verb, used only in the present and aor.). The aor. has two forms, ἐνέπινον and ἐνίπαπν (used only in 3d pers. sing.), to chide, to upbraid, to re-vile, to rebuke, to reproach.

*Εννᾶ, ης, ἡ, Enna, a city of Sicily, famed for the worship of Ceres. In the plains of Enna, Proserpina was sporting when Pluto carried her away.

ἐννάτος, η, ον (num. adj. from ἐν-νία, nine), the ninth.

ἐννέα (num. adj. indecl.), nine.

ἐννενήκοντα (num. adj. indecl.), ninety.

ἐννέπω and ἐνέπω, fut. ἐνίψω, more seldom ἐνισπήσω (from the obsolete ἐνίπω), 2d aor. without augment, ἐνισπον, subj. ἐνίπω, infin. ἐνισπῶν, to say, to speak, to utter, to tell, to declare.

ἐννῆμαρ (adv. from ἐννια, nine, and ἡμαρ, a day), during nine days, for the space of nine days.

ἐννοιά, ας, ἡ (from ἐν, in, and νῶς, the mind), thought, reflection, consideration, a conjecture.

ἐννῦμι, fut. ἔσω and ἔσσω, 1st aor. ἔσσω, 1st aor. mid. ἐσσάμην and ἐσάμην, perf. pass. εἰμαι (the simple verb occurs only in poetry), to put on, to clothe one's self in, to cover one's self with.

ἐνοικέω, ὦ, fut. -ακέσω, &c. (from

ἐν, in, and οἰκίω, to dwell), to dwell in, to inhabit.

ἐνοπλος, ον (adj. from ἐν, in, and ὅπλον, a weapon), in arms, armed, equipped.

ἐνοράω, ὦ, fut. ἐνόψομαι, &c. (from ἐν, in, and ὁράω, to see), to see in or on, to remark in, to perceive.

ἐνόρνυμι, fut. ἐνόρσω, perf. ἐνώρμη (from ἐν, in, and ὀρνύμι, to excite), to excite in, to arouse in.

ἐνόχλῃω, ὦ, fut. -οχλήσω, perf. ἐνόχλυκα (from ἐν, on, and ὄχλος, burden), to be a burden to or upon, to incommode, to disturb, to vex.

ἐνσείω, fut. -σίσω, perf. ἐνσίτοιχα (from ἐν, on, and σείω, to shake), to shake upon, to thrust against, to push against.

ἐνταῦθα (adv.), here, hither, there, thither, then, thereupon.

ἐντεα, ων, τά (from ἐντῦμι, to put on), used only in the plur. armour, arms, weapons.

ἐντέλω, fut. ἐντέω, &c. (from ἐν, in, and τείνω, to stretch), to stretch out in, to stretch across, to extend. ἐντείνειν πληγὰς, to inflict blows upon.

ἐντέλλω, fut. -τελῶ, 1st aor. ἐντέταλα, perf. ἐντέταλα (from ἐν, on, and τέλλω, to enjoin), to enjoin upon, to give a commission to, to command, to instruct. The mid. voice has the same signification as the active.

ἐντεῦθεν (adv. from ἐνθα, there, with endingθεν, denoting motion from), from that place, thence, hence, therefore.

ἐντευκτικός, ἡ, ὄν (adj. from ἐντευχᾶν, to address), easily addressed, affable, sociable.

ἐντί, Doric for ἐστί and εἰσί, 3d sing. and 3d pl. of εἰμί, to be.

ἐντίθημι, fut. ἐνθήσω, &c. (from ἐν, in, and τίθημι, to place), to place in, to introduce into, to deposit, to impart to, to communicate.

ἐντίμος, ον (adj. from ἐν, in, and τίμη, honour), held in honour, prized, esteemed, honoured; illustrious, precious.

ἐντολή, ης, ἡ (from ἐντέλλω, to en-

join upon), an order, a command, a charge.

ἐντονος, ον (adj. from ἐνταίνω, to extend), extended, stretched out, strained; strong, powerful, vigorous, firm.

ἐντός (adv. from ἐν, in), within. ἡ ἐντικὴ θάλασσα, the inner sea, i. e. the Mediterranean.

ἐντρέχω, fut. ἐνθριζομαι, more commonly ἐνδραμούμαι, &c. (from ἐν, in, and τρέχω, to run), to run in, to rush into.

ἐντριβω, fut. ἐντρίψω, &c. (from ἐν, in, and τρίβω, to rub), to rub in or upon, to anoint with. ἐντρίβειν χρώματα, to paint. πλῆγην, to inflict a blow.

ἐντροπάλιζομαι (a frequentative of ἐντρέπωμαι), used only in the pres. to turn round often, to look back from time to time.

ἐντυγχάνω, fut. ἐντεύξομαι, &c. (from ἐν, upon, and τυγχάνω, to meet), to light upon by chance, to meet, to fall in with, to accost.

ἐνύπνιον, ου, τό (from ἐν, in, and ὕπνος, sleep), a vision seen in sleep, a dream.

ἕξ (num. adj. indecl.), six.

ἐξ (prep.), used before a vowel for ἐκ.

ἐξαγγέλλω, fut. ἐξαγγελῶ, &c. (from ἐξ for ἐκ, abroad, and ἀγγέλλω, to announce), to announce abroad, to proclaim, to make known, to reveal.

ἐξαγορεύω, fut. ἐξαγορεύσω, &c. (from ἐξ for ἐκ, abroad, and ἀγορεύω, to publish), to publish abroad, to make known, to proclaim aloud, to announce.

ἐξαγριῶω, ῶ, fut. ἐξαγριώσω, perf. ἐξηγρίωκα (from ἐξ, completely, and ἀγρίωω, to render wild), to render completely wild or savage, to exasperate. In the mid. voice, to be wild, to be ferocious.

ἐξάγω, fut. ἐξάξω, &c. (from ἐξ, out of, and ἄγω, to lead), to lead out of, to bring forth from, to fetch out.

ἐξαίρω, ῶ, fut. ἐξαιρέσω, &c. (from ἐξ, out, and αἰρέω, to take), to take out, to take away, to deprive of, to

destroy; to take out of danger, to save, to rescue.

ἐξαίρω, fut. ἐξάρῶ, &c. (from ἐξ, out of, and αἰρώ, to raise), to raise up out of, to lift up, to raise on high. As a neut. to raise one's self from the ground, to rise into the air.

ἐξαισίος, ον (adj. from ἐξ for ἐκ, out of, and αἴσα, fate), exceeding the allotment of fate, immense, inordinate, vast, very great.

ἐξαιτέω, ῶ, fut. ἐξαιτήσω, &c. (from ἐξ for ἐκ, from, and αἰτέω, to ask), to ask from, to demand, to request, to claim.

ἐξαίφνης (adv. from ἐξ, altogether, and αἴφνης, suddenly), all on a sudden, suddenly, rapidly, quickly.

ἐξακισμύριοι, αι, α (num. adj. from ἐξᾶκς, six times, and μύριοι, ten thousand), sixty thousand.

ἐξακισχίλιοι, αι, α (num. adj. from ἐξᾶκς, six times, and χίλιοι, a thousand), six thousand.

ἐξακόσιοι, αι, α (num. adj.), six hundred.

ἐξακούω, fut. ἐξακούσω, &c. (from ἐξ, from, and ἀκούω, to hear), to hear from or of, to learn from hearsay, to hear.

ἐξαλλάσσω and ἐξαλλάττω, fut. -άξω, &c. (from ἐξ, completely, and ἀλλάσσω, to change), to change completely, to alter; to depart from, to differ from. Perf. pass. part. ἐξηλλαγμένος, η, ον, strange.

ἐξαμαρτάνω, fut. ἐξαμαρτήσομαι, &c. (from ἐξ, completely, and ἀμαρτάνω, to miss), to miss completely, to fail of; to commit an offence, to fall into error, to injure.

ἐξανθίω, ῶ, fut. ἐξανθήσω, &c. (from ἐξ, forth, and ἀνθίω, to bloom), to swell forth like an opening flower, to bloom forth.

ἐξανίστημι, fut. ἐξανστήσω, &c. (from ἐξ for ἐκ, completely, ἀνά, up, and ἵστημι, to place), to set up erect, to cause to arise, to arouse. ἐξανίστηκα, perf. I arise. ἐξανίστην, 2d aor. I arose. In the middle voice, to arise and go forth from, to depart from.

ἐξαπατάω, ῶ, fut. ἐξαπάτήσω, perf.

ἑξήπτηκα (from ἑξ, *completely*, and ἀπατάω, *to deceive*), *to deceive completely, to betray.*
 ἑξαπινάϊως (adv. from ἑξαπινάϊος, *sudden*), *suddenly, unawares.*
 ἑξᾶπινας, Doric for ἑξαπίνης, which is Ionic for ἑξαίφνης; *suddenly, &c.*
 ἑξᾶπους, οὖν, gen. -ποδός (adj. from ἑξ, *six*, and πούς, *a foot*), *six-footed.*
 ἑξάπτω, fut. ἑξάψω, &c. (from ἑξ, *from*, and ἄπτω, *to fasten*), *to fasten from, to hang from, to attach to, to fit; to set on fire, to kindle.* In the mid. *to attach one's self to, to lay hold of.*
 ἑξαράω, ὦ, fut. ἑξαρήσω, &c. (from ἑξ, *out of or from*, and ἀράω, *to suspend*), *to suspend from, to hang from, to append.* In the mid. *to cause to depend on one's self, to attach to one's self.*
 ἑξαρχῆς (adv. for ἑξ ἀρχῆς; *from the beginning*), *from the first, anew.*
 ἑξάρχω, fut. ἑξάρξω, &c. (from ἑξ, *from*, and ἀρχω, *to begin*), *to begin from the origin, to begin anew, to commence, to originate.*
 ἑξεγείρω, fut. ἑξεγερῶ, &c. (from ἑξ, *out of*, and ἐγείρω, *to rouse*), *to rouse out of sleep, to wake up, to awake.*
 ἑξείμι, &c. (from ἑξ, *out*, and εἶμι, *to go*), *to go out of, to go forth, to depart out of.*
 ἑξεῖπον, imp. ἑξεῖπέ, infin. ἑξεῖπειν, &c. (from ἑξ, *out*, and εἶπειν, *to say*), assigned as the 2d aor. to ἑξαγορεύω, *to declare openly, to reveal, to relate, &c.*
 ἑξελαύνω, fut. ἑξελάσω, &c. (from ἑξ, *out*, and ἐλαύνω, *to drive*), *to drive out, to expel; to lead forth an army, to advance.*
 ἑξεμέω, ὦ, fut. ἑξεμέσω and ἑξεμήσω, perf. ἑξήμικα (from ἑξ, *out*, and ἐμέω, *to throw up*), *to vomit, to disgorge, to throw up.*
 ἑξεναντίας (adv. for ἑξ ἐναντίας, with χώρας understood), *from an opposite quarter, opposite.*
 ἑξενᾶρίζω, fut. ἑξενᾶρίξω, perf. ἑξενήριχα (from ἑξ, *completely*, and ἵναρίζω, *to despoil*), *to despoil*

completely; to strip one of his armour.
 ἑξεπίτηδες (adv. from ἑξ, *from*, and ἐπίτηδες, *purposely*), *from set purpose, intentionally.*
 ἑξεργάζομαι, fut. ἑξεργάσομαι, &c. (from ἑξ, *out*, and ἐργάζομαι, *to work*), *to work out, to effect by labour, to elaborate, to accomplish, to study out.*
 ἑξερέυγομαι, fut. ἑξερεύξομαι, perf. ἑξήρευγμαι, 2d aor. act. ἑξήρῃην (from ἑξ, *forth*, and ἐρέυγομαι, *to belch*), *to belch forth, to pour out; to discharge itself, to flow out* (said of a river).
 ἑξερέω, contr. ἑξερῶ, fut. from an obsolete verb ἑξείρω (from ἑξ, *out*, and ἐρέω, ἐρῶ, *I will say*), *I will declare openly, I will assert, I will mention.* See ἐρίω, ἐρῶ.
 ἑξέρχομαι, fut. ἑξελεύσομαι, &c. (from ἑξ, *out of*, and ἐρχομαι, *to come or go*), *to come or go out of, to go forth, to depart from.*
 ἑξεστι (impers. verb from ἑξείμι, not in use), *it is lawful, it is permitted, it is possible.*
 ἑξετάζω, fut. ἑξετάσω, Attic ἑξετᾶ, perf. ἑξήτακα (from ἑξ, *completely*, and ἑτάζω, *to examine into*), *to examine thoroughly into, to put to the proof, to test, to try.* In the mid. *to give proof of one's self, to display one's self among, to appear.*
 ἑξέτασις, εὖως, ἡ (from ἑξετάζω), *an examination, proof, a review of an army.*
 ἑξευρίσκω, fut. ἑξευρήσω, &c. (from ἑξ, *out*, and εὕρισκω, *to find*), *to find out, to invent, to discover, to contrive.*
 ἑξηγέομαι, οὔμαι, fut. -ήσομαι, perf. ἑξήγημαι (from ἑξ, *out*, and ἡγέομαι, *to lead*), *to lead out of, to lead the way, to relate, to explain.*
 ἑξήκοντα (num. adj. indecl.), *sixty.*
 ἑξημερώω, ὦ, fut. ὥσω, &c. (from ἑξ, *completely*, and ἡμερώω, *to tame*), *to tame completely, to civilize; to improve by culture, to cultivate* (of land).
 ἑξῆς (adv. from ἑξ, fut. of ἔχω).

next in order, in order, successively, in a row. ἡ ἐξῆς ἡμέρα, the following day.

ἐξίημι, fut. ἐξήσω, &c. (from ἐξ, out of, and ἵημι, to send), to send out of, to eject, to dismiss, to expel; to take away, to allay. ἐξ ἵπον ἔντο, see note, p. 334, line 54.

ἐξικνέομαι, οὔμαι, fut. ἐξίξομαι, &c. (from ἐξ, from, and ἰκνέομαι, to arrive at), to arrive at from, to come to from; to attain.

ἐξίπταμαι, fut. ἐκπτήσομαι, &c. (from ἐξ, away, and ἵπταμαι, to fly), to fly away.

ἐξισώω, ὦ, fut. ἐξισώσω, perf. ἐξίσωκα (from ἐξ, completely, and ἴσώω, to render equal), to make exactly equal, to equalize. In the mid. to be equal.

ἐξίτός, ἡ, ὅν (adj. from ἐξιμι, to go out), admitting of a passage out, from which one can depart.

ἐξοίχομαι, fut. -αχήσομαι, &c. (from ἐξ, out, and αἴχομαι, to go), to go out, to depart, to set off.

ἐξοκέλλω, fut. -κεῖλω, perf. ἐξέκισκα (from ἐξ, out of, and ἐκέλλω, a form of κέλλω, to move), to move out of, to remove, to drive out. As a neut. to run upon shoals, to fall into, to decay.

ἐξομιλέω, ὦ, fut. -ήσω, &c. (from ἐξ, out of, and ὁμιλίω, to associate with), to go out of one's usual society to associate with, to be intimate with; to confer with.

ἐξομοιόω, ὦ, fut. -ομοιάσω, perf. ἐξομοίωκα (from ἐξ, completely, and ὁμοιάω, to make like), to make exactly like, to assimilate. In the mid. to resemble exactly.

ἐξονειδίζω, fut. -ίσω, &c. (from ἐξ, intena., and νειδίζω, to reproach), to reproach exceedingly, to revile, to abuse.

ἐξονομάζω, fut. -ᾶσω, &c. (from ἐξ, out, and ὀνομάζω, to name), to name out aloud, to call out by name, to pronounce.

ἐξονομακλήδην (adv. from ἐξ, by, ὄνομα, name, and καλέω, to call), calling by name, according to name, namely, singly.

ἐξοπίσω (adv. from ἐξ, and ὀπίσω, backward), backward; henceforth. ἐξορθόω, ὦ, fut. -ώσω, perf. ἐξώρθωκα (from ἐξ, completely, and ὀρθόω, to make erect), to render perfectly erect, to set up, to place erect, to restore, to preserve, to save.

ἐξορίζω, fut. -ορίσω, &c. (from ἐξ, beyond, and ὀρίζω, to bound), to send beyond the boundaries of a state, to exile, to banish.

ἐξορκίζω, fut. -ίσω, perf. ἐξώρκηκα (from ἐξ, intena., and ὀρκίζω, to cause to swear), to bind by an oath, to swear any one.

ἐξορμάω, ὦ, fut. -ήσω, &c. (from ἐξ, out, and ὀρμάω, to urge forward), to urge on, to send forth, to encourage, to instigate.

ἐξορύσσω and -ορύττω, fut. -ύξω, perf. ἐξώρυχα (from ἐξ, out, and ὀρύσσω, to dig), to dig out, to excavate.

ἐξορχέομαι, οὔμαι, fut. -ήσομαι, &c. (from ἐξ, out of, and ὀρχέομαι, to dance), to dance out of (the ranks).

ἐξοστρακίζω, fut. -ίσω, &c. (from ἐξ, out of, and ὀστρακίζω, to banish by ostracism), to banish by ostracism, to ostracise, to banish.

ἐξοστρακισμός, οὔ, ὁ (from ἐξοστρακίζω), ostracism, banishment. For an explanation of the term, consult note, p. 239, line 43.

ἐξουσία, ας, ἡ (from ἐξιστι, it is possible), power, right, privilege, authority.

ἐξυβρίζω, fut. -ίσω, &c. (from ἐξ, completely, and ὑβρίζω, to be insolent), to become extremely insolent, to act in an insolent manner, to grow insolent, to outrage.

ἐξυμνέω, ὦ, fut. -ήσω, &c. (from ἐξ, out aloud, and ὑμνέω, to hymn), to hymn aloud, to celebrate in song, to praise highly, to extol.

ἐξω (adv. from ἐξ, out of), without, outside, away from, externally. ἐξω βίλους, "without the reach of a missile."

ἐξωθεν (adv. from ἐξω), from without, outside, from abroad, irrelevant.

ἐοικε (3d sing. perf. mid. of εἶκω,

impers.), it is like, it resembles, it seems, it is right, &c.
 ἰοῦσα, Doric for ἰούσα, which is Ionic for οὔσα, nom. sing. fem. of pres. part. of ἰμῖν, to be.
 ἰορτάζω, fut. -ᾶσω, perf. ἰόρτᾱκα (from ἰορτή), to celebrate a festival, to keep as a festival, to feast.
 ἰορτή, ἡς, ἡ, a feast, a festival.
 ἰός, ἐή, ἐόν (pronominal adj.), his, her, its; answering to the Latin *suus, sua, suum*.
 ἰπαγγέλλω, fut. -αγγελῶ, &c. (from ἰπῖν, to, and ἀγγέλλω, to announce), to announce to, to proclaim, to declare, to enjoin. In the middle, to give one's self out for, to promise.
 ἰπάγγελμα, ἄτος, τό (from ἰπαγγέλλω), a promise, a profession.
 ἰπάγω, fut. -άξω, &c. (from ἰπῖν, towards, and ἄγω, to lead), to lead towards, to bring on, to introduce, to superinduce, to add to.
 ἰπαγωνίζομαι, fut. -ῖσομαι, &c. (from ἰπῖν, in addition to, and ἀγωνίζομαι, to contend), to contend in addition to, to strive earnestly for.
 ἰπαίδω, contr. ἰπάδω, fut. ἰπαίσω, contr. ἰπάσω, &c. (from ἰπῖν, to, and αἰδῶ, to sing), to sing to, to sing for, to sing in the presence of. See note, p. 353, line 46.
 ἰπαθλον, ου, τό (from ἰπῖν, for, and ἄθλον, a combat), a prize for a victory at the games, a prize.
 ἰπαιάζω, fut. -αιάξω, &c. (from ἰπῖν, for, and αἰάζω, to weep), to weep for, to mourn over, to bewail.
 ἰπαινέω, ὦ, fut. ἰπανέσω and -ήσω, perf. ἰπήνηκα and ἰπήνηκα, perf. pass. ἰπήνημαι, 1st aor. pass. ἰπνέην (from ἵπανος), to praise, to admire, to approve of, to commend, to laud.
 ἰπαινος, ου, ὁ, approbation, praise, a panegyric, a eulogy.
 ἰπαίρω, fut. ἰπάρῶ, &c. (from ἰπῖν, upon, and αἶρω, to raise), to raise on high, to elevate, to lift up, to make elated. Also, to raise against.
 ἰπακολουθεῖω, ὦ, fut. -ήσω, &c. (from ἰπῖν, after, and ἀκολουθεῖω, to fol-

low), to follow after, to pursue, to follow.
 ἰπακτός, ὄν (adj. from ἰπαῖω, to introduce), introduced from abroad, foreign.
 ἰπαλείφω, fut. -εῖψω, &c. (from ἰπῖν, over, and ἀλείφω, to anoint), to besmear, to anoint.
 ἐπάλληλος, ὄν (adj. from ἐπῖν, upon, and ἀλλήλοις, each other), one upon the other, crowded, frequent.
 ἐπαλείξω, εως, ἡ (from ἐπαλέξω, to ward off), a breastwork, a battlement; protection, defence.
 ἐπαμάομαι, ὦμαι, fut. -ήσομαι, perf. ἐπήμημαι (from ἰπῖν, upon, and ἀμάομαι, to heap up), to heap up upon, to cover over with.
 Ἐπαμινώνδας, ου, ὁ, Epaminondas, a celebrated Theban commander, who delivered his country from the dominion of Sparta. He was slain in the battle of Mantinea; according to the common account by Gryllus, the son of Xenophon.
 ἐπάν (conj. from ἐπῖν and ἄν), Ionic ἐπὴν, after, when, as soon as.
 ἐπαναβαίνω, fut. -βήσομαι, &c. (from ἰπῖν, upon, and ἀναβαίνω, to ascend), to ascend upon, to mount.
 ἐπάνειμι, &c. (from ἰπῖν, denoting repetition, and ἀνιμι, to return), to return again, to go back again, to come back, to resume.
 ἐπανέρχομαι, fut. -ελεύσομαι, &c. (from ἰπῖν, denoting repetition, and ἀνιέχομαι, to come back), to come back again, to return.
 ἐπανήκω, fut. -ήξω, &c. (from ἰπῖν, denoting repetition, and ἀνιέχω, to come back), to come back again.
 ἐπανθίω, ὦ, fut. -ήσω, &c. (from ἰπῖν, upon, and ἀνθίω, to bloom), to bloom upon, to bloom forth on.
 ἐπαράομαι, ὦμαι, fut. -ήσομαι and -ᾶσομαι, perf. ἐπήρημαι and ἐπῆρμαι (from ἰπῖν, upon, and ἀράομαι, to curse), to imprecate curses on, to curse, to execrate.
 ἐπάρδω and -αρδέω, fut. -άρσω, and -αρδέω, &c. (from ἰπῖν, upon, and ἄρδω or ἄρδυνω, to water), to pour water upon, to irrigate.
 ἐπαρκέω, ὦ, fut. -έσω, &c. (from ἰπῖν,

intensive, and ἀρμίσσω, *to ward off*), *to ward off from, to lend aid to, to assist, to relieve.*

ἐπάρχω, fut. -ἀρξω, &c. (from ἐπί, *over*, and ἄρχω, *to rule*), *to rule over, to be governor of.*

ἐπαφίημι, fut. -αφήσω, &c. (from ἐπί, *upon*, and ἀφίημι, *to let loose*), *to let loose upon, to send or let into, to direct against.*

ἐπί (conj. and adv.), *since, when, after that, after, because, inasmuch as.*

ἐπείγω, fut. ἐπιίξω, perf. ἤπειχα, *to push, to urge on, to accelerate.*
In the mid. *to urge one's self on, to hasten.*

ἐπιεῖδαν (conj. from ἐπιιδῆ and ἄν), *when, since, as, because.*

ἐπιιδῆ (conj. from ἐπί and ἰδῆ), *since, when, as, as soon as.*

ἐπιμι, &c. (from ἐπί, *to*, and ἔμι, *to go*), *to go to or towards, to approach, to arrive at, to advance against, to attack; to occur to, to come into the mind.*

ἐπιεσείρχομαι, fut. -ελεύσομαι, &c. (from ἐπί, *upon*, and εἰσείρχομαι, *to rush in*), *to rush in upon, to enter suddenly, to attack unawares.*

ἐπιτα (adv. from ἐπί and ἔτα), *thereupon, then, next, afterward.*

ἐπεμβαίνω, fut. -βήσομαι, &c. (from ἐπί, *upon*, and ἐμβαίνω, *to mount*), *to mount upon, to ascend; to make an attack on, to assail.*

ἐπενδύω and -δύνω, fut. -δύσω, &c. (from ἐπί, *over*, and ἑνδύω, *to put on*), *to put on over, to put on in addition to.*

ἐπίοικε (impers. verb from ἐπί, intensive, and ἵοικε, *it is fitting*), *it is becoming, it is proper, it is right, it is fitting.*

ἐπέραστος, ον (adj. from ἐπί, intensive, and ἑραστός, *lovely*), *very lovely, very desirable, amiable.*

ἐπερείδω, fut. -ερείσω, &c. (from ἐπί, *upon*, and εἰσίδω, *to support*), *to support upon, to stay or prop upon.*

ἐπέρχομαι, fut. -ελύτομαι, &c. (from ἐπί, *to*, and ἔρχομαι, *to come*), *to*

come to, to approach, to advance towards, to arrive at.

ἐπευθύνω, fut. -υνῶ, perf. ἐπευθύνκα (from ἐπί, intensive, and εὐθύνω, *to direct*), *to direct, to guide, to steer.*

ἐπεύχομαι, fut. -εύξομαι, &c. (from ἐπί, *to*, and εὐχομαι, *to pray*), *to pray to; to invoke; to boast, to profess.*

ἐπέχω, fut. ἐφίξω and ἐπισχύσω, &c. (from ἐπί, *to*, and ἔχω, *to hold*), *to hold to, to apply to.* As a neut. *to stop, to restrain one's self, to await.*

ἐπήν, Ionic for ἐπάν.

ἐπί (prep.), governs the gen. dat. and acc. The primitive meaning is *on* or *upon*. Hence, 1st, with the gen. *on, near, before, upon, in the presence of, of, during, under; as, ἐπὶ Ἀτῶς, in the reign of Atys: at or in, in the relation of place; as, ἐπὶ ξένης, i. e. γῆς, in a foreign land.* 2nd, with the dat. *under, beneath, among, for, over, upon, on account of, in addition to; ἐπ' ἐμοῖ ἐστι, it depends upon me.* 3rd, with the accus. *upon, against, to, towards, after, for, in quest of, at.* With numerals it signifies *about.*

ἐπὶ πᾶσι, *for the most part, especially.* ἐπὶ τί; *wherefore?* In composition it expresses *addition, increase, augmentation, reciprocal action, repetition, mutual assistance, renewal, &c.*

ἐπιβαίνω, fut. -βήσομαι, &c. (from ἐπί, *upon*, and βαίνω, *to mount*), *to mount upon, to ascend; to go on shore, to disembark, to land upon.*

ἐπιβάλλω, fut. -βᾶλῶ, &c. (from ἐπί, *upon*, and βάλλω, *to cast*), *to cast upon.*

ἐπιβᾶτης, ου, ὅ, (from ἐπιβαίνω), *a passenger on board a vessel.*

ἐπιβοᾶω, ῶ, fut. -βοήσω, &c. (from ἐπί, *upon*, and βοᾶω, *to call*), *to call upon for aid, to call aloud upon.*

ἐπιβόσκω, fut. -βοσκήσω, perf. ἐπιβέβηκα (from ἐπί, *upon*, and βίσκω, *to pasture*), *to pasture upon,*

to put out to graze upon. In the middle, to feed or graze upon, to devour, to revel in.

ἐπιβουλεύω, fut. -ύσω, &c. (from ἐπί, against, and βουλεύω, to plan), to plan against, to plot against, to lie in wait for, to deceive.

ἐπιβουλή, ἥς, ἡ (from ἐπί, against, and βουλή, a plot), a plot formed against any one, an artifice, an ambuscade, a stratagem.

ἐπίβουλος, ον (adj. from ἐπιβουλή), plotting, insidious, treacherous, deceitful.

ἐπιγελᾶω, ὦ, fut. -ᾶσω, &c. (from ἐπί, at, (from γελᾶω, to laugh), to laugh at, to deride, to mock.

ἐπιγιγνώσκω, fut. -γνώσομαι, &c. (from ἐπί, denoting addition, and γινώσκω, to know), to recognise, to know again, to observe.

ἐπιγραφή, ἥς, ἡ (from ἐπιγράφω), an inscription, a valuation, a contribution.

ἐπιγράφω, fut. -γραψω, &c. (from ἐπί, upon, and γράφω, to scratch or mark), to make a mark on. Hence, to write upon, to inscribe, to describe, to value.

ἐπιδάκρῦω, fut. -ύσω, &c. from ἐπί, for, and δακρύω, to weep), to weep, for, to deplore. As a neuter, to weep.

ἐπιδείκνυμι and -δεικνύω, fut. -δείξω, &c. (from ἐπί, intensive, and δείκνυμι, to show), to exhibit, to bring forward, to make a display of, to give a proof of, to show. In the middle, to show one's self off, to give a specimen of one's skill, to make evident.

ἐπιδέχομαι, fut. -δέξομαι, &c. (from ἐπί, upon, and δέχομαι, to take), to take upon, to undertake, to assume, to admit.

ἐπιδημέω, ὦ, fut. -ήσω, perf. ἐπιδέδημκα (from ἐπί, among, and δῆμος, the people), to take up one's abode among a people, to arrive as a stranger in, to sojourn in, to settle in.

ἐπιδίδωμι, fut. -δώσω, &c. (from ἐπί, in addition to, and δίδωμι, to give), to bestow in addition to, to annex to, to entrust to, to yield to, to hand to.

ἐπιδιώκω, fut. -ώξω, &c. (from ἐπί, in addition to, and διώκω, to pursue), to pursue still farther.

ἐπίδοξος, ον (adj. from ἐπί, intensive, and δόξα, opinion), celebrated, renowned, famous. Refers primitively to general opinion or expectation, as in the phrase ἐπίδοξος ἦν ἀποτυμπαίνισιν, for which consult note, page 107, line 26.

ἐπίδοσις, εως, ἡ (from ἐπιδίδωμι), addition, increase, a donation, a voluntary contribution.

ἐπίδρομος, ον (adj. from ἐπιδράμειν, 2d aor. infin. of ἐπιτρέχω, to run to attack), easy to be attacked, accessible; exposed to attack or incursions.

ἐπιείκεια, ας, ἡ (from ἐπιεικής), equity, propriety, clemency, mildness, moderation.

ἐπιείκελος, ον (adj. from ἐπί, intensive, and εἰκελος, like), very like, strongly resembling.

ἐπιεικής, ἐς (adj. from ἐπί, and εἰς, neut. part. of εἰκα, perf. mid. of εἰκω), seemly, proper, just; moderate, mild, humane, reasonable.

ἐπιεικῶς (adj. from ἐπιεικής), properly, fitly; sufficiently, usually; willingly, contentedly.

ἐπιέλπομαι, -έλφομαι, &c. (from ἐπί, intensive, and ἔλπομαι, to hope), to long for, to hope for besides, to expect.

ἐπιζητέω, ὦ, fut. -ήσω, &c. (from ἐπί, intensive, and ζητέω, to seek, to seek in addition to a previous search, to seek out earnestly, to search for.

ἐπίθεμα, ἄτος, τό (from ἐπιτίθημι, to place upon), a cover, a covering.

ἐπιθλίβω, fut. -ίψω, perf. ἐπιτιθλίφα (from ἐπί, upon, and θλίβω, to press), to press upon, to lean upon, to trample on.

ἐπιθυμέω, ὦ, fut. -ήσω, perf. ἐπιτιθύμικα (from ἐπί, intensive, and θυμῶ, to desire), to desire earnestly, to desire again and again, to long ardently, to set one's heart upon.

ἐπιθυμία, ας, ἡ (from ἐπιθυμῶ), longing, ardent desire, passion; cupidity, avarice.

ἐπικαθίζω, fut. -ῖσω, &c. (from ἐπί, upon, and καθίζω, to seat), to seat upon. As a neut. to sit upon.

ἐπικαλέω, ὦ, fut. -καλίσω, &c. (from ἐπί, upon, and καλίσω, to call), to call upon; to give a name in addition to a previous name, to surname, to style, to name. In the middle, to call upon for aid, to implore the aid of.

ἐπικαλύπτω, fut. -ύψω, &c. (from ἐπί, upon, and καλύπτω, to conceal), to conceal by placing something upon, to cover over, to hide, to conceal from view.

ἐπικαταβαίνω, future -βήσομαι, &c. (from ἐπί, upon, κατά, down, and βαίνω, to go), to descend upon.

ἐπικείμει, fut. -κίεσθαι, &c. (from ἐπί, upon, and κίεμαι, to lie), to lie or be situated upon, to border upon, to be adjacent to, to hang over.

ἐπικερτομέω, ὦ, fut. -ήσω, perf. ἐπικερτόμηναι (from ἐπί, intensive, and κερτομέω, to rally, to banter), to speak in sportive struin, to jest with playfully. See note, page 335, line 75.

ἐπικηρυκία, ας, ἡ (from ἐπικηρυκίζωμαι), a negotiation.

ἐπικηρυκέομαι, fut. -εύσομαι, perf. -ευσμαι (from ἐπί, thereupon, and κηρυκίζω, to send as a herald), to make propositions by a herald, to send a herald to negotiate for a truce, &c.

ἐπικίνδυνος, ον (adj. from ἐπί, intensive, and κίνδυνος, danger), dangerous in addition to previous danger, perilous, hazardous.

ἐπικλάω, ὦ, fut. -ᾶσω, perf. ἐπικλάω (from ἐπί, towards, and κλάω, to bend), to bend or move towards; to excite to compassion, to move to tears, to touch, to affect.

ἐπικλησις, εως, ἡ (from ἐπικαλέω, to give a surname), an appellation, a surname.

ἐπικλύζω, fut. -ῶσω, perf. ἐπικέκλυα (from ἐπί, upon, and κλύζω, to flow), to flow upon, to overflow, to inundate, to submerge.

ἐπικλυστος, ον (adj. from ἐπικλύζω), inundated, submerged; washed.

ἐπικλώθω, fut. -ώσω, perf. ἐπικέκλωκα (from ἐπί, intensive, and κλώθω, to spin), to spin out, to spin the thread of human life (as by the Fates), to destine, to allot, to decree.

ἐπικοσμέω, ὦ, fut. -ήσω, &c. (from ἐπί, intens., and κοσμέω, to adorn), to adorn with additional ornaments, to embellish.

Ἐπικούρος, ον, ὁ, Epicūrus. 1. A celebrated Grecian philosopher, born at Gargettus in Attica. His doctrine was, that the happiness of man consisted in mental enjoyments and sweets of virtue. 2. One of the accusers of Phocion, put to death by the son of the latter.

ἐπικροτέω, ὦ, fut. -ήσω, &c. (from ἐπί, intensive, and κροτέω, to make a noise), to make additional noise, to redouble acclamation, to applaud loudly, to clap loudly or repeatedly.

ἐπικυρόω, ὦ, fut. -ώσω, &c. (from ἐπί, intens., and κυρόω, to confirm), to give additional confirmation to, to satisfy, to settle.

ἐπιλάμβανω, fut. -λήψομαι, &c. (from ἐπί, in addition to, and λαμβάνω, to take), to take in addition to; to lay hold upon, either, to seize upon, or, to hold by.

ἐπιλάμπω, fut. -λάμψω, &c. (from ἐπί, intens., and λάμπω, to shine), to shine brightly, to beam forth.

ἐπιλανθάνω, fut. -λήσω, &c. (from ἐπί, intens., and λανθάνω, to cause to forget), to cause utter oblivion of. In the middle, to forget completely.

ἐπιλέγω, fut. -λέξω, &c. (from ἐπί, in addition, and λέγω, to speak), to add to what has already been said. In the mid. to read over.

ἐπιλείπω, fut. -λείψω, &c. (from ἐπί, for, and λείπω, to leave), to leave one place for another, to desert; to fail, to be wanting.

ἐπιμέλεια, ας, ἡ (from ἐπιμελής), care, an object of care, a tending, attention, purpose.

ἐπιμελέομαι, οὔμαι, fut. -ήσομαι, perf. ἐπιμεμήλημαι (from ἐπί, on account of, and μέλομαι, to be careful)

be concerned about or for, to take care of, to tend.

ἐπιμελής, ἐς (adj. from same), concerned about, solicitous, careful.

ἐπιμελητής, οὗ, ὁ (from ἐπιμελίσ-μαι), one who attends to the interests of another, an executor, a guardian, an overseer.

ἐπιμελῶς (adv. from ἐπιμελής), carefully.

ἐπιμέμφομαι, future -μίσσομαι, &c. (from ἐπί, for, and μέμφομαι, to reprove), to reprove with, to reproach with.

Ἐπιμηθεύς, ἕως, ὁ, Epimētheus, brother of Promētheus, and son of Iapētus. He married Pandōra, by whom he had Pyrrha.

ἐπιμηχανάομαι, ὦμαι, fut. -ήσομαι, perf. ἐπιμαίηχανήμαι (from ἐπί, against, and μηχανάω, to lay plots), to lay plots against, to contrive against.

ἐπιμιξία, ας, ἡ (from ἐπιμίγνυμι, to intermingle), mixture, intercourse, communication.

ἐπινέμω, fut. -νέμω, &c. (from ἐπί, among, and νέμω, to share), to share among, to divide, to distribute.

ἐπινεύω, fut. -νύσω, &c. (from ἐπί, towards, and νύω, to bow), to bow towards, to nod to, to incline, to grunt.

ἐπινίκιος, ον (adj. from ἐπί, upon, and νίκη, a victory), following close upon or after a victory, triumphal. In the neut. as a noun, τὸ ἐπινικιον, a song of triumph.

ἐπινοέω, ὦ, fut. -ήσω, &c. (from ἐπί, upon, and νοέω, to reflect), to reflect upon, to think over, to invent by continued reflection on, to devise, to undertake.

ἐπιόρκος, ον (adj. from ἐπί, over, and ὄρκος, an oath), going beyond or over one's oath, perjured.

ἐπιπάσσω, and Attic -πάρτω, fut. -πάσσω, &c. (from ἐπί, upon, and πάσσω, to strew), to strew upon, to scatter upon.

ἐπίπεδος, ον (adj. from ἐπί, upon, and πῖδον, the ground), on the ground; level, even, flat.

ἐπιπέμπω, fut. -πέμψω, &c. (from

ἐπί, intensive, and πέμπω, to send), to send in addition to, to send against, to send forth.

ἐπιπηδᾶω, ὦ, fut. -ήσω, &c. (from ἐπί, upon, and πηδᾶω, to spring), to spring upon, to leap upon.

ἐπιπλέον (adv. from ἐπί, in addition and πλέον for πλείον, neut. of πλείων, more), still more, in a still greater degree, yet farther, in a more extensive degree.

ἐπιπλέω, fut. -πλεύσομαι, &c. (from ἐπί, to, and πλέω, to sail), to sail to, to sail away for.

ἐπιπλήσσω, fut. -πλήξω, &c. (from ἐπί, intens., and πλήσσω, to strike), to strike repeatedly, to punish severely; to reprimand sharply, to rebuke, to reprove.

ἐπιπνέω, fut. -πνύσω, &c. (from ἐπί, upon, and πνέω, to breathe), to breathe upon, to blow upon.

ἐπίπονός, ον (adj. from ἐπί, intens., and πόνος, toil), enduring a conditional toil, laborious, painful, weary.

ἐπιπόνως (adv. from ἐπίπονός), laboriously, difficultly, wearisomely.

ἐπιπορπάω, ὦ, fut. -ήσω, perf. ἐπιπόρπηκα (from ἐπί, upon, and πόρπη, a clasp), to fasten on a clasp, to clasp, to buckle.

ἐπιπρέω, fut. -πρεύσομαι, &c. (from ἐπί, upon, and πρέω, to flow), to flow upon or over, to overflow; to flow into, to flow towards.

ἐπιπρίπτω, fut. -πρίψω, &c. (from ἐπί, upon, and πρίπτω, to throw), to throw upon, to cast on.

ἐπιπρόοια, ας, ἡ (from ἐπιπρέω), overflow, afflux, the flow; a supply.

ἐπισείω, fut. -σειώσω, perf. ἐπισείστω (from ἐπί, over, and σείω, to shake), to shake or brandish over, to hold up as an object of terror, to terrify.

ἐπίσημος, ον (adj. from ἐπί, upon, and σῆμα, a mark), distinguished by a mark, marked, conspicuous, illustrious. In the neuter, as a noun, τὸ ἐπίσημον, the standard.

ἐπίσης (adj. from ἐπί, upon, and ἴσος, equal, for ἐπ' ἴσης, with μοίρας understood), in equal shares, upon an equality, equally, alike, just as if.

ἐπισκέπτομαι, fut. -σκέψομαι, perf. ἐπίσκειμαι (from ἐπί, intens., and σκέπτομαι, to consider), to consider attentively, to contemplate, to inquire into.

ἐπισκιάζω, fut. ἄσω, perf. ἐπισκιάα (from ἐπί, upon, and σκιάζω, to shade), to cast a shadow upon, to overshadow, to darken, to obscure.

ἐπισκοπέω, ὦ, fut. -ήσω, &c. (from ἐπί, intensive, and σκοπέω, to consider), to consider attentively, to inspect narrowly, to examine.

ἐπισκοτέω, ὦ, fut. -ήσω, perf. ἐπισκότηα (from ἐπί, upon, and σκοτέω, to darken), to spread darkness over, to cast a gloom upon, to darken.

ἐπισκώπτω, fut. -σκώψω, perf. ἐπισκώφα (from ἐπί, intensive, and σκώπτω, to deride), to deride.

ἐπίσπω, ης, η, 2d aor. subj. act. of ἐφίπω.

ἐπιστάμαι, imperf. ἐπιστάμην, commonly ἐπιστάμην, fut. -στήσομαι, 1st aor. pass. ἐπιστήθην and ἐπιστήθην, to know, to be skilled in, to understand, to know how.

ἐπιστάμενος (adv. from ἐπιστάμενος, pres. part. of ἐπιστάμαι), intelligently, skilfully.

ἐπιστάσις, εως, ἡ (from ἐφίστημι, to detain at a place), detention, a halt, a standing still, a stoppage.

ἐπιστάτew, ὦ, fut. -ήσω, perf. ἐπιστάτηα (from ἐπιστάτης), to have the superintendence of, to be set in charge over, to oversee, to direct.

ἐπιστάτης, ου, ὁ (from ἐφιστάμαι, to be placed over), an overseer, a superintendent.

ἐπιστέλλω, fut. -στελῶ, &c. (from ἐπί, to, and στέλλω, to send), to send to, to send a letter or message, to convey an order, to commission.

ἐπιστενᾶχω, fut. -ἄξω, &c. (from ἐπί, intens., and στενᾶχω, for στενάζω, to groan), more commonly as a dep. mid. -ομαι, to groan aloud, to increase one's lamentations, to lament more deeply; to join in lamenting.

ἐπιστήμη, ης, ἡ (from ἐπιστάμαι), knowledge, acquaintance with.

ἐπιστολή, ης, ἡ, (from ἐπιστάλλω), a letter, a message, a mandate.

ἐπιστομίζω, fut. -ίσω, perf. ἐπιστόμικα (from ἐπί, upon, and στόμα, the mouth), to place over the mouth, to stop up the mouth (used either of a cave or of animals). Hence, to check with a bit, to tame, to muzzle, to obstruct.

ἐπιστρέφω, fut. -ίψω, &c. (from ἐπί, to, and στρέφω, to turn), to turn round to or towards. In the mid. to turn one's self towards, to turn back, to return.

ἐπισφάζω and -σφάττω, fut. -ἄξω, &c. (from ἐπί, upon, and σφάζω, to slay), to slay upon, to immolate on; to kill.

ἐπισφίγγω, fut. -ίγξω, &c. (from ἐπί, intensive, and σφίγγω, to press together), to press together more closely, to tighten.

ἐπισφραγίζω, fut. -ίσω, perf. ἐπισφραγίκα (from ἐπί, upon, and σφραγίζω, to seal), to stamp a seal upon, to seal, to confirm, to ratify.

ἐπίσχω, same as ἐπίχω (from ἐπί and ἴσχω), to refrain, &c.

ἐπιτάρασσω, fut. -ἄξω, &c. (from ἐπί, intens., and τάρασσω, to disturb), to disturb greatly, to cause confusion, to annoy.

ἐπιτάσσω, and Attic -τάττω, fut. -ἄξω, &c. (from ἐπί, upon, and τάσσω, to enjoin), to enjoin upon, to give orders to, to command.

ἐπιτελέω, ὦ, fut. -ίσω, &c. (from ἐπί, intensive, and τελέω, to finish), to bring to perfection, to finish completely, to accomplish, to perform.

ἐπιτερπής, ἐς (adj. from ἐπιτίρω), to delight), delightful, pleasing, grateful.

ἐπιτήδειος, α, ον, and ος, ον (adj. from ἐπιτηδής, of which the neuter, ἐπιτηδής, sufficiently, adequately, purposely, is alone in use), fitting, adapted for, necessary, convenient. As a noun, ὁ ἐπιτήδειος, a friend, an intimate acquaintance. In the neuter plural, τὰ ἐπιτήδεια, the necessaries of life.

ἐπιτηδευμα, ἄτος, τό (from ἐπιτε-

δεύω), an occupation, a mode of life, a pursuit.

ἐπιτηδεύω, fut. -εύσω, &c. (from ἐπι-τίδω), to pursue diligently, to attend to, to practise.

ἐπιτηρέω, ὦ, fut. -ήσω, &c. (from ἐπί, intensive, and τηρέω, to observe), to observe attentively, to watch over carefully.

ἐπιτίθημι, fut. -θήσω, &c. (from ἐπί, upon, and τίθημι, to place), to place upon, to set before, to administer. In the mid. to put on one's self, to resume; to fall upon impetuously, to attack.

ἐπιτιμάω, ὦ, fut. -ήσω, &c. (from ἐπί, and τιμάω, to estimate), to reproach, to censure, to blame.

ἐπίτιμος, ον (adj. from ἐπί, in, and τιμή, honour), honoured, respected, honourable.

ἐπιτοπολύ (adv. for ἐπὶ τὸ πολὺ), for the most part, generally.

ἐπιτρεπτέον (verbal from ἐπιτρέπω), to be committed, or confided.

ἐπιτρέπω, fut. -τρέψω, &c. (from ἐπί, to, and τρέπω, to turn), to turn to, to commit to, to intrust to, to permit.

ἐπιτρέχω, fut. -θρεύομαι, &c. (from ἐπί, to, and τρέχω, to run), to run to, to attack, to run over, to invade.

ἐπιτριβω, fut. -τρίψω, &c. (from ἐπί, upon, and τρίβω, to rub), to rub upon, to wear out by rubbing on. Hence, to destroy, to ruin, to annihilate.

ἐπιτυγχάνω, fut. -τεύομαι, &c. (from ἐπί, upon, and τυγχάνω, to meet), to light upon, to fall in with, to meet.

ἐπιφάνεια, ας, ἡ (from ἐπιφάνης), external appearance, surface; celebrity, fame, renown.

ἐπιφάνης, ἐς (adj. from ἐπιφαίνομαι, to appear on the surface), apparent, evident; distinguished, famous, noble.

ἐπιφάνως adv. (from ἐπιφάνης), apparently; gloriously, nobly, with great honour.

ἐπιφέρω, fut. ἐπιφέρω, &c. (from ἐπί, upon, and φέρω, to bring), to bring upon, to inflict on, to bring to bear

on; to accuse. In the middle, to be borne forward on one's way, to advance.

ἐπιφλέγω, fut. -έξω, perf. ἐπιπέφλεγα (from ἐπί, intensive, and φλέγω, to burn), to burn up, to destroy by fire.

ἐπιφορέω, ὦ, fut. -ήσω, &c. a form of ἐπιφέρω (from ἐπί and φορέω), to bring upon, &c.

ἐπιφύω, fut. -ύσω, &c. (from ἐπί, upon, and φύω, to cause to grow), to cause to grow upon. The 2d aor. and perf. as neuter, to grow to or upon, to cling to. In the middle, ἐπιφύομαι, to hang on to, to attack.

ἐπιφωνέω, ὦ, fut. -ήσω, &c. (from ἐπί, upon, and φωνέω, to call), to call aloud upon, to call to, to exclaim.

ἐπιχειρέω, ὦ, fut. -ήσω, perf. ἐπιεχειρέω from ἐπί, upon, and χεῖρ, a hand), to lay hands on, to put the hand to, to undertake, to attack.

ἐπιχέω, fut. -χύσω, &c. (from ἐπί, upon, and χίω, to pour), to pour upon; to heap up, to erect.

ἐπιχθόνιος, ον (adj. from ἐπί, upon, and χθών, the earth), upon the earth, living, mortal.

ἐπιχώριος, ᾱ, ον, and ος, ον (adj. from ἐπί, in, and χώρα, a country), born in a country, native, indigenous, peculiar to a country.

ἐπιψάύω, fut. -ψεύσω, &c. (from ἐπί, upon, and ψάύω, to touch), to touch gently, as it were upon the surface, to touch lightly.

ἐποίκιον, ον, τό (from ἐπί, upon, and οἶκος, a house), a dwelling upon a farm, a country-house. In the plur. τὰ ἐποίκια, villages.

ἐποίχομαι, fut. -οιχήσομαι, &c. (from ἐπί, unto, and οἶχομαι, to go), to go unto, to ply, to be occupied at.

ἔπομαι, fut. ἔψομαι, aor. ἔσπων, imperf. ἐπόμην (middle of ἔπω, to be occupied with), to follow, to accompany.

ἐπομβρία, ας, ἡ (from ἔπομβρος), copious rain, a shower, rainy weather.

ἐπομβρος, ον (adj. from ἐπί, intensive, and ὄμβρος, a shower), subject

to showers, where showers are frequent, rainy.
 ἐπόμνυμι, fut. -ομόςω, &c. (from ἐπί, in addition, and ὀμνῦμι, to swear), to add one's oath in confirmation, to swear to, to ratify by an oath.
 ἐπονείδιστος, ον (adj. from ἐπονιδίζω, to revile), reviled, rebuked, disgraceful.
 ἐπονείδιστως (adv. from ἐπονιδιστος), reprehensibly, blameably, shamefully.
 ἐποπτεύω, fut. -εύσω, perf. ἐπώπτευκα (from ἐπί, over, and ὀπτεύω, to look), to look over, to survey, to inspect.
 ἔπος, εος, τό (from εἶπον, 2d aor. of the obsolete εἶπω, to say), a word, a speech, a verse.
 ἐποτρύνω, fut. -οτρύνῶ, perf. ἐπώτρυνκα (from ἐπί, intensive, and ὀτρύνω, to urge), to urge repeatedly, to incite, to encourage.
 ἔποψ, οπος ὁ, a hoopoe.
 ἑπτά (num. adj. indecl.), seven.
 ἑπτὰκαίδεκα (num. adj. indecl. from ἑπτά, καί, and δέκα, ten), seventeen.
 ἑπτὰκαιδεκάπηχυς, υ (adj. from ἑπτακαίδεκα, and πῆχυς, a cubit), seventeen cubits or ells.
 ἐπιάζω, fut. -ᾶσω, perf. ἐπῳάκα (from ἐπί, upon, and ὠόν, an egg), to sit upon its eggs, to brood, to hatch.
 ἐπώνυμία, ας, ἡ (from ἐπώνυμος, poetic for ἐπώνυμος), a surname.
 ἐπώνυμος, ον (adj. from ἐπί, in addition, and ὄνυμα, Æol. for ὄνομα, a name), having a name in addition to a previous one, having a surname, deriving its name from.
 ἐρᾶνιστής, οῦ, ὁ (from ἐρᾶνος, a banquet to which each guest contributes his share), a contributor to a feast or picnic party; a contributor generally.
 Ἐρασίστρατος, ον, ὁ, Erasistratus.
 ἐράσμιος, ον, and ος, η, ον (adj. from ἐράω, to love), lovely, amiable, loved.
 ἐραστής, οῦ, ὁ (from ἐράω, to love), a lover.

Ἐρατώ, οος, contr. οῦς, ἡ, Erāto, the muse who presided over lyric and tender poetry.
 ἐράω, ῶ, to love, to desire, to seek after; for which, in poetry, the form ἐράμαι, is more common. 1st aor. ἠράσάμην, 1st aor. pass. as mid. ἠράσθην, to desire ardently, to be in love with, to conceive a passion for. The present passive only occurs in a passive sense, the rest being used as middle.
 ἐργάζομαι, fut. -ᾶσομαι, perf. ἐργασμαι, 1st aor. pass. ἐεργάσθην, 1st aor. mid. ἐεργασάμην (from ἐργον, work), to work, to effect, to make, to practise, to cause, to produce, to labour upon.
 ἐργαλεῖον, ον, τό (from ἐργον, work), a tool, an implement.
 Ἐργᾶνη, ης, ἡ (from ἐργον, work), Ergānē, i. e. the female artist, an epithet of Minerva as patroness of the mechanical arts.
 ἐργασία, ας, ἡ (from ἐργάζομαι), labour, an occupation, a working, workmanship, mode of culture, mode of working.
 ἐργαστήριον, ον, τό (from ἐργάζομαι, to work, with ending τέριον, denoting place where), a place for working, a workshop, an atelier of an artist.
 ἐργατης, ον, ὁ (from ἐργάζομαι, to labour), a labourer, an artisan.
 ἔργον, ον, τό (from the obsolete ἐργω, to do), an action, a work, a deed, a performance, an occupation, employment. Dat. sing. as an adverb, ἐργῶ, in reality.
 ἐργώδης, ες (adj. from ἐργον, and εἶδος, appearance), of a toil-worn aspect, toilsome, laborious; troublesome.
 ἐρέα, ας, cont. ἐρᾶ, ᾶς, ἡ, wool.
 ἐρεβεννός, ἡ, ὄν (adj. from Ἐρεβος, Erēbus), gloomy, dark, obscure.
 ἐρεβώδης, ες (adj. from Ἐρεβος, Erēbus, and εἶδος, appearance), of a gloomy appearance, dark, dingy.
 ἐρεθίζω, fut. -ίσω, perf. ἠρέθισκα, perf. pass. ἠερίσμαι, to provoke, to excite.
 ἐρείδω, fut. -είσω, perf. ἤρικα, with

Attic redupl. *ἰρήσεια*, perf. pass. *ἡρῆσμαι*, with redupl. *ἰῆρῆσμαι*, 1st aor. pass. *ἡρίσθην*, to fix on, to fasten to, to prop up, to support. In the mid. to lean upon.

ῥείπω, fut. -ίψω, perf. *ῥειφα*, perf. mid. *ῥίπα*, with Attic redup. *ἰῆρῖπα*, 2d aor. act. *ῥίπων*, to overthrow, to demolish. Neut. in 2d aor. to fall down.

ῥετμός οὐ, ὁ (from *ῥέσσω*, to row), an oar.

ῥευνᾶω, ὦ, fut. -ήσω, perf. *ῥεύνηκα* (from *ῥεομαι*, to inquire), to investigate, to undertake.

ῥεχθής, ἴδος, ἡ, *Erechthēis*, the salt spring in the *Erechthēum*, feigned to have burst out of the earth from a stroke of Neptune's trident. See note, p. 137, line 45. *ῥέω*, Ionic for *ῥῶ*, I will say. See *ῥῶ*.

ῥημαῖος, α, ον (adj.), poetic for *ῥῆμος*, η, ον.

ῥῆμος, η, ον, and Attic ος, ον (adj.), lonely, solitary, waste, deserted. As a noun, ἡ *ῥημος* (with γῆ, land, understood), a desert, a solitude.

ῥημόω, ὦ, fut. -ώσω, perf. *ῥῆμωκα* (from *ῥῆμος*, to lay waste, to deprive of, to free from).

ῥιανθος, ον, ὁ, *Erianthus*.

ῥιζώ, fut. -ίσω, perf. *ῥίκα*, to contend, to quarrel. *ῥίζων* τινὶ περὶ, to contend with any one about.

ῥῖνέος, οὐ, ὁ, a wild fig-tree.

ῥιννύς, ὅς, ἡ, *Erinnys*, one of the Furies. In the plural, αἱ *ῥιννῆες*, whose office was to punish the crimes of men by the secret stings of conscience.

ῥιον, ον, τό (dim. from *ῥος*, wool), wool, a fleece.

ῥις, ἴδος, ἡ, strife, dispute, contention, a quarrel, a contest.

ῥις, ἴδος, ἡ, *Eris*, the goddess of strife and discord.

ῥίφος, ον, ὁ, a kid.

ῥιχθόνιος, ον, ὁ, *Erichthonius*, the fourth king of Athens, died B. C. 1437.

ῥκος, εος, τό (from *ῥγω*, poetic for

ῥεγω, to enclose), a hedge, an enclosure, an enclosed place; a net, a snare.

Ῥεκύνιος, ᾧ, ον (adj.), *Hercynian*. As a noun, ὁ *Ῥεκύνιος* (with *δρυμὸς* understood), and οἱ *Ῥεκύνιοι* (with *δρυμὸς*), the *Hercynian forest*, an extensive wood which covered a large part of ancient Germany.

ῥματίζω, fut. -ίσω, perf. *ῥματίκα* (from *ῥμα*, a prop), to prop up, to support, to secure; to ballast, to load.

Ῥμῆς, οὐ, cont. from *Ῥμέας*, εἶν, ὁ, 1. *Mercury* or *Hermes*, son of *Jupiter* and *Maia*; the god of commerce, eloquence, wrestling, and whatever required skill, and the inventor of the lyre and harp. He was the messenger of *Jupiter*, and had also the office of conducting the souls of the dead to the under world. 2. A *Herma*, or statue of *Mercury*, which was an erect oblong block of stone, surmounted with a head of *Mercury*, set up at *Athens* in public places and before private dwellings.

ῥομαι, fut. *ῥήσομαι*, 2d aor. *ῥέμην*, to ask, to inquire for, to interrogate.

ῥος, ὁ (only in nom. and acc. sing. the original form of *ῥως*), love, desire, &c.

ῥπύζω, fut. -ύσω, perf. *ῥπύκα*, to creep, to glide along.

ῥῥώ, fut. *ῥῥήσω*, perf. *ῥῥήκα* (akin to *ῥίω*, to flow, and the Latin *ruo*), to go to ruin, to be ruined. See note, page 322, line 23.

Ῥρυθίη, ης, ἡ, *Erythea*, an island off the coast of *Iberia*, in the Bay of *Cadiz*, remarkable for its fertility. Here *Geryon* reigned.

ῥρυθιάω, ὦ, fut. -ιάσω, perf. *ῥρυθίακα* (from *ῥρυθός*), to grow red, to blush.

ῥρυθρός, ᾧ, ὄν (adj.), red. ἡ *ῥρυθρὴ θάλασσα*, the Red Sea.

ῥρῶ, fut. -ύξω, perf. *ῥρῶκα*, 2d aor. *ῥρῶκα* (from *ῥρῶ*, to draw), to draw back, to restrain.

ῥρῶμα, ἄτος, τό (from *ῥρῶμαι*, to protect), a rampart, a fortification, a defence.

Ἐρυμάνθιος, α, ον (adj.), *Erymanthian*, of *Erymanthus*, a mountain, in Arcadia, famous in fable as the haunt of the savage wild boar destroyed by Hercules.

Ἐρυξ, ὄκος, ἡ, *Eryx*, a mountain and city in Sicily, where was a famous temple of Venus.

ἱρύω, fut. ἱρύσω, perf. ἱρύκα (and poetic ἱρύω, &c.), to draw, to drag, to pull, to draw off, In the mid. ἱρύομαι, poetic ἱρύομαι, fut. ἱρύσομαι, to rescue, to deliver, to protect, to guard, to restrain. In Homer a syncopated aor. occurs, 2d sing. ἱρύσο, 3d ἱρύτο and ἱρύτο, 3d plur. ἱρύαται, &c., only in the sense to save, to defend; distinguished from the perf. and pluperf. pass. which have υ short; perf. ἱρύμαι, pluperf. ἱρύμην.

ἱρχομαι, fut. ἱλεύσομαι, perf. mid. ἡλύθα, with redup. ἐλήλυθα, 2d aor. ἦλθον, by syncope for ἡλύθον, to go, to come, to arrive, to proceed. ἐλθεῖν εἰς ἑν, to engage in a contest with, followed by a dative of the person.

ἱρῶ, a fut. from ἱεῖω, which present occurs only in poetry: the other tenses from the obs. ῥέω; perf. ἱεῖκα, perf. pass. ἱεῖμαι, aor. pass. ἱεῖσθαι and ἱεῖσθαι, to speak, to say, to tell, to relate. In Attic, φημί used as pres. and ἱεῖον as 2d aor.

ἱρωδῖος, οὔ, ὁ, a heron.

ἱρως, ωτος, ὁ (from ἱεῖω, to love), love, desire.

Ἔρως, ωτος, ὁ, Cupid or *Eros*, the god of Love, son of Venus. Also, Love personified.

ἱρωτῶ, ὦ, fut. -ήσω, perf. ἠρώτηκα, to ask, to question, to inquire.

ἱρώτημα, ἄτος, τό (from ἱρωτάω), a question, an inquiry.

Ἐρωτῖδής, ἔως, ὁ (dim. of ἱρως; see note, p. 342, Ode iv. line 13), a *Love*, a young Love.

ἱρωτῖκος, ἡ, ον (adj. from ἱρως, love), amorous, enamoured.

εἰς, Ionic and poetic, but seldom Attic, for εἰς, into, &c. εἰς τε, till, even to, until.

εἰσβάλλω, Ionic for εἰσβάλλω.

ἐσδόμενον, Doric for ἐζόμενον. See ἱζομαι.

ἐσδέχομαι, fut. -δέξομαι, &c. Ionic for εἰσδέχομαι (from εἰς, into, and δέχομαι, to take), to take or receive into, to admit.

ἐσθίω, ὦ, fut. -ήσω, perf. ἥσθην (from ἐσθής), to clothe, to dress.

ἐσθής, ἡτος, ἡ (from ἐσθην, 1st aor. pass. of ἐνύμι, to clothe), clothing, raiment, a dress.

ἐσθίω, and poetic ἐσθω (used only in pres. and imperf., the other tenses from ἱδω), fut. ἱδομαι, perf. ἱδήδωκα, perf. pass. ἱδήδισμαι, 2d aor. act. (from φάγω) ἱφάγων, to eat.

ἐσθλός, ἡ, ὅν (adj.), good, brave, noble, excellent, honourable.

ἐσιδεῖν, poet. for εἰσιδεῖν, from εἰσιδω.

ἔσοπτρον, Ionic for εἰσοπτρον, ου, τό, a mirror.

ἐσπέρα, ας, ἡ (prop. fem. of ἑσπερος, with ἄρα understood), evening.

ἐσπερίος, α, ον (adj. from ἑσπερος, evening), of evening, of the west, western, westerly. As a noun, ἡ ἑσπερία, the evening, the west.

ἑστία, ας, ἡ, a hearth. παρὰ τὴν ἑστίαν. See note, page 289, line 75—81.

ἑστιᾶω, ὦ, fut. -ᾶσω, perf. εἰστιᾶκα (from ἑστία, a family hearth), to receive into a house, to entertain, to give a feast to. ἑστιᾶν γάμους, to make a nuptial feast. In the mid. to feast, to banquet.

ἑσχατιά, ᾶς, ἡ (from ἑσχατος), the farthest portion, the extreme limit, the remotest confine.

ἑσχατος, η, ον (adj. from ἑσχω, 2d aor. of ἔχω, to have or hold; holding or bordering upon), at the farthest extremity, outermost, last, extreme, most remote.

ἔσω, poetic for εἴσω (adv.), within, inner. ἡ ἔσω θάλασσα, the inner sea, i. e. the Mediterranean.

ἑταῖρα, ας, ἡ (fem. of ἑταῖρος), a mistress, a courtesan.

ἑταιρία, ας, ἡ (from ἑταῖρος), a society, a political club.

ἑταῖρος, ου, epic and Ionic ἑταῖρος, ου, ὁ, a companion, an associate, a friend.

ἕτερος, α, ον (adj. pron.), *the other* (of two, like the Latin *alter*), *the one, other*.

ἑτέρως (adv. from ἕτερος), *otherwise, differently*.

ἐτήσιος, ον and ος, η, Ionic for ἄ, ον (adj. from ἔτος, *a year*), *yearly, annual*. As a noun, οἱ ἐτήσιαι and οἱ ἐτήσιοι ἄνεμοι, *the Etesian winds*, winds that prevail every year at the same season, blowing for a stated period in the same direction.

ἐτήτυμος, ον and ος, η, ον (adj. lengthened form of ἔτυμος), *genuine, tried; faithful, trustworthy*.

ἔτι (adv.), *as yet, still, even now, farther, yet, besides*. οὐκ ἔτι, *no longer*.

ἔτοιμος, ον (adj.), *ready, prepared*.

ἔτοιμως (adv. from ἔτοιμος), *readily, promptly*.

ἔτος, εος, τό, *the year*. κατ' ἔτος, *yearly*.

Ετροῦσκοι, ων, οἱ, *the Etruscans or Etrurians*, a nation of Italy formed from the union of Pelasgian colonists with the native inhabitants.

ἐῦτος, η, ον and ος, ον (adj.), *actual, true, real*.

εὖ (adv. from εὖς, *good*), *well, rightly, happily*. εὖ μάλα, *very, extremely*.

Εὐαγόρας, ον, ὁ, *Evagōras*, a king of Cyprus, who retook Salamis from the Persians. He was noted for his integrity and love of justice.

εὐᾶδε. 'See note, page 356, Idyl iii. line 7.

εὐάρμοστος, ον (adj. from εὖ, *well*, and ἀρμόζω, *to fit*), *well fitting, well adapted, accommodating*.

Εὐβοεύς, ἑως, ὁ, *a Eubæan*, an inhabitant of Eubæa.

Εὐβοῖα, ας, ἡ, *Eubæa*, a large island of Greece in the Ægean Sea, lying along the coast of Locris, Bœotia, and Attica. It is now called *Negropont*.

εὐβορος, ον (adj. from εὖ, *well*, and βόσκω, *to feed*), *abounding in rich pastures, rich in pasturage*.

εὖγε (adv. for εὖ γα), *well done! very well!*

εὐγένεια, ας, ἡ (from εὐγενής), *noble birth, excellence of character, lofty sentiments, valour*.

εὐγενής, ἐς (adj. from εὖ, *well*, and γένος, *birth*), *of noble birth, noble, honourable, of illustrious descent*.

εὐγνωμοσύνη, ης, ἡ (from εὐγνώμων), *goodness, gentleness, generosity, justice*.

εὐγνώμων, ον (adj. from εὖ, *well*, and γνώμη, *disposition*), *of a kind disposition, well disposed, prudent, reasonable, just*.

εὐδαιμονέω, ὦ, fut. -ήσω, perf. πύδαιμόνηκα (from εὐδαίμων), *to be happy, to be wealthy*.

εὐδαιμονία, ας, ἡ (from εὐδαίμων), *happiness, felicity, prosperity*.

εὐδαιμονίζω, fut. -ίσω, perf. πύδαιμόνηκα (from εὐδαίμων), *to esteem happy, to felicitate*.

εὐδαιμόνως (adv. from εὐδαίμων), *happily, prosperously*.

εὐδαίμων, ον (adj. from εὖ, *well*, and δαίμων, *a genius*), *having a good genius*. Hence, *fortunate, happy, wealthy*.

εὐδενδρος, ον (adj. from εὖ, *well*, and δένδρον, *a tree*), *abounding in trees, well-wooded*.

εὐδηλος, ον (adj. from εὖ, *easily*, and δῆλος, *visible*), *easily seen, very visible, evidently manifest*.

εὐδία, ας, ἡ (from εὖ, *well*, and δῖς, obsolete form for Ζεὺς, *as indicating the firmament or sky*), *clear weather; a calm at sea; quiet, rest, tranquillity*.

εὐδοκιμέω, ὦ, fut. -ήσω, perf. πύδοκίμηκα (from εὐδοκίμος), *to enjoy public esteem, to gain applause, to be praised*.

εὐδόκιμος, ον (adj. from εὖ, *well*, and δόκιμος, *tried*), *approved, renowned, esteemed, respectable*.

εὐδομες, Doric for εὐδομας.

εὐδω, fut. εὐδήσω, perf. πύδηνκα, 2d aor. πύδον, poetic εὐδον (the compound καθεὐδω is more used in prose), *to sleep*.

εὐέμων, ον (adj. from εὖ, *well*, and

ἱμα, a dress), well-dressed, richly clad, fair-robed.
εὐέλαιος, ον (adj. from εὖ, well, and ἑλαια, an olive-tree), abounding in olives, rich in olives or oil.
εὐελπίς, ι, gen. ἰδος (adj. from εὖ, well, and ἑλπίς, hope), filled with bright hopes, confident, hopeful.
εὐεργεσία, ας, ἡ (from εὐεργής, well done), beneficence, an act of kindness, kindness.
εὐεργετέω, ὦ, fut. -ήσω, perf. εὐεργήτηκα (from εὐεργίτης, a benefactor), to confer benefits, to benefit, to do good, to be kind.
εὐεργήτημα, ἄτος, τό (from εὐεργατίω), a kindness, a benefit, a favour.
εὐεργέτης, ου, ὁ (from εὖ, well, and ἔργω, a work), one who performs good deeds, a benefactor.
εὐερνής, ἐς (adj. from εὖ, well, and ἔρως, a shoot), blossoming well, in full bloom, flourishing.
εὐετηρία, ας, ἡ (from εὖ, well, and ἔτος, a year), a year of abundance, a fortunate year, a rich harvest.
εὐζωνος, ον (adj. from εὖ, well, and ζώνη, a girdle), fair-girdled.
εὐήθης, ἐς (adj. from εὖ, well, and ἥθος, habit), ingenuous, sincere; simple, foolish.
εὐημερέω, ὦ, fut. -ήσω, perf. εὐημέρηκα (from εὐήμερος, successful), to have a successful or fortunate day, to gain one's point.
Εὐήρης, εος, contr. ους, ὁ, Evēres, the father of Tiresias.
εὐθαλής, ἐς (adj. from εὖ, well, and θάλλω, to bloom), blooming luxuriantly, verdant; flourishing.
εὐθαρσής, ἐς (adj. from εὖ, well, and θάρσος, daring), intrepid, bold, courageous.
εὐθεῖα, ας, ἡ (properly fem. of εὐθύς, with ὁδός, path, understood), a straight or direct road, a straight line.
εὐθετέω, ὦ, fut. -ήσω, perf. εὐθέτηκα (from εὐθετός), to arrange in proper order, to dispose properly.
εὐθετος, ον (adj. from εὖ, well, and τιθεμαι, to arrange), well-arranged, suitable, adapted to.

εὐθέτως (adv. from εὐθετός), properly, suitably.
εὐθέως (adv. from εὐθύς, straight), straightforward, instantly, quickly, directly.
εὐθηνία, ας, ἡ (a later form of εὐθηνια, from εὐθηνίω, to flourish), abundance, prosperity; fertility.
εὐθῦμος, ον (adj. from εὖ, well, and θυμός, mind), well-disposed, cheerful, generous, gay, steadfast.
εὐθῦμως (adv. from εὐθῦμος), willingly, cheerfully, resolutely.
εὐθύνω, ης, and later εὐθύνη, ης, ἡ (from εὐθύνω, to make straight), used most commonly in the plur., an investigation, inquisition, a research.
εὐθύς, εἶα, ὅ (adj.), straight, in a line, erect. As an adverb, εὐθύς and εὐθύ, straightforward, directly to, of place; immediately, directly, of time.
εὐκαιρος, ον (adj. from εὖ, well, and καιρός, a season), in good season, at a fitting time, suitable, convenient, opportune. Superl. in the neut. plur. as an adverb, εὐκαιρότατα, most opportunely, most seasonably or favourably.
εὐκαιρῶς (adv. from εὐκαιρος), opportunely, seasonably, timely.
εὐκαμπής, ἐς (adv. from εὖ, well, and κάμπω, to bend), well-bent, gracefully-curved.
εὐκαρπία, ας, ἡ (from εὐκαρπός), fecundity, fruitfulness.
εὐκαρπος, ον (adj. from εὖ, well, and καρπός, fruit), abounding in fruit, fruitful.
εὐκίνησια, ας, ἡ (from εὐκίνητος), facility of motion, agility.
εὐκίνητος, ον (adj. from εὖ, easily, and κινῶ, to move), easily moved, moveable; nimble, active.
εὐκλής, ἐς (adj. from εὖ, well, and κλέος, fame), famous, renowned, illustrious, virtuous, honourable.
εὐκλεία, ας, ἡ (from εὐκλέης), fame, glory, celebrity, renown.
Εὐκλείδης, ου, ὁ, Euclides, a native of Megara, the pupil and follower of Socrates. He founded the Megaric sect.

εὐκολος, ον (adj. from εὖ, *easily*, and κόλον, *food*), *easily suited as to food*. Hence, *eusy*, *gentle*. Comparative, in neuter, as an adverb, εὐκολώτερον, *more easily or promptly*.

εὐκρασία, ας, ἡ (from εὖ, *well*, and κράνωμι, *to mix*), *a proper mixture; agreeable temperature, salubrity of climate*.

εὐκτίμενος, η, ον (adj. from εὖ, *well*, and κτίζω, *to build*), *well-built, well-arranged*.

εὐλάβεσθαι, οὔμαι, fut. -ήσομαι, perf. ἠλάβημαι (from εὐλαβής, *circumspect*), *to be circumspect, to avoid, to shun, to beware of*.

εὐλή, ἥς, ἡ (from εἰλίσσω, *to move in a curve*), *a worm*.

εὐμεγεθής, ἐς (adj. from εὖ, *well*, and μέγας, *size*), *of large size, tall, great*.

εὐμήκης, ἐς (adj. from εὖ, *well*, and μήκος, *length*), *of great length, long, tall*.

εὐμμελής, ἰω, poetic for εὐμελίας, ου, ὁ (from εὖ, *well*, and μελίω, *an ash*), *one who is skilful in wielding the ash-handled spear, a brave warrior, one skilled in combat*.

εὐμορφία, ας, ἡ (from εὖ, *well*, and μορφή, *a form*), *beauty of form, symmetry, a fair exterior*.

εὐναιετάων, ωσα, ον (as if the participle of an obsolete verb, εὐναιετάω, from εὖ, *well*, and ναιετάω, *to inhabit*), *agreeable to dwell in, well-situated*.

εὐνή, ἥς, ἡ (akin to εὔδω, *to sleep*), *a couch, a bed*.

εὐννητος, ον (adj. from εὖ, *well*, and νίω, *to spin*), poetic for εὐννης, *well-woven, well-spun*.

εὐνοιά, ας, ἡ (from εὖνους, *well-disposed*), *kindly feeling, kindness, affection, regard*.

εὐνομία, ας, ἡ (from εὖ, *well*, and νόμος, *a law*), *a good constitution, a wise political institution, wisdom of legislation*.

Εὐνομία, ας, ἡ, *Eunomia*, one of the three Hours, goddess of good order.

εὐνοος, οον, contr. εὐνους, οον (adj. from εὖ, *well*, and νόος, νόως, *mind*), *well-disposed, kind, affectionate, friendly*. As a noun, in the neut. τὸ εὖνουν, *kind disposition*.

Εὐξεινος (πόντος), ὁ, *the Eurine (sea)*. According to the common opinion, its earliest name was Ἰξίονος (*inhospitable*), in allusion to the character of the nations along its shores; and this name was changed to Εὐξεινος (*hospitable*) when Grecian colonists had settled and introduced the usages of civilized life on these same coasts.

εὐξεστος, ον (adj. from εὖ, *well*, and ξίω, *to scrape*), *well-polished*.

εὖοινος, ον (adj. from εὖ, *well*, and οἶνος, *wine*), *producing good wine, abounding in wine*.

εὖοσμος, ον (adj. from εὖ, *well*, and ὀσμή, *smell*), *odoriferous, sweet-smelling*.

εὐπειθής, ἐς (adj. from εὖ, *easily*, and πείθωμαι, *to be persuaded*), *easily persuaded, obedient*.

εὐπειθῶς (adv. from εὐπειθής), *submissively, obediently*.

εὐπεπλος, ον (adj. from εὖ, *well*, and πέπλος, *a garment*), *well-dressed, fair-robed*.

εὐπηγτος, ον (adj. from εὖ, *well*, and πήγνυμαι, *to be joined*), *well-joined, compact, well-built, firm*.

εὐπλόκαμος, ον (adj. from εὖ, *well*, and πλόκαμος, *a curl or lock*), *having beautiful locks, fair-haired*.

εὐποιέω, ᾧ, fut. -ήσω, perf. ἠπόηκα (from εὖ, *well*, and ποίω, *to do*), *to do good, to render service to*.

Εὐπολις, ιος, ὁ, *Eupolis*, a comic poet of Athens.

εὐπορέω, ᾧ, fut. -ήσω, perf. ἠπόρηκα (from εὐπορος), *to abound in, to be possessed of abundant means*. The mid. voice with the same signification.

εὐπορία, ας, ἡ (from εὐπορίω), *abundance, abundant means, wealth*.

εὐπορος, ον (adj. from εὖ, *easily*, and πόρος, *a passage*), *affording an easy passage, possessing ready means, having power, wealthy*.

εὐπόρως (adv. from εὐπορος), abundantly, plentifully, with abundant means.

εὐπορία, ας, ἡ (from εὐποτος, lucky), a happy lot, good fortune, happiness.

εὐπραγία, ας, ἡ (from εὐπραγία, to be successful), success, prosperity, good fortune.

εὐπρέπεια, ας, ἡ (from εὐπρέπης), decorum, dignity, beauty, a specious pretext, propriety.

εὐπρέπης, ἐς (adj. from εὖ, well, and πρέπω, to be becoming), of noble appearance, becoming, decorous, beautiful, specious.

εὐπτερος, ον (adj. from εὖ, well, and πτερόν, a wing), well-winged, fleet.

εὐρεσις, εως, ἡ (from εὐρίσκω, to invent), an invention, a discovery.

εὐρίτης, ου, ὁ (from the same), an inventor, a discoverer.

εὕρημα, ἄτος, τό (from the same), an invention, a discovery, any thing found, a prize.

Εὐριπίδης, ου, ὁ, Euripides, a celebrated Athenian tragic poet, born in the island of Salamis, B.C. 480. Late in life he retired to the court of Archelaus, king of Macedonia, where he met with a violent death in his seventy-fifth year, having been dreadfully mangled by some ferocious hounds.

Εὐρίπος, ου, ὁ, Euripus, a narrow strait, dividing Euboea from the main land of Greece, remarkable for the irregular ebb and flow of its tide, whence its name (from εὖ, easily, and πτω, to throw). Also, a canal.

εὐρίσκω, fut. εὕρισκω, perf. εὕρηκα, perf. pass. εὕρημαι, 1st. aor. pass. εὕρισθην, 2d aor. act. εὔρον, to find, to light upon, to invent, to discover.

Εὐρυβιάδης, ου, ὁ, Eurybiades, a Spartan, general of the Grecian fleet at the battles of Artemisium and Salamis against Xerxes, inferior to Themistocles in all the qualities of a good commander.

Εὐρύδικη, ης, ἡ, Eurydice, the wife of the poet Orpheus.

εὐρυθμος, ον (adj. from εὖ, well, and ῥυθμός, rhythm), harmonious, rhythmical, well-adjusted.

Εὐρυμέδων, οντος, ὁ, Eurymedon, a river of Pamphylia in Asia Minor, near which the Persians were defeated by Cimon, B.C. 470. It is now the Zacuth.

εὐρύς, εἶα, ὅ (adj.), broad, wide.

Εὐρυσθένης, εως, ὁ, Eurystheus, son of Sthenelus, and king of Argos and Mycenæ. He imposed on Hercules the performance of the twelve perilous enterprises known as the twelve labours of Hercules.

εὐρύστομος, ον (adj. from εὐρύς, and στόμα, a mouth), wide-mouthed, having a wide opening.

Εὐρύτος, ου, ὁ, Eurýtus, a son of Mercury, and one of the Argonauts.

εὐρυχωρής, ἐς (adj. from εὐρύς, wide, and χωρίω, to contain), capacious, comprehensive, spacious.

Εὐρώπη, ης, ἡ. 1. Europe, one of the three main divisions of the ancient world. 2. Eurōpa, daughter of Agēnor, king of Phœnicia. She was carried off, while gathering flowers in the meadows with her attendants, by Jupiter, who had assumed the form of a beautiful white bull.

Εὐρώτας, α, ὁ, Eurōtas, the largest river in the Peloponnesus. It rises in Arcadia, and, after flowing a short distance, disappears under ground. It reappears in Laconia, traverses that province, passing by Sparta, and empties into the sea near Helos.

εὐρωτῖα, ὦ, fut. -ιάσω, perf. εὐρωτῖα, (from εὐρώς, mould), to become mouldy.

εὖς, gen. εἶος, accus. εὖν (adj.) good, brave, &c. See note, page 326, line 55.

εὐσαρκος, ον (adj. from εὖ, well, and σάρξ, flesh), fleshy, plump.

εὐσέβεια, ας, ἡ (from εὐσεβής), religious feeling, piety, devotion.

εὐσεβής, ἐς (adj. from εὖ, well, and σέβω, to worship), pious, religious.

εὐσειστος, ον (adj. from εὖ, easily,

and *σειώ*, to shake), easily shaken, subject to earthquakes.
εὖσημος, *ον* (adj. from *εὖ*, well, and *σημα*, a mark), well-marked, easily recognized.
εὐστάθεια, *ας*, *ῆ* (from *εὐσταθής*), steady), stability, steadiness, firmness.
εὐστοχία, *ας*, *ῆ* (from *εὐστοχος*, aiming accurately), accuracy of aim, skill, discernment.
εὐστόχως (adv. from *εὐστοχος*, aiming accurately), skilfully, unerringly, properly.
εὖτε, Ion. *ἤτε* (adv. poet. for *ὅτε*), when, as.
εὐτεκνος, *ον* (adj. from *εὖ*, well, and *τεκνον*, a child), having illustrious children, having a numerous offspring, fruitful.
εὐτέλεια, *ας*, *ῆ* (from *εὐτελής*), frugality, economy, moderate expenditure, cheapness; poverty.
εὐτελής, *ές* (adj. from *εὖ*, well, and *τέλος*, expense), requiring little expense, not costly, frugal, poor.
Εὐτέρπη, *ης*, *ῆ*, *Euterpe*, one of the Muses, daughter of Jupiter and Mnemōsyne, goddess of music. The name comes from *εὖ*, well, and *τέρπω*, to please.
εὐτιθάσσευτος, *ον* (adj. from *εὖ*, well, and *τιθασσύνω*, to tame), easy to tame.
εὐτονία, *ας*, *ῆ* (from *εὐτονος*), vigour, strained effort, force, perseverance.
εὐτονος, *ον* (adj. from *εὖ*, well, and *τείνω*, to stretch), stretched out, strained; strong.
εὐτόνως (adv. from *εὐτονος*), vigorously, powerfully, with good aim.
εὐτύχew, *ω*, fut. *-ήσω*, perf. *νῦτύχηκα* (from *εὐτύχης*), to succeed in obtaining. Neut. to be fortunate, to prosper.
εὐτύχημα, *ατος*, *τό* (from *εὐτύχew*), an object attained, success, good fortune lucky event.
εὐτύχης, *ές* (adj. from *εὖ*, well, and *τυγχάνω*, to succeed, 2d aor. infin. *τυχῆν*), succeeding well, successful, lucky, fortunate.
εὐτυχία, *ας*, *ῆ* (from *εὐτύχew*), the

attainment of an object, success, good fortune, prosperity.
εὐτυχῶς (adv. from *εὐτυχής*), successfully, prosperously, fortunately.
εὐϋδρος, *ον* (adj. from *εὖ*, well, and *ἕδωρ*, water), abounding in streams, well-watered.
εὐϋφής, *ές* (adj. from *εὖ*, well, and *ὑφαίνω*, to weave), well-woven.
εὐφημέω, *ω*, fut. *-ήσω*, perf. *νῦφήμηναι* (from *εὐφημος*, of good omen), to utter words of good omen; to hush and remain silent. See note, page 283, line 61—69.
εὐφορία, *ας*, *ῆ* (from *εὐφορος*), fertility, abundance.
εὐφορος, *ον* (adj. from *εὖ*, well, and *φορέω*, for *φέρω*, to bear), bearing abundantly, fertile, productive.
Εὐφράτης, *ου*, *ὁ*, *Euphrātes*, a large and well-known river of Asia.
εὐφύής, *ές* (adj. from *εὖ*, well, and *φύω*, to grow), growing well or rapidly, thriving; fertile.
εὐφύτα, *ας*, *ῆ* (from *εὐφυής*), thriving growth; good disposition, talent, ability, native excellence.
εὐφύλακτος, *ον* (adj. (from *εὖ*, well, and *φυλάσσω*, to guard), well-guarded, closely watched.
εὐφύως (adv. from *εὐφυής*), thrivingly, well, gently, kindly, favourably.
εὐφωνος, *ον* (adj. from *εὖ*, well, and *φωνή*, a voice), having a clear voice, clear-toned, tuneful.
εὐχετᾶσθαι, *ωμαι* (poet. for *εὐχομαι*), used only in the pres. and imperf. to entreat, &c.
εὐχή, *ῆς*, *ῆ* (from *εὐχομαι*), a supplication, a prayer, a vow.
εὐχομαι, fut. *εὐξομαι*, perf. pass. in the active or middle signification, *ἔγμαι*, and without augment *ἔγμαι*, 1st aor. mid. *νῦξάμην*, 2d aor. *νῦξόμην* (from the obsolete *εὐχω*, to long for), to pray for, to offer up prayers, to supplicate, to vow, to boast, to declare or assert one's self proudly.
εὐχρηστία, *ας*, *ῆ* (from *εὐχρηστικ*, useful), convenience, ease, advantage, profit.
εὐχολή, *ῆς*, *ῆ* (from *εὐχομαι*), a

vow, a petition, a prayer, a wish, a boast, a source of boasting.

εὐώδης, εἰς (adj. from εὖ, well, and ὄζω, to swell, perf. mid. ὄωδα), sweet-scented, fragrant, odoriferous.

εὐωδία, ας, ἡ (from εὐώδης), sweet odour, fragrance.

εὐώπης, ἰδος, ἡ (from εὖ, fair, and ὤψ, the eye), having beautiful eyes, fair-eyed, lovely to behold.

εὐωχέω, ὦ, fut. -ήσω, perf. νύωχνα (from εὖ, well, and ἔχη, food), to feed well, to satiate. In the mid. to satisfy one's self, to feast, to banquet.

εὐωχία, ας, ἡ (from νύωχίω), a feast, a banquet, feasting.

ἐφαπτίς, ἰδος, ἡ (from ἐφάπτω, to bind on), a military cloak, an outer garment.

ἐφεξῆς (adv. from ἐπί, in addition, and ἐξῆς, in order), in order one after another, in due order, next, farther on.

ἐφέπω, fut. ἐφίλω, 2d aor. ἔπισπον, infin. ἔπισπιν (from ἐπί, upon, and ἔπω, to follow), to follow closely upon, to pursue, to press hard upon. In the mid. to follow, to yield to, to obey.

ἐφετμή, ἡς, ἡ (from ἐφίμμι, to enjoin upon), an order, a command, a commission.

ἐφηβος, ου, ὁ and ἡ (adj. from ἐπί, at, and ἡβη, puberty), having arrived at the age of puberty. In Athens, applied to a young man who had reached his eighteenth year, or to a girl who had reached her fourteenth. Mostly used in the plural, οἱ ἐφηβοί, grown young men, youths.

ἐφήμερος, ου (adj. from ἐπί, for, and ἡμέρα, a day), lasting for a day, ephemeral.

ἐφήμερον, ου, τό (properly neut. of ἐφήμερος, with ζῶν understood), the Ephemeron. See note, page 119, line 85—89.

ἐφικτός, ὄν (adj. from ἐφικνίσμαι), to attain unto), attainable, within reach.

ἐφικπος, ου (adj. from ἐπί, upon,

and ἵππος, a horse), on horseback, mounted, riding.

ἐφίπταμαι, future ἐπιπτήσομαι, &c. (from ἐπί, upon, and ἵπταμαι, to fly), to fly down upon, to fly towards.

ἐφίστημι, fut. ἐπιστήσω, &c. (from ἐπί, upon, and ἵστημι, to place), to place upon, to set over, to appoint, to add to. As a neut. the perf. ἐφίστηκα, I stand upon, &c. 2d aor. ἐπίστην, I stood upon, I stood with, I aided.

ἐφόδιος, ου (adv. from ἐπί, for, and ὁδός, a journey), necessary for a journey, necessary. As a noun, in plur. τὰ ἐφόδια, the perquisites.

ἐφορᾶω, ὦ, fut. ἐφορᾶω, more commonly, ἐφόρμαι, &c. (from ἐπί, over, and ὁράω, to look), to look over, to survey, to inspect, to look down upon.

ἐφορμᾶω, ὦ, fut. -ήσω, &c. (from ἐπί, upon, and ἔρμαι, to urge), to urge upon. Neuter, to rush upon, to assail, to attack.

ἐφορος, ου, ὁ (from ἐφορέω, an inspector.

*Εφορος, ου, ὁ. 1. An Ephorus; mostly in plural, οἱ Ἐφοροι, the Ephori, powerful magistrates at Sparta, whose duty it was to watch over the rights of the people and check the power of the kings. They were five in number, and elected annually. 2. Ephorus, a Greek historian who flourished B. C. 352. He wrote a history of Greece from the return of the Heraclidæ to the 20th year of Philip of Macedon. It is now lost.

ἐφυβρίζω, fut. -ήσω, &c. (from ἐπί, intens., and ὑβρίζω, to insult), to insult grossly, to treat with contumely.

ἐφύπερθε (from ἐπί, on, and ὑπερθε, above), up on, on the top, above.

ἐχθρα, ας, ἡ (prop. fem. of ἐχθρός), hatred, enmity, hostility.

ἐχθρός, ἄ, ὄν (adj. from ἐχθεός, hatred, which from ἐχω, to hold on, to last), hated; hostile, inimical. As a noun, ἐχθρός, οὔ, ὁ, an enemy, a

private foe who bears lasting hatred, corresponding to the Latin *inimicus*; and opposed to *πολέμιος*, a *public and open enemy*, in Latin *hostis*.

ἔχιδνα, ης, ἡ, a *viper*.

*Εχιδνα, ης, ἡ, *Echidna*, a celebrated monster, the offspring of Chrysäor and Callirhōē. She is represented as a beautiful woman in the upper parts of the body, but as a serpent below the waist.

*Εχινᾶδες, ων, αἱ, the *Echinādes*, a group of small islands formerly lying opposite the mouth of the Achelous, but which have become connected with the main land by the alluvial deposits made by the river.

ἔχινος, οὔ, ὁ, the *echinus*. χερσαῖος ἔχυνος, a *hedge-hog*.

*Εχίων, ονος, ὁ, *Echion*, one of the men who sprang from the dragon's teeth sown by Cadmus. He assisted Cadmus in building Thebes, for which service he received in marriage Agäve, the daughter of the latter, by whom he became the father of Pentheus.

ἔχω, fut. ἔξω and εχέσω, perf. ἔσχηκα, perf. pass. ἔσχημαι, 1st aor. pass. ἐσχίσθην, 2d aor. act. ἐσχον, imp. εχέε, opt. εχοίην, &c. *to have, to hold, to keep, to contain, to stay*. Neuter, *to contain or keep one's self, to prevail, to obtain*; as, λόγος ἔχει, a *report prevails*. It acquires peculiar meanings in different phrases; as, ἔχειν βίον, *to lead a life*. With an infin. *to have the power, to be able, to know how*. With an adverb it signifies *to be*; as, κακῶς ἔχειν, *to be badly off, to be suffering*: ὀρθῶς ἔχειν, *to be right*: εὖ ἔχειν, *to be well*, i. e. *to have itself badly*, &c. some part of *ἑαυτοῦ* being understood. In the mid. *to hold to or by, to attach one's self to, to cultivate the friendship of*, with the genitive. Pres. part. ἐχόμενος, η, ον, *attached to, connected with, bordering upon, next*. ἔωθεν (adv. from ἔως, dawn), *from the dawn, in the morning*.

ἔωθινος, ἡ, ὅν (adj. from ἔως, dawn), *of or belonging to dawn, morning, early, matin; eastern*. ἐξ ἔωθινού, *from early dawn*.

ἔως (Ionic ἰώς, Doric ἄως), gen. ἰω, ἡ, the *dawn, day-break, morning; the east*.

ἔως (adv.), *until, till, up to, as far as, as long as, while, when*.

Z.

ζᾶω, ῶ (fut. ζήσω and perf. ἔζηκα are seldom used; for which in the better Attic writers, the corresponding tenses of βίωω are employed), *to breathe, to live, to exist*. οἱ ζῶντες, the *living*. The contractions in this verb are in *z* instead of *a*: as, ζᾶω, 2d sing. ζᾶις, ζῆς: 3d, ζᾶι, ζῆ, &c.; imp. perf. ἔζων, ἔζης, ἔζην, &c.

ζέα, ας, ἡ, *spell, a species of corn*.

ζεύγνυμι, fut. ζεύξω, perf. ἔζευχα, *to join, to yoke, to harness, to unite together*. It is also used in the sense of *to throw a bridge over a river or strait*, i. e. *to join the opposite sides by a bridge*.

ζεύγος, εος, τό (from ζεύγνυμι), a *team, a pair, a couple, a yoke, a span*.

Ζεῦξις, ἰδος, ὁ, *Zeuxis*, a celebrated painter born at Heraclēa. He flourished about 468 B. C. and was contemporary with Parrhasius.

Ζεύς, gen. Διός (from obs. Δίς), and Ζηνός, ὁ, *Jupiter*, son of Saturn and Ops, the most powerful of all the gods of the ancients. He dethroned his father, and divided the empire of the world with his two brothers Neptune and Pluto, reserving for himself the kingdom of heaven.

Ζέφυρος, ου, ὁ (from ζόφος, darkness), *Zephyrus*, one of the winds, son of Astræus and Aurora. Also, *the west-wind, a zephyr or gentle breeze*.

ζέω, fut. ζήσω, perf. ἔζηκα, *to boil*.

ζηλοῦπέω, ῶ, fut. -ήσω, perf. ἔζηλότυπκα (from ζηλότιμος, *jealous or envious*), *to be jealous*.

ζηλώω, ῶ, fut. -ώσω, perf. ἐζήλωκα

(from ζῆλος, *emulation*), to *emulate*, to *admire warmly*, to *strive to imitate*, to *pursue emulously*.

ζημία, ας, ἡ, *injury, harm, loss, punishment*.

ζημιῶ, ὦ, fut. -ίσσω, perf. ἐζημίωκα (from ζημία), to *cause loss to*, to *injure*, to *fine*, to *chastise*, to *punish*.

Ζήνων, ωνος, ὁ, *Zeno*, the founder of the sect of the Stoics, born at Citium in the island of Cyprus.

ζητέω, ὦ, fut. -ήσω, perf. ἐζητήκα, to *seek*, to *search for*, to *long for*, to *ask*, to *desire*.

Ζήτης, ου, ὁ, *Zētes*, a son of Borēas, who, with his brother Calāis, accompanied the Argonauts to Colchis. They were both winged, and in Thrace they delivered Phineus from the Harpies.

ζήτησις, εως, ἡ (from ζητέω), a *seeking*, a *search*, *asking*.

ζοφερός, ἄ, ὅν (adj. from ζόφος, *darkness*), *dark, obscure, gloomy*.

ζυγός, οὔ, ὁ (from ζύγνυμι, to *yoke*), a *yoke*.

ζυγῶ, ὦ, fut. -ώσω, perf. ἐζύγωκα (from ζυγός), to *yoke*, to *join together*.

ζωγράφω, ὦ, fut. -ήσω, perf. ἐζωγράφηκα (from ζῶν, *an animal*, and γράφω, to *paint*), to *draw or paint* (properly the figures of *men or animals* from the life).

ζώδιον, ου, τό (dim. of ζῶν, *an animal*), a *small animal*.

ζωή, ἥς, ἡ (from ζῶν, epic for ζάω, to *live*), *life*, a *mode of life*, a *living*.

ζωογονέω, ὦ, fut. -ήσω, perf. ἐζωογόνηκα (from ζῶς, *living*, and γίνομαι, to *produce*), to *produce living animals*, to *bring forth its young alive*, to *bring forth*; to *nourish or maintain alive*. τὰ ζωογονήεντα, *animals born living*.

ζωογονία, ας, ἡ (from ζωογονέω), the *production of living young*, *creation of living animals*.

ζῶον, ου, τό (from ζῶς, *alive*), a *living creature*, *an animal*.

ζῶς, ἥ, ὅν (adj. from ζῶν, Ionic and poetic for ζάω, to *live*), *living, alive*.

ζῶσμα, ἄρος, τό (from ζώννυμι, to *gird*), a *waist-belt of warriors*; a *girdle*.

ζωστήρ, ἥρος, ὁ (from the same), a *waist-belt*, a *girth*; a *girdle*.

ζῶω, imperf. ἰζῶον (Ionic and epic for ζάω), to *breathe*, to *live*, &c.

H.

ἢ (conj.), *or, or else*. ἢ ἢ, *either or*. After a comparative, ἢ has the meaning of *than*. In interrogations, *whether? is it?* frequently rendered in English by the tone of the voice.

ἣ (adv. properly dat. sing. fem. of ἔς, ἦ, ἐ, with ὁδῶ understood), *in which way, by which, whereby, whence, where*. In Attic, *as, because*.

ἦ (adv.), expressing confirmation, *surely, truly, without doubt, certainly*. Interrogatively, *whether? is it not so?*

ἦ, for ἦν, 3d sing. imperf. ind. of ἡμί, *he said*.

ἦβᾶω, ὦ, fut. -ήσω, perf. ἦβηκα (from ἦβη), to *attain the age of puberty*, to *possess the full strength and vigour of a man*, to *arrive at manhood*, to *be young*. Compound ἠνέβω, to *become young again*.

ἦβη, ἥς, ἡ, *youth, the bloom of youth, puberty, virility*.

Ἡβη, ἥς, ἡ, *Hēbē*, daughter of Jupiter and Juno, the goddess of youth. She was made cup-bearer to the gods, and married to Hercules after his ascent to heaven.

ἡγεμονία, ας, ἡ (from ἡγεμονέω, to *have the command*), the *supremacy*, the *chief command* of the confederate states of Greece, the *hegemony*.

ἡγεμών, ὄνος, ὁ (from ἡγέομαι), a *leader, a chief, a guide*; the *pilot-fish*.

ἡγέομαι, οὔμαι, fut. -ήσομαι, perf. ἡγήμαι (from ἄγω, to *lead*), to *go before*, to *lead the way*, to *point out*, to *conduct*, to *be the first or chief*; to *think*, to *deem*, to *regard as*, to *consider*.

Ἡγήμεν, ὄνος, ὁ, *Hegēmon*.

Ἡγησιλάος, ου, ὁ, *Hegesilāus*.

ἡγήτωρ, ὁρος, ὁ (from ἡγίομαι, *to lead*), a leader, a conductor, a guide.

ἡδέε (conj.), and, also.

ἡδέως (adv. from ἡδύς, *sweet*), willingly, sweetly, pleasantly, cheerfully. Comparative ἡδιόν: superlative ἡδιστα, *most agreeably*, &c. ἡδη (adj.), already, directly, now, at this instant.

ἡδιστα (adv.), superl. of ἡδέως.

ἡδομαι, fut. ἥσομαι, perf. ἥσμαι (from ἄνδαν, ἄδω, *to please*), to please one's self, to delight in, to take pleasure in.

ἡδονή, ἡς, ἡ (from ἡδομαι), pleasure, gratification, enjoyment.

ἡδύς, εἶα, ὕ (adj.), sweet, pleasing, agreeable, delightful, lovely, dear. Attic compar. ἡδιων, superl. ἡδιστος. Neuter sing. as an adverb, ἡδιστον, *most sweetly*, *most agreeably*, &c.

ἡδύφωνος, ον (adj. from ἡδύς and φωνή, *a voice*), sweet-voiced, melodious, tuneful.

Ἡδωνοί, ὦν, οἱ, the *Edōnoi* or *Edōnes*, a people of Thrace, dwelling on the left hand of the Strymon.

ἡέ, poetic for ἤ, or; whether.

ἡερόεις, ὅεσσα, ὅεν (adj. Ionic and Homeric for ἀερόεις, from ἀήρ in its Homeric signification of *dusky air*), dark, dusky, cloudy, obscure.

Ἡερίων, ὠνος, ὁ, *Eētīon*, the father of Andromache, was king of Hypoplacian Thebē in Troas.

ἡήρ, ἡέρος, ὁ, and ἡ (Ionic and Homeric for ἀήρ), air, &c.

ἡθος, εος, contr. ονς, τό (Ionic for ἔθος), custom, habit, mode of acting, behaviour, manner; an accustomed abode, a haunt; the air and countenance, temper, character.

ἡῖών, ὀνος, ἡ, a shore, a bank.

Ἡῖών, ὀνος, ἡ, *Eīon*, a town of Thrace, situated at the mouth of the Strymon. The place is now called *Contessa*.

ἡκα (adv.), gently, softly; little. Compar. ἥσσον or ἥττον: superl. ἥκιστα.

ἥστος, η, ον (adj. superl. and ἥσσαν,

ον, comp. assigned to μικρός: from ἡκα, gently), weakest, most feeble; smallest, least. Neut. plural as an adverb, ἥκιστα, *least*, *in the smallest degree*, *by no means*. ὡχ ἥκιστα, especially.

ἦκω, imperf. ἦκον, fut. ἦξω (in later writers, 1st aor. ἦξα, perf. ἦκα), to come, to be present. The pres. has the force of a perf. *I am here*, i. e. *I have come*: the imperf. as pluperf. *I was present*, i. e. *I had come*.

ἡλακᾶτη, ης, ἡ, a distaff, a spindle. Ἥλεια, ας, ἡ, *Elis*, a district of the Peloponnesus, lying west of Arcadia.

Ἡλαιοί, ὦν, οἱ, the *Elēans*, inhabitants of Elis.

Ἡλέκτρα, ας, ἡ, *Electra*. 1. A daughter of Agamemnon, king of Argos. 2. A tragedy of Euripides, composed on the misfortunes of Electra, who, according to him, had been given in marriage to a needy peasant.

ἡλεκτρον, ου, τό, amber.

ἡλικία, ας, ἡ (from ἡλιξ, *having attained full growth*), maturity, manhood, age, puberty, a suitable age.

ἡλικιώτης, ἴδος, ἡ (fem. of ἡλικιώτης, *a companion equal in years*), a companion, a playmate.

ἡλίκος, η, ον (adj. from ἡλιξ, *having attained full growth*), how large, how great; of so great size, corresponding to the Latin *quantus*.

ἡλιος, ου, ὁ, the sun; day, a day.

Ἥλιος ου, ὁ, *Helios* or the *Sun-god*, in the earlier mythology the son of Hyperion and Euryphaëssa, but after the age of Homer identified with Apollo.

ἡλος, ου, ὁ, a nail, a peg.

Ἡλύσιον, ου, τό, and Ἡλύσιον πεδῖον, *Elysium*, and the *Elysian plain*, a happy place at the western extremity of the earth, whither the gods removed the virtuous among men, after death, to dwell in an eternity of bliss.

ἦμαι, imperf. ἦμην: the other tenses are supplied from ἥζομαι, to be

seated, to seat. The compound κάθημαι is more commonly used in prose than the simple form.

ἡμαρ, ἄτος, τό (poetic for ἡμέρα), a day.

ἡμεν, Doric for εἶναι, pres. infin. of εἶμι, to be.

ἡμέρα, ας, ἡ, a day. καθ' ἡμέραν, day by day, daily. μεθ' ἡμέραν, by day, in day-time. ἅμ' ἡμέρᾱ, at day-break, i. e. together with the day.

ἡμεροδρομέω, ὦ, fut. -ήσω, perf. ἡμεροδρόμηκα (from ἡμέρα, and δραμεῖν, 2d aor. infin. of τρέχω, to run), to run up and down the whole day.

ἡμερος, ον (adj.). mild, gentle, tame, cultivated, domestic.

ἡμερότης, ητος, ἡ (from ἡμερος), tameness, gentleness, culture.

ἡμερώω, ὦ, fut. -ώσω, perf. ἡμέρωκα (from ἡμερος), to tame, to render gentle, to improve by culture, to domesticate.

ἡμέρωσις, εως, ἡ (from ἡμερώω), the act of taming, domesticating, improvement by culture.

ἡμέτερος, α, ον (poss. pron. from ἡμεῖς, we), our, ours.

ἡμί (a form of φημί), I say. Imperf. only 1st and 3d sing. in use, and only in the phrases, ἦν δ' ἐγώ, said I: ἦ δ' ὅς, said he, in prose. In Homer, ἦ for ἴφν, he said.

ἡμίγυμνος, ον (adj. from ἡμι for ἡμισυς, half, and γυμνός, naked), half naked, thinly clad.

ἡμίλεπτος, ον (adj. from ἡμι for ἡμισυς, half, and λέπω, to peel off), half peeled or shelled, half hatched.

ἡμιλιτριάτος, α, ον (adj. from ἡμιλιτρον, half a pound), weighing half a pound.

ἡμίονος, ου, ἡ, rarely ὁ (from ἡμι, for ἡμισυς, half, and ὄνος, an ass), a mule.

ἡμίσις, εια, υ (adj.), half. Neut. as a noun, τὸ ἡμισυ, the half.

ἡμίτελής, ἐς (adj. from ἡμι for ἡμισυς, half, and τελίω, to finish), half finished, unfinished, incomplete.

ἡμίφλεκτος, ον (adj. from ἡμι for ἡμισυς, half, and φλέγω, to burn), half burned, half consumed by fire.

ἦν (conj.), Attic for ἄν or ἰάν, if, when. ἦν μὴ, if not, unless. ἦν περ, even if, although.

ἦνία, ας, ἡ, a bridle, a rein.

ἦνικα (adv.), when, at which time.

ἦνιοχέω, ὦ, fut. -ήσω, perf. ἦνιοχηκα (from ἦνιοχος), to hold the reins, to drive, to guide.

ἦνιοχος, ου, ὁ (from ἦνία, a rein, and ἵχω, to hold), one who holds the reins, a charioteer, a driver.

ἦπαρ, ἄτος, τό, the liver.

ἦπειρος, ου, ἡ, a continent, the main land.

Ἡπειρος, ου, ἡ, Epirus, a country of Greece, to the west of Thessaly, lying along the Adriatic.

Ἡπειρώτης, ου, ὁ, an Epirot, an inhabitant of Epirus.

ἦπερ (conj.), or, and in comparisons, as, than.

ἡπεροπευτής, οῦ, ὁ (from ἡπεροπτεύω, to deceive), a deceiver, a seducer, a cheat.

Ἥρα, ας, ἡ, Juno, a daughter of Saturn and Ops, was the sister and wife of Jupiter, queen of all the gods and mistress of heaven and earth.

Ἡρακλῆς, ἑος, contr. Ἡρακλῆς, ἑους, Hercules, son of Jupiter and Alcmena, the most powerful and distinguished of all the ancient heroes.

Ἡράκλειος, α, ον (adj.), 1. Of Hercules, Herculean. Neuter, as a noun (ιστόν understood), Ἡράκλειον, ὦ, τό, the temple of Hercules.

2. (From Ἡράκλεια, Heraclēa), Heraclēan. Ἡρακλεία λίθος, the Heraclēan stone, i. e. the magnet. See note, page 123, line 38, 19.

Ἡράκλειτος, ου, ὁ, Heraclitus, a philosopher of Ephesus, who flourished about the 69th Olympiad, B. C. 504.

Ἡρακλειωτικός, ἡ, ὄν (adj.), of or belonging to Heraclēopolis, Heraclēotic.

Ἡρακλεῖος πόλις, ἡ (lit. the city of Hercules), Heraclēopolis, a city of Egypt, capital of the Heraclēotic nome.

ἡρεμέω, ὦ, fut. -ήσω, perf. ἡρέμηκα

(from ἡρίμα, *quietly*), to be or remain quiet, to be tranquil, to repose.

Ἠριγόνη, ης, ἡ, *Erigōne*, a daughter of Icarus, who hung herself when she heard that her father had been killed by some shepherds whom he had intoxicated.

Ἠριδάνος, οὔ, ὁ, *Eridānus*, the Greek name of the Padus, the largest river of Italy. It is now called the *Po*.

ἡρίον, ον, τό (from ἔρα, *the earth*), a tomb, a sepulchre.

Ἡρόδοτος, ον, ὁ, *Herodōtus*, a celebrated Greek historian, born at Halicarnassus B.C. 484.

ἥρως, ως, ὁ, a *hero*.

Ἡσίοδος, ον, ὁ, *Hēsiod*, a Greek epic poet, born at Cuma in Æolia, according to the common account, and called *Ascræan*, from having been educated at Ascræa in Bœotia.

Ἡσιόνη, ης, ἡ, *Hesiōne*, a daughter of Laomedon, king of Troy. She was exposed to be devoured by a sea monster, but was delivered by Hercules.

ἡσυχάζω, fut. -ᾶσω, perf. ἡσυχᾶα (from ἡσυχος), to be at rest, to lead a quiet life, to be quiet.

ἡσυχία, ας, ἡ (from ἡσυχος), freedom from care, repose, quiet, tranquillity. ἡσυχίαν ἔχιν, to remain quiet. καθ' ἡσυχίαν, at leisure, quietly.

ἡσυχος, ον (adj.), at rest, quiet, tranquil, at leisure. Dat. sing. fem. as an adverb, ἡσυχῇ, *leisurely, quietly, gently, softly*.

ἦτοι (conj.), surely, doubtless, indeed.

ἦτορ, ορος, τό, *the heart*.

ἦττα, ης, Attic for ἥσσα, ης, ἡ (from ἡσάομαι), defeat, inferiority.

ἦττώ, ὦ (Attic for ἥσσω, ὦ, from ἥσσω), fut. -ήσω, perf. ἥττηκα, to render inferior, to conquer. In the pass. to be inferior, to be surpassed, to be subdued, to yield to, followed by a gen. of the person.

ἥττων, ον, Attic for ἥσσω, ον (adj. assigned as irreg. comp. to μικρός), smaller, weaker, inferior,

fewer, worse, followed by the gen. εἰς ἥττων and οὐδὲν ἥττων, nevertheless, in like manner.

ἡύκομος, ον (adj. Ionic and poetic for εὐκομος, from εὖ, *well*, and κόμη, *hair*), having beautiful hair, fair-haired.

Ἡφαιστος, ον, ὁ, *Vulcan*, son of Jupiter and Juno, the god who presided over fire, and the patron of all such as worked in iron and other metals.

ἡχέω, ὦ, fut. -ήσω, perf. ἡχῆα (from ἡχή, a sound), to sound, to resound, to clang, to utter, to sing.

ἡχι (adv. poetic for ἦ), where.

ἡχος, ον, ὁ (a form of ἡχή, used in prose), a noise, a sound.

ἡχώ, ὅος, contr. οὗς, ἡ, a sound, an echo, a noise.

ἡώς, ἥος, contr. ἡοῦς, ἡ, dawn, the dawn of day, day.

Θ.

θάλαμος, ον, ὁ, a room, a chamber, a bedroom; the women's apartment.

θάλασσα, ης, and Attic θάλαττα, ης, ἡ (from ἄλς, ὄ taking the place of the rough breathing), 1. The sea. 2. Sea, as a proper name, the same with Tethys, the goddess of the sea.

θαλάσσιος, ον, and Attic θαλάττιος, ον (adj. from θάλασσα), of the sea, lying near the sea, marine, maritime.

θαλασσοκράτειν, ὦ, fut. -ήσω, perf. -ῆκα (from θάλασσα, and κρατεῖν, to rule), to rule over the sea, to enjoy naval supremacy.

θάλας, ων, τά (probably neut. plur. of an obsolete adj. θάλυς, *blooming*, from θάλλω), the delights of life, delicacies.

Θάλεια, ας, ἡ, *Thalīa*, the muse of comedy, represented as holding in one hand a comic mask, in the other a shepherd's crook.

θάλερός, ἄ, ὄν (adj. from θάλλω, to bloom), blooming, great, vigorous, abundant.

Θάλης, οὔ, and -ῆτος, ὁ, *Thāles*, one of the seven wise men of

Greece, and founder of the Ionic sect of philosophy. He was born at Miletus about B. C. 640.

θαλλός, οὔ, ὅ (from θάλλω), *a sprig, a branch, leaves, a wreath.*

θάλλω, fut. θάλλω, perf. τίθαλα, perf. mid. with the present signification, τίθαλα, 2d aor. ἰθάλον, *to flourish, to bloom, to be verdant, to shoot forth, to abound in.*

θάλλω, fut. θάλλω, perf. τίθαλα, *to warm; to enliven, to cheer, to encourage.*

θαλπωρή, ἥς, ἡ (from θάλλω), *warming; comfort, consolation.*

θαμβέω, ὦ, fut. -ήσω, perf. θαμάμβηκα (from θάμβος), *to be amazed or astonished at, to wonder.*

θαμβός, εὖς, τό (from θάβομαι, *to wonder), wonder, amazement, dismay.*

θαμιζώ, fut. -ίσω, perf. θαμίμικα (from θαμά, *often*), *to go or come often, to frequent.*

θαμνῶς (adv. from θαμνός, *frequent*), *frequently, often.*

θαμύρις, ἰδος, ὁ, *Thamyris*, a celebrated musician of Thrace, who challenged the Muses to a trial of skill. He was conquered, and they deprived him of his eyesight and his melodious voice, and broke his lyre.

θανάτηφόρος, ον (adj. from θάνατος, *death*, and φέρω, *to bring*), *causing death, death-bearing, deadly, mortal.*

θάνατος, ον, ὁ, (from θανῖν, 2d aor. infin. of θνήσκω, *to die*), *death, capital punishment.*

θάνατος, ον, ὁ, *Death*, one of the deities of the lower world, whose duty it was to conduct the souls of the dead to the regions below.

θανάτω, ὦ, fut. -άσω, perf. τιθανάτωκα (from θάνατος), *to put to death, to kill, to condemn to death.*

θάπτω, fut. θάψω, perf. τίταφα, perf. pass. τιθάμμαι, 2d aor. act. ἰτάφω, 1st aor. pass. ἰθάφην, 2d aor. pass. ἰτάφην, *to bury, to inter, to perform the rites of sepulture (whether by inhumation or by burning the body.)*

θάρρῶ, ὦ, fut. -ήσω, perf. τιθάρρηνκα, later form for θαρσῶ, *to be bold, to be confident, to be courageous.* 2d sing. pres. imp. θάρρει, *take courage, fear not.*

θάρρουντως (adv. from θάρρουντος, gen. sing. of pres. part. of θάρρῶ), *boldly, courageously, resolutely, with confidence.*

θαρσέω, ὦ, fut. -ήσω, perf. τιθάρσηνκα (from θάρσος), *to be bold, to be of good cheer, to fear not.*

θάρσος, εὖς, τό (later form θάρρος), *boldness, courage, confidence.*

θάσσω, ον, and Attic θάττων, ον (irreg. comp. of ταχύς, *swift*), *swifter, fleetier, more rapid.* Superlative τάχιστος.

θάτερον, by crasis for τὸ ἑτερον (from ἑτερος), *the one of two.*

θαῦμα, ἄτος, τό (from θάβομαι, *to wonder*), *an object exciting wonder, a wonder; astonishment, admiration.*

θαυμάζω, fut. -άσω, perf. τιθαύμακα (from θαῦμα), *to wonder at, to be astonished at, to admire, to esteem, to revere.*

θαυμάσιος, ᾶ, ον (adj. from θαυμάζω), *wonderful, amazing, astonishing, admirable.*

θαυμαστός, ἡ, ὄν (adj. from θαυμάζω), *wonderful, surprising.* θαυμαστὸν οἶον (sup. ἵστι), *it is surprising how.* θαυμαστὸν ὅσον (sup. ἵστι), *it is surprising how much, to a surprising degree.*

θαυμαστῶς (adv. from θαυμαστός), *wonderfully, surprisingly, admirably.*

θεά, ᾱς, ἡ (fem. of θεός), *a goddess.*

θεά, ας, ἡ (from θεάομαι, *to see*), *a sight, a view, a survey.*

θεάινω, ἡς, ἡ (poetic for θεά), *a goddess.*

θεῖα, ἄτος, τό (from θεάομαι), *a sight, a spectacle.* τὰ ἑπτὰ θεάματα, *the seven wonders (sights) of the world.*

θεῖανώ, ὄος, contr. οὔς, ἡ, *Theano*, a female philosopher of the Pythagorean sect.

θεάομαι, ὦμαι, fut. ᾀσομαι, perf.

τιθέμαι, *to see, to view, to behold, to survey, to contemplate.*

Θεάτροειδής, ἐς (adj. from Θεᾶτρον, and ἴδος, *appearance*), *having the form of a theatre, shaped as a theatre, semicircular.*

Θεᾶτρον, οὐ, τό (from Θεάομαι, *to view*), *a place of exhibition, a theatre, a stage.*

Θεῖος, οὐ (adj. poetic for Δίος, which for Δίος), *divine, godlike.*

Θεοδᾶμας, αὐτος, ὁ, *Theodamas*, a king of Mysia, in Asia Minor, and father of Hylas, the favourite of Hercules.

Θεῖος, οὐ, ὁ, *an uncle.*

Θεῖος, α, οὐ (adj. from Δεός, *a god*), *divine, godlike.*

Θέλγω, fut. Θέλω, perf. τέθηκα, *to soothe, to charm, to enchant, to alleviate.*

Θέλω, fut. Θελήσω, perf. τέθηκα (a form of ἰθέλω), *to wish, to will; to be wont.*

Θεμέλιον, οὐ, τό (prop. neut. of Θεμέλιος, *of a foundation*, from τίθημι, *to place*), *a foundation, a basis.*

Θέμις, ἴδος, in Homer, ἵστος, ἡ, *justice, right, equity.* ἢ Θέμις ἵστί, *as is proper*, lit. *in the way in which it is right* (sup. τῇ ἰδῇ).

Θέμις, ἵστος, ἡ, *Themis*, daughter of Cælus and Terra, and wife of Jupiter. She succeeded her mother in the oracle at Delphi, which she held in the time of Deucalion. In later times she was regarded as the goddess of justice.

Θεμιστοκλῆς, ἕως, contr. ἔως, ὁ, *Themistocles*, a celebrated Athenian general. His youth was marked by flagrant vice, but, according to Plutarch, being roused by the glory of Miltiades, he abandoned his vicious career, and became one of the most illustrious of the Athenian generals and statesmen.

Θεοειδής, ἐς (adj. from Δεός, *a god*, and ἴδος, *appearance*), *godlike, resembling a god.*

Θεόκριτος, οὐ, ὁ, *Theocritus*. 1. A celebrated Greek bucolic poet, a

native of Syracuse, who flourished under Hiero II. of Syracuse, B.C. 270. 2. A sophist and public speaker, born in Chios, flourished at Athens about 350 B.C.

Θεολογία, ας, ἡ (from Θεολογία, *to discourse on divine things*), *discourse on divine things, religious discussion or belief, theology.*

Θεόπομπος, οὐ, ὁ, *Theopompus*. 1. A king of Sparta of the family of the Proclidæ. He first created the Ephori. 2. A famous Greek historian of Chios, disciple of Isocrates, who flourished B.C. 354. 3. A comic poet of Athens, who flourished in the fourth century B.C.

Θεοπροπία, ας, ἡ (from Θεοπροπία, *to predict future events*), *a prediction, a prophecy.*

Θεοπρόπιον, οὐ, τό (from the same), *a prophecy.*

Θεός, οὐ, ὁ, *a god, a divinity.* ἡ Δεός, *a goddess.*

Θεράπεινα, ης, ἡ (fem. of Θεράπων, *a servant*), *a maid-servant, a female attendant, a female slave.*

Θεράπεινίς, ἴδος, ἡ (from Θεράπεινα), *a maid-servant, &c.*

Θεράπεια, ας, ἡ (from Θεράπειν, *attendance, care; the means of healing, cure.*

Θεράπειν, fut. -εύσω, perf. τέθηκα (from Θέρω, *to cherish*), *to attend upon, to wait upon, to court, to serve, to seek to please, to honour with marks of esteem.*

Θεράπων, οὐτος, ὁ (from Θέρω, *to cherish*), *an attendant, a companion, a follower, a servant.*

Θερίνός, ἡ, ὅν (adj. from Θέρω, *summer*), *of summer, summer.*

Θερμαίνω, fut. -μάνω, perf. τέθηκα (from Θερμός, *warm*), *to warm; to rouse, to inflame.*

Θέρμη, ης, ἡ (from Θέρμω, *to warm*), *warmth, heat.*

Θερμός, ἡ, ὅν (adv. from τέθημαι, perf. pass. of Θέρω, *to warm*), *warm, heated; violent, ardent.*

Θερμότης, ητος, ἡ (from Θερμός), *warmth, heat; violence, passion.*

Θερμῶδων, οντος, ὁ, *Thermōdon*, a river of Pontus, in Asia Minor, flowing through the plain Themiscyra: on its banks the Amazons dwelt. It is now called the *Terme*.

Θέρος, εος, cont. ους, τό (from θέρω, to warm), *summer*. τοῦ Θέρους, in *summer*.

Θεσμοφόρια, ων, τά (from θεσμός, a law, and φέρω, to propose, used only in the plural), the *Thesmo-phōria*, a festival celebrated by the Greeks in honour of Ceres, who was called Θεσμοφόρος, the *Legislatrix*, because she first taught them the use of laws. Free-born women alone were allowed to take part in it.

Θεσπίζω, fut. ἴσω, perf. τιθίσπικα (from θισπιε, prophetic), to predict, to announce beforehand, to give an oracle, to warn by an oracle.

Θεσσαλία, ας, and Attic Θερταλία, ας, ἡ, *Thessaly*, an extensive country of Greece, lying to the north of Phocis and Doris, and east of Epirus.

Θέτις, ἰδος, ἡ, *Thētis*, one of the sea-deities, daughter of Nereus and Doris, wife of Peleus and mother of Achilles.

Θέω, fut. θεύσομαι, the other tenses supplied, as in τρέχω, from the obsolete δρέμω, perf. δεδράμικα, 2d aor. ἰδράμω, to run, to move swiftly, to hasten; to sail rapidly, to fly.

Θεωρέω, ὦ, fut. -ήσω, perf. τιθεώρηκα (from θεωρός, a beholder), to behold, to see, to contemplate, to observe.

Θεωρία, ας, ἡ (from θεωρέω), a surveying, contemplation, reflection, view.

Θῆβαι, ὦν, αἱ, *Thebes*. 1. The capital of Bœotia, founded by Cadmus. The city stood on the river Ismēnus, and had seven gates, whence it is called *Hep-tapylos*. The modern name is *Thiva*. 2. A celebrated city of Upper Egypt, the capital of Thebais. It was called also by the

Greeks *Hecatompylos* (hundred-gated). But see note, page 223, line 51—55.

Θηβαϊκός, ἡ, ὄν (adj.), *Theban*.

Θηβαῖος, α, ὄν (adj.), *Theban*. οἱ Θηβαῖοι, the *Thebans*.

Θηβαῖς, ἰδος, ἡ, *Thebais*, the southernmost of the three divisions of Egypt, so called from its capital Thebes.

Θῆβη, ης, ἡ, and, less correctly, Θῆβαι, ὦν, αἱ, *Thēbē*, a city of Mysia, inhabited by the Cilicians. It lay at the foot of Mount Placus, and was hence styled *Hypoplacian* (ὑπὸ Πλάκω).

Θήγω, fut. θήξω, perf. τίθηχα, perf. pass. τιθηνμαι, to sharpen, to whet; to rouse.

Θήκη, ης, ἡ (from τίθημι, to deposit), a thing wherein any thing is deposited, a chest, a receptacle, a coffer. αἱ Θῆκαι, the tombs.

Θηλυμίτρης, ου, ὁ (from θῆλυς, and μίτρα, a head-band), one who wears the head-band of females, an effeminate wearer of the head-band.

Θῆλυς, εια, υ (adj.), female, feminine; effeminate. In the neut. τὸ θῆλυ (γίνος understood), the female sex. αἱ θήλυσαι, females.

Θῆρ, θηρός, ὁ, a wild beast.

Θήρα, ας, ἡ (from θῆρ), the chase, hunting, a hunt.

Θηραμένης, ου, ὁ, *Theramēnes*, an Athenian general and philosopher in the time of Alcibiades. He was one of the thirty tyrants, but took no share in their cruelty and oppression. He was condemned by his associates to drink hemlock.

Θηράτης, οὔ, ὁ (from θηράω), a hunter.

Θηράω, ὦ, fut. -ᾶσω, perf. τιθήρακα (from θήρα), to hunt, to chase, to pursue, to strive after, to attempt to obtain by stratagem. In the mid. same signification.

Θήρειος, ὄν (adj. from θῆρ, a wild beast), of animals, bestial, animal.

Θηρευτικός, ἡ, ὄν (adj. from θηρευτής, a hunter), pertaining to the

chase, adapted for hunting. *θηρευτικός κύων, a hunting dog.*
Θηρεύω, fut. -εύσω, perf. τήδηρευκα (from θήρα, the chase), to hunt, to chase.
Θηρίον, ου, τό (from θήρ, a wild beast), a wild animal, a wild beast.
Θηριώδης, ες (adj. (from θηρίον, and είδος, appearance), having a wild appearance, savage, bestial, brutal, animal; full of animals.
Θηρόβρωτος, ου (adj. from θήρ, a wild beast, and βιβρώσκω, to eat), eaten of wild beasts, devoured by wild animals.
Θησαυρίζω, fut. -ίσω, perf. τήθησαύριξα (from θησαυρός), to collect and lay up, to store away, to treasure.
Θησαυρός, ου, ό (from τήθημι, to lay up), a place for laying up in store, a treasury, a treasure.
Θησεύς, έως, ό, Theseus, a king of Athens, son of Ægeus and Æthra, and one of the most celebrated heroes of antiquity. He cleared Attica of pirates and robbers, freed his country from tribute to King Minos, and destroyed the minotaur by the aid of Ariadne, whom, however, he afterward abandoned in the isle of Naxos.
Θητεύω, fut. -εύσω, perf. τήθήτευκα (from θής, a hired servant), to serve for hire, to be a servant.
Θιγγάνω, fut. θίξω and θίξομαι, perf. wanting, 2d aor. ήθιγον (from obs. θίγω), to touch; to attain, to enjoy.
Θίς, Θινός, ό, in later writers also θή, θινός, ό and ή (from τήθημι, to place), a heap, a pile of sand, sand, the shore, a desert.
Θνήσκω, fut. in use θάνομαι, perf. τέθνηκα, 2d aor. ήθانون, to die, to perish.
Θνητός, ή, όν (adj. from Θνήσκω), mortal, perishable, transitory. οι θνητοί, mortals.
Θοίνη, ης, ή (from θάω, to nourish, akin to the Latin cœna), a repast, a feast; food.
Θολερός, ά, όν (adj. from θολός, mud), muddy, turbid, impure, perturbed.

Θοός, ή, όν (adj. from θέω, to run), swift, rapid.
Θορύβέω, ώ, fut. -ήσω, perf. τήθορύβηκα (from θόρυβος), to make a loud noise, to disturb by loud noise, to throw into confusion, to be in commotion.
Θορύβος, ου, ό, loud noise, tumult, uproar, outcry.
Θούδιππος, ου, ό, Thudippus, a friend of Phocion, condemned to die with the latter.
Θουκυδίδης, ου, ό, Thucydides, a celebrated Greek historian, born in Attica B.C. 471.
Θούριοι, ων, οι, Thurii, a city of Lucania in Lower Italy, founded by a colony from Athens near the site of Sybaris, fifty-five years after the overthrow of that city, B.C. 455.
Θούριος, α, ου (adj.), of Thurii, Thurian.
Θούρος, ου, ό, and fem. Θούρις, ή, (adj. from θέω, to spring forward), bounding, impetuous, violent, brave.
Θράκη, ης, ή, Thrace, a country of Europe, bounded on the north by Mount Hæmus, which separated it from Mœsia, on the east by the Euxine, Thracian Bosphorus, and Hellespont, on the south by the Ægean Sea, and on the west by the river Strymon, which divided it from Macedonia.
Θράξ, άρός, ό, a Thracian.
Θρασέω, ώ, fut. -ήσω, &c. (for θασέω), to take courage, to be bold.
Θράσιος, ου, ό, Thrasius, a prophet of Cyprus, offered in sacrifice by Busiris, king of Egypt.
Θράσις, ιος, ό, Thrasis.
Θράσυλλος, ου, ό, Thrasyllus, a man of Attica, so disordered in mind, that he believed all the ships which entered the Piræus to be his own. He was cured by his brother.
Θράσυνω, fut. -ύνω, perf. τήθράσυνηκα (from θράσύς, bold), to embolden, to inspire courage. In the mid. to act or speak boldly, to become

confident, to conduct one's self arrogantly.

θρασύς, εἶα, ὅ (adj. from θράσος for θάρσος, boldness), *bold, resolute, brave, daring, arrogant.*

θράττη, ης, ἡ, *a Thracian female.*

θραῦσμα, ἄτος, τό (from θραύω, to break in pieces), *something broken, a piece, a fragment.*

θρέμμα, ἄτος, τό (from τρέφω, to nourish), *a young animal reared up, the young of any animal, cattle.*

θρεπτικός, ἡ, ὄν (adj. from τρέφω, to nourish), *nourishing, nutritious.*

θρήκη, ης, ἡ, *Thrace.* See Θράκη.

θρηνέω, ὦ, fut. -ήσω, perf. τρεθήνηκα (from θρήνο; wailing), *to wail, to lament, to deplore, to bemoan.*

θριάσιον πεδῖον, τό, *the Thriasian plain, a large plain of Attica, extending from Eleusis northward to Boeotia.*

θρίξ, gen. τριχός, ἡ, *the hair.*

θρόνον, ου, τό, used only in the plur. θρόνα, αν, τά, *flowers (in embroidery).*

θρόνος, ου, ὁ, *a seat, a stool, a chair of state, a throne.*

θυγάτηρ, τέρος, contr. τρός, ἡ, *a daughter.*

θυμιάμα, ἄτος, τό (from θυμιάω), *incense, perfume.*

θυμιατήριον, ου, τό (from θυμιάω, with ending τριών, denoting place where), *an instrument wherein incense is burned, a censer.*

θυμῶ, ὦ, fut. -ιάσω, perf. τιθυμῶ (from θυμα, incense), *to burn incense unto.* The mid. voice has the same signification.

θυμικός, ἡ, ὄν (adj. from θυμός), *of an ardent disposition, passionate, hasty, courageous.*

θυμός, ου, ὁ (from θυώ, to rage, to be agitated), *passion, anger, ardour, wrath, courage; the soul or heart, as the seat of passion, &c. διὰ θυμόν, through resentment. παντὶ τῷ θυμῷ, with all one's heart or might.*

θυμόσοφος, ου (adj. from θυμός, and σοφός, wise), *endowed with natural talents, having instinctive (in op-*

position to acquired) knowledge, talented, intelligent.

θύρα, ας, ἡ, *a door, a gate, an entrance.*

θύραζε (adv. for θύρασι), *towards the door; out of doors, outside, abroad.*

θυρεός, ου, ὁ (from θύρα, from its resemblance in shape), *an oblong shield.*

θύριον, ου, τό (dim. from θύρα), *a small door, an opening.*

θύρις, ἰδος, ἡ (dim. of θύρα), *a small door, a window, an aperture.*

θύρσος, ου, ὁ, *a thyrsus, a wand or staff wound round with wreaths of ivy and vine leaves, carried by the Bacchantes in celebrating the orgies of Bacchus.*

θύσια, ας, ἡ (from θυώ, to sacrifice), *a sacrifice.*

θυσιάζω, fut. -ιάσω, perf. τιθυσιάω (from θύσια), *to sacrifice, to immolate, to offer in sacrifice.*

θύω, fut. θύσω, perf. τίθω, perf. pass. τίθμαι, 1st aor. act. ἵθω, 1st aor. pass. ἵτυθην, *to sacrifice.* As a neut. *to move rapidly, to rush impetuously.* In the mid. *to inspect the entrails of the victim in order to divine the future, i. e. to sacrifice for one's self.*

θύωμα, ἄτος, τό (from θυώ, to burn incense), *the fume of incense, perfume, frankincense.*

θύραξ, ἄκος, ὁ, *a coat of mail, consisting of two parts, one for the back, the other for the breast, joined at the sides with small hooks or rings twisted in each other; a corslet or cuirass.*

I.

Ἰακχος, ου, ὁ, *Iacchus, a name of Bacchus.*

ἰάλλω, fut. ἰάλλω, 1st aor. ἱάλα, *to sling forth, to send out; to stretch forth.*

ιαμβεῖος, ου (adj. from ἱαμβος, an iambus), *iambic.* Neuter, as a noun, ἱαμβεῖον, ου, τό (ἱσος understood), *iambic verse, a poem in iambic verse.*

ἰάομαι, ἰῶμαι, fut. ἰάσομαι, perf. ἱάμαι, (akin to ἰάω, to warm), to heal, to cure, to remedy.

Ἰαπετός, οὐ, ὁ, *Iapētus*, one of the giants, son of Cœlus and Terra; father of Atlas, Menœtius, Epimetheus, and Prometheus. He was regarded by the Greeks as the father of all mankind.

Ἰάσων, ονος, ὁ, *Jason*, a celebrated hero, son of Æson, king of Thesaly, leader of the Argonautic expedition to Colchis in search of the golden fleece.

ἰατρικός, ἡ, ὄν (adj. from ἰατρέω), of or pertaining to physic, medical. Fem. sing. as a noun, ἱατρική, ἡς, ἡ (τίχην understood), the healing art, the science of medicine.

ἰατρός, οὐ, ὁ (from ἰάομαι, to heal), a physician.

ἰάχω, fut. ἰάξω, perf. ἰάχα, and ἰαχίω, ᾧ, fut. -ήσω, perf. ἰάχῃνα (probably from ἰα, a voice), to shout, to cry aloud.

Ἰβηρ, ηρος, ὁ, 1. *An Iberian, a native of Iberia.* 2. *A Spaniard.* οἱ Ἰβηρες, the *Ibēri*, a powerful nation of Spain, dwelling along the river Ibērus. Also, a general name for the *Spaniards*.

Ἰβηρία, ας, ἡ, *Iberia*. 1. One of the ancient names of Spain, derived from the Ibērus. 2. A country of Asia, bounded on the west by Colchis, on the north by Mount Caucasus, on the east by Albania, and on the south by Armenia. It answers now to *Imeriti* and *Georgia*.

ἰβις, ἰδος, Ionic *ως*, ἡ, the *ibis*, a bird held sacred by the Egyptians, from its destroying serpents, &c.

ιδέ, epic for ἡδέ (conj.), and.

ἰδέα, ας, ἡ (from ἰδεῖν, 2d aor. infin. of ἰδω, to see), form, external appearance, figure, manner.

Ἰδη, ης, Ionic for Ἰδα, ας, ἡ, *Ida*, a celebrated mountain, or rather chain of mountains, in Troas, on which Paris decided the contest of beauty between the three goddesses.

ἰδίος, ᾱ, ον (adj.), proper, peculiar,

private, own, distinct. οἶκος ἰδία, private dwellings. Dat. sing. fem. as an adverb, ἰδία, by itself, separately. As a noun, ὁ ἰδίος, a private citizen.

ιδιότης, ητος, ἡ (from ἰδίος), a peculiarity; propriety.

ιδιώτης, ου, ὁ (from ἰδίος), a private citizen, as opposed to one in public life; one of the lower class, an unlearned or ignorant man, a simpleton. οἱ ἰδιῶται, the unlearned.

Ἰδομενεύς, έως, ὁ, *Idomēneus* (four syllables), son of Deucalion, and king of Crete. He went to the Trojan war with ninety ships, and distinguished himself by his valour.

ἰδοῦ (adv.), lo, behold. When written with circumflex, ἰδοῦ, it is 2d sing. 2d aor. imp. mid. of ἰδω, to see.

ἰδρύω, fut. -ύσω, perf. pass. ἰδρύμαι, 1st aor. pass. ἰδρύσθην and ἰδρόσθην (from ἰζω, to seat), to sit down, to seat; to erect, to build, to consecrate. In the mid. to erect, to dedicate. In the pass., the perf. used as a pres., to lie, to be seated, to be built, &c.

Ἰδυία, ας, ἡ, *Idyia*, one of the Oceanides, wife of Æetes, king of Colchis, and mother of Medea.

ἰέραξ, ᾱκος, ὁ, a hawk.

ἰερεῖα, ας, ἡ (fem. of ἱερεύς), a priestess.

ἱερεῖον, ου, τό (from ἱερός, sacred), a victim.

ἱερεύς, έως, ὁ (from ἱερός, sacred), a priest.

ἱεροπρεπής, ές (adj. from ἱερός, and πρέπω, to become), becoming holy persons, venerable, sanctified, holy, reverend.

ἱερός, ᾱ, ὄν (adj.), sacred, holy, consecrated. As a noun, in the neut. sing. ἱερόν, οὔ, τό, a temple. In the plur. ἱερά, ᾶν, τά, victims, sacrifices, omens.

ἱερόσυλος, ου, ὁ (from ἱερόν, and σὺλαω, to plunder), a plunderer of temples, a temple-robber, a sacrilegious wretch.

ἴζω, imperf. ἴζον, fut. ἰζήσω, Attic ἰᾶ (in Homer only the pres. and imperf. used; in Attic writers the compound καθίζω more commonly employed), neut. *to seat one's self, to sit down*; active, *to cause to sit down, to seat, to place*; mid. same as neut.

ἵημι, fut. ἵσω, 1st aor. ἤκα, perf. εἶκα, 2d aor. ἦν, imp. ἱε, opt. εἴην, subj. ᾗ, infin. εἶναι, part. ῖς, *to put in motion, to send, to cast, to hurl, to throw*. In the mid. *to put one's self in motion, to hasten; to be moved to, to long for*.

Ἰθάκησιος, ᾧ, ον (adj. from Ἰθάκη), of *Ithāca*, a small island in the Ionian sea, off the coast of Acarnania, the native island of Ulysses. It is now called *Theaki*.

ἰθύς, εἶα, ὅ (adj.), *straight, direct*. ἰθύς, as an adverb, *straight onward, directly forward*. ἰθύς οἰκου. See note, page 323, line 1.

ἰκάνος, ἡ, ὅν (adj.), *fit, befitting, suitable, proper, sufficient, equal to*.

ἰκάνω, an epic form of ἰκνέομαι (from ἴκω), *to come to, to arrive, to reach*. In the mid. with the same signification.

ἰκάνως (adv. from ἰκάνος), *suitably, fitly, becomingly, properly, sufficiently, enough*.

Ἰκαρία, ας, ἡ, *Icaria*, an island of the Ægean Sea, near Samos. It is now called *Nicaria*.

Ἰκάριον πῆλαγος, τό, *the Icarian Sea*, a part of the Ægean, south of the islands Icaria and Samos.

Ἰκάριος, α, ον (adj.), *Icarian, of or pertaining to Icārus or Icarus, of Icaria (the island)*.

Ἰκάριος, ου, ὁ, *Icārius*, an Athenian, father of Erigone. Having intoxicated some peasants with wine, he was slain by them. After death he was changed into the star Boötes.

Ἰκάρος, ου, ὁ, *Icārus*, a son of Dædalus, who fled, with his father, by means of wings, from Crete; but, flying too high, the sun melted the wax which cemented the

wings, and he fell into that part of the Ægean which was named after him.

ἰκετεύω, fut. -εύσω, perf. ἰκέτευκα (from ἰκίτης), *to supplicate, to entreat earnestly, to pray to, to implore*.

ἰκέτης, ου, ὁ (from ἴκω, *to come*), *one who comes to supplicate for aid, a supplicant*.

ἰκνέομαι, οὔμαι, fut. ἴξομαι, perf. ἵγμαι, 2d aor. ἰκόμην (dep. mid. from ἴκω, *to come*), *to come to, to arrive, to reach, to go to; to supplicate*.

Ἰκτῖνος, ου, ὁ, *Ictinus*, a celebrated architect, who, together with Calli-crates, constructed the Parthenon at Athens.

ἴκω, imperf. ἴκον, aor. ἴξον (theme from which tenses of ἰκνέομαι are formed), *to come, to go, to reach, &c.*

ἰλάσκομαι and ἰλάομαι, ὤμαι, fut. -ᾶσομαι (from ἴλαος, *mild*), *to render mild, to appease, to conciliate*.

Ἰλῖον, ου, τό, *Ilium, Troy*.

Ἰλῖος, ου, ἡ, *Ilium*, another name for *Troy*, and more correct, as referring to the city only, while *Troy* was applied, not only to the city, but to the surrounding country.

ἱμάς, ἄντρος, ὁ, *a thong*.

ἱμάτιον, ου, τό (in form a dim. of ἱμα, rarely, if at all, used for εἶμα), *a garment, a cloak, a mantle*.

ἱματισμός, οὔ, ὁ (from ἱματίζω, *to clothe*), *clothing, dress*.

ἱμερος, ου, ὁ, *desire, longing*.

ἱμερτός, ἡ, ὅν (adj. from ἱμερος), *longed for, desired, lovely*.

ἱνᾶ (conj.), *that, in order that*. Joined to the subjunctive and optative moods.

ἱνᾶ (adv.), *where*. Joined to the indicative.

Ἰνᾶχος, ου, ὁ, *Ināchus*. 1. A son of Oceanus and Tethys, and father of Io. He founded the kingdom of Argos, B. C. 1856. 2. A river of Argolis, flowing at the foot of the acropolis of Argos, and emptying into the bay of Nauplia. It is now called the *Xeria*.

Ἰνδοῖκος, ἡ, ὄν (adj.), *Indian*. In the fem. as a noun, Ἰνδική, ἥ, ἡ (χώρα understood), *India*.

Ἰνδός, οὐ, ὁ, 1. *An Indian, an inhabitant of India*. 2. *The Indus*, a celebrated river of India, falling, after a course of thirteen hundred miles, into the Indian Ocean.

Ἰνώ, ὅς, cont. οὐς, ἡ, *Ino*, a daughter of Cadmus and Hermione. She married Athamas, king of Thebes, by whom she had Melicerta and Learchus.

ἰξευτάς, ᾧ, Doric for ἰξευτής, αὐ, ὁ (from ἰξύνω, to catch birds with birdlime), *a bird-catcher*, one who uses birdlime for the purpose.

Ἰξίων, ονος, ὁ, *Ixion*, a king of Thessaly, son of Phlegyas, and father of Pirithöus.

ἰξός, οὐ, ὁ, *mistletoe*, the berry of the mistletoe; birdlime, made of mistletoe berries.

ἰον, ἰου, τό, *the violet*.

ἰος, ἱα, ἰον (epic for εἶς, &c.), *one*.

ἰός, ἰοῦ, ὁ, *poison*, *venom*.

ἰοῦ (adv. expressing sorrow), *alas!*

ἰουλος, ου, ὁ (from οὔλος, downy), *the first down on the cheek, hair, down*.

Ἰοφῶν, ὦντος, ὁ, *Iophon*, a son of Sophocles, the tragic poet, who accused his father of mental imbecility in order to deprive him of the management of his property. See note, page 81, line 17—20.

ἰοχέαιρα, ας, ἡ (from ἰός, an arrow, and χαίρω, to rejoice), *delighting in archery, delighting in the bow*.

ἵππειος, ᾧ, ον (adj. from ἵππος, a horse), *of or pertaining to horses, equestrian*; as an epithet of Neptune, *the Equestrian*.

ἵππεύς, ἑως, ὁ (from ἵππος, a horse), *a horseman, a rider, one of the equestrian order, a knight*. In the plur. οἱ ἵππεῖς, *cavalry*; the knights, at Athens the second class of citizens.

ἵππικός, ἡ, ὄν (adj. from ἵππος, a horse), *of or pertaining to horses, equestrian*. Neut. sing. as a noun, τὸ ἵππικόν, *cavalry*.

ἵπποχαίτης, ου, ὁ (from ἵππος, a

horse, and χαίτη, hair), *adorned with horse-hair*.

ἵπποδάμος, ον (adj. from ἵππος, a horse, and δαμάω, to tame), *steed-taming, steed-subduing*.

ἵπποκένταυρος, ου, ὁ and ἡ (from ἵππος, a horse, and κένταυρος, a centaur), *a centaur*, a fabulous animal, half man and half horse.

ἵππόκομος, ου, ὁ (from ἵππος, a horse, and κομῶ, to tend), *a groom*.

Ἴππολύτος, ου, ὁ, *Hippolytus*, a son of Theseus and Hippolyte, famous for his virtues and his misfortunes.

ἵππος, ου, ὁ, *a horse*. ἡ ἵππος, *a mare*. ἵππος, (ποτάμιος understood), ὁ, *a hippopotamus*. See note, page 109, line 55.

ἵπποτροφία, ας, ἡ (from ἵππος, and τρέφω, to rear), *the rearing of steeds, the training of horses*.

ἵππουρις, ἰδος, ἡ (from ἵππος, and οὐρά, a tail), *with a horse-hair crest*.

ἵπταμαι (not used in the present in Attic writers), fut. πτήσομαι, 1st aor. ἵπτάμεν, part. πτάμενος, 2d aor. act. (from the obsolete pres. active ἵπτειμι) ἵπτειν, infin. πτήναι, part. πτάς, *to fly*.

Ἴρις, ἰδος, ἡ, *Iris*, a daughter of Thaumias and Electra, the goddess of the rainbow and messenger of the gods, more particularly of Juno.

ἱρός, ἡ, ὄν (adj. Ionic and epic for ἱερός, ᾧ, ὄν), *sacred, holy*, &c.

ἰσάζω, fut. ἰσᾶσθαι, perf. ἰσᾶκα (from ἴσος, equal), *to make equal*. In the mid. *to make one's self equal, to equal one's self*.

ἴσῃμι, a form from which only the syncopated dual ἴστων and plural ἴσμεν, ἴστε, ἴσασι, and imper. ἴσθι, &c., assigned to οἶδα, perf. of εἶδω, are in use, *to know, to have knowledge of*.

ἰσθμός, οὔ, ὁ, *an isthmus*. The term is often used separately, to denote the Isthmus of Corinth.

Ἴσις, ἰδος, Ionic ἰος, ἡ, *Isis*, an Egyptian goddess, daughter of

Saturn and Rhea. See note, page 156, line 10—14.

Ἰσοκράτης, εος, contr. ους, ὁ, *Iso-crates*, a distinguished oratorical writer, born at Athens B.C. 436. On account of his weak voice and natural timidity he was reluctant to speak in public, but applied himself to instruction in the art of eloquence and preparing orations for others.

ἰσόκωλος, ον (adj. from ἴσος, and *κῶλον*, a member), *having equal members, of equal length, equal in size*.

ἴσος, η, ον, Attic ἴσος, η, ον (adj.), *equal, like, resembling, corresponding, as many; not desponding, indifferent*. Neut. sing. and plur. as an adverb, ἴσῳ and ἴσα, *equally, in the same way*.

ἰσοχειλῆς, ἐς, and ἰσόχυλος, ον (adj. from ἴσος, and *χειλός*, an edge or border), *even with the edge or rim, full to the brim; having equal borders or banks*.

ἵστημι, fut. στήσω, perf. ἵστηκα, perf. part. ἵστηάς, ῥα, ἐς, by syncope and crasis ἵστώς, ὦσα, ὥς, 2d aor. ἵστην, *to place, to set up, to erect, to cause to stand, to arrange, to stop, to weigh, to establish, to raise*. In perf. pluperf. and 2d aor. intransitive; perf. ἵστηκα, *I stand, I am at a stand, I become stationary, I stop*: pluperf. ἵστήκειν, *I was standing, &c.*; 2d aor. ἵστην, *I stood, &c.* In the mid. *to stop, to stand, &c.*, same as intransitive.

ἱστορέω, ὦ, fut. -ήσω, perf. ἱστέρηκα (from ἵστωρ, *one who knows*), *to know from observation; to relate from one's own knowledge, to narrate*.

ἱστός, οὔ, ὁ (from ἵστημι), *a mast of a ship, the beam of a loom*. Hence, commonly, *a loom, a web, a woof*.

ἰσχάς, ἄδος, ἡ (from ἰσχνός, *thin*), *a dried fig*.

ἰσχνόφωνος, ον (adj. from ἰσχνός, *slender*, and *φωνή*, a voice), *of feeble voice, of slender note or song*.

ἰσχυρός, ἄ, ὄν (adj. from ἰσχύς, *strength*), *strong, powerful, vigorous, firm, brave*.

ἰσχυρῶς (adverb from ἰσχυρός), *strongly, powerfully, vigorously, impetuously*.

ἰσχύς, ὅς, ἡ, *strength*.

ἰσχύω, fut. -ῶσω, perf. ἰσχύκα (from ἰσχύς, *to be strong, to be powerful, to possess the power of, to be able*).

ἴσχω (a form of ἴχω, used in pres. and imperf.), *to have, to hold, to restrain*.

ἴσως (adv. from ἴσος, *equal*), *equally, in a like manner, perhaps, probably, nearly, about*.

Ἰταλία, ας, ἡ, *Italy*, a celebrated country of the south of Europe.

Ἰταλικός, ἡ, ὄν (adj.), *Italian*.

ἰτᾶμός, ἡ, ὄν (adj. from ἴτης, *bold*), *bold, intrepid, rash, audacious, shameless*.

ἰφι (adv. probably an old poetic dat. of ἰς, *strength*, or neut. of an old adj. ἰφίς), *with might, powerfully*.

Ἰφιάνασσα, ης, ἡ, *Iphianassa*, one of the Nereids.

Ἰφικράτης, εος, contr. ους, ὁ, *Iphicrates*, a celebrated general of Athens, who rose from a low condition to the highest offices in the state.

ἰχθύδιον, ον, τό (dim. of ἰχθύς), *a small fish*.

ἰχθύς, ὅς, ὁ, *a fish*.

ἰχνεύμων, ονος, ὁ, *an ichneumon*, an animal of the weasel kind.

See note, page 118, line 74—78.

ἰχνος, εος, τό (from ἰκνέμαι, *to go*), *a footstep, a vestige, a track, a trace*.

Ἰώ, Ἰόος, contr. Ἰοῦς, ἡ, *Io*, daughter of Inachus, king of Argos, changed by Jupiter into a beautiful heifer.

Ἰωλκός, οὔ, ὁ, *Iolcos*, a town of Thessaly, celebrated as the birth-place of Jason. From Thessaly the Argonauts set sail on their expedition.

Ἴωνες, ὧν, οἱ, *the Ionians*, one of the three main original races of

Greece, the others being the Æolians and the Dorians.

Ἴωνία, ας, ἡ, *Ionia*, a district of Asia Minor, settled by Ionians from Attica about 1050 B.C. It extended along the Ægean Sea from the river Hermus to Milētus.

Ἰωνικός, ἡ, ὄν (adj.), *Ionic, Ionian*.

Κ.

κάγω for καί ἐγώ.

κάδ, epic for κατά used before δ.

Κάδμεια, ας, ἡ, *Cadmēa*, the citadel of Thebes built by Cadmus.

Κάδμος, ου, ὁ, *Cadmus*, son of Agēnor, king of Phœnicia. Having sought in vain for his sister Europa, and being ordered by his father never to return without her, after consulting the oracle he founded the city Thebes in Bœotia. Soon after he married Hermione or Harmonia, the daughter of Venus, by whom he had one son and four daughters. Cadmus was the first who introduced the use of letters into Greece.

καθαίρειω, ὦ, fut. -ήσω, &c. (from κατά, down, and αἰρέω, to draw), to draw down, to pull down, to overthrow, to reduce, to deprive. In the mid. to deprive one's self of, to lose. 2d aor. act. part. καθάλων.

καθαίρω, fut. -θήσω, perf. καθάρακα (from καθᾶρός, pure), to purify, to cleanse, to purge, to expiate. 1st aor. act. ἐκάθηρα.

καθᾶπαξ (adv. from κατά, intens. and ἅπαξ, once), for once, once for all, in general, entirely.

καθᾶπερ (adv. from καθά, as, and πέρ, as, just as).

καθαρεύω, fut. -εύσω, perf. κακᾶθήρικα (from καθᾶρός, to be pure, to be clear or pure from; to be innocent of).

καθᾶρός, ἄ, ὄν (adj.), pure, clean, clear, unsullied, bright. Neuter singular, as a noun, τὸ καθᾶρόν, purity.

κάθαρσις, εως, ἡ (from καθαιρέω, to purify), purification, cleansing, expiation.

καθαρῶς (adv. from καθᾶρός, pure), purely, innocently, incorruptibly. καθέδρα, ας, ἡ (from καθίζομαι), a chair, a seat.

καθέζομαι, fut. καθεῖδύμαι and καθιδήσομαι, perf. wanting, 1st aor. pass. ἐκαθίσθην (from κατά, down, and ἵζομαι, to sit), to sit down, to seat one's self.

καθείρω, fut. -είξω, perf. καθείρῃα (from κατά, intens. and εἰργω, to shut in), to shut up closely, to confine narrowly, to restrain, to imprison.

καθελκῦω, fut. -ύσω, &c. (from κατά, down, and ἐλκῦω, to draw), to draw down, to drag down; to extend.

καθεύδω, fut. -εῦδῃσω, &c. (from κατά, down, and εὔδω, to sleep), to sink into sleep, to lie down to sleep, to sleep.

κατθεψέω, ὦ, and καθεψώ, fut. καθεψήσω, perf. κατέψηκα (from κατά, down, and ἵψω, to boil), to boil down, to boil out, to melt down.

καθηγέομαι, οὔμαι, fut. ἡγομαι, &c. (from κατά, intens. and ἡγέομαι, to lead), to direct, to conduct, to guide, to lead.

καθήκω, fut. ἥξω, &c. (from κατά, down, and ἔκω, to come to), to come down to, to extend to, to reach. Impers. καθήκει, it behooves, it is the duty of. καθήκειον, proper, suitable, appropriate.

κάθημαι, imperf. ἐκαθήμην (more commonly used than the simple ἤμαι, from κατά, down, and ἵμαι, to sit), to sit down, to seat one's self, to sit.

καθιδρύω, fut. -ύσω, &c. (from κατά, down, and ἰδρύω, to fix), to fix down upon a firm basis, to erect, to build up, to raise on high.

καθίζω, fut. -ιθήσω, Attic καθῖ, Doric καθίζω, perf. not in use, 1st aor. ἐκάθισα (from κατά, down, and ἵζω, to cause to sit), to cause to sit down, to place down, to seat, to set down. In the mid. to seat one's self, to sit.

καθίημι, fut. καθήσω, &c. (from κατά, down, and ἵημι, to send), to send down, to let down; to send against.

Perf. pass. part. *καθεμίνος*. See note, page 179, line 30—34.

καθικνέομαι, οὔμαι, fut. *-ίξομαι*, &c. (from *κατά*, down, and *ικνέομαι*, to come), to come down, to strike; to extend to, to reach.

καθίπτᾶμαι, fut. *καταπτήσομαι*, &c. (from *κατά*, down, and *ίπτᾶμαι*, to fly), to fly down.

καθίστημι, fut. *καταστήσω*, &c. (from *κατά*, down, and *ίστημι*, to place), to place down, to set down, to establish, to constitute, to reduce to order, to erect, to put into a certain state. Perf. act. part. *καθιστάς* by syncope for *καθιστηκώς*.

κάθοδος, ου, ἡ (from *κατά*, down, and *ὁδός*, a way), a way down, a downward path, a descent.

καθόλου (adv. from *κάθολος*, the whole), upon the whole, in general, altogether, in fine.

καθοπλίζω, fut. *-ίσω*, &c. (from *κατά*, denoting completion, and *ὀπλίζω*, to arm), to arm completely, to fit out, to equip.

καθορᾶω, ᾧ, fut. *κατόψομαι*, &c. (from *κατά*, down, and *ὀράω*, to look), to look down into, to examine closely, to inspect, to perceive.

καθορμίζω, fut. *-ίσω*, perf. *καθόρμικα* (from *κατά*, down, and *ὀρμίζω*, to come into harbour), to bear down into harbour, to come into harbour, to moor.

καθόσον (adv. for *καθ' ὅσον*), so far, thus far, as far as, inasmuch as.

καθότι (adv. for *καθ' ὅτι*), in which respect, on which account, for the reason that, because. Interrogatively, in what manner? how?

κάθυγρος, ου (adj. from *κατά*, denoting completion, and *ὕγρως*, wet), completely wet, soaked with water, watery, spongy.

καθυλακτίω, ᾧ, fut. *-ήσω*, perf. *καδυλάκτηκα* (from *κατά*, against or at, and *ὕλακτιω*, to bark), to bark at.

καθύπερθε (adv. from *κατά*, down, and *ὑπερθε*, from above), down from above, from on high, below.

καί (conj.), and, even, also, than, but. *καί . . . καί*, both . . . and, as well . . . as. *καί μὲν*, but still, and truly. *καί δὲ καί*, and even, and in particular. *καί ταῦτα*, and that too, although.

Καίκουβον, ου, τό (*χάριον* understood), the Cæcuban district, a region in the vicinity of Caiëta, on the borders of Latium and Campania, famous for its wines.

καινός, ἡ, ου (adj.), new, strange, unusual, unaccustomed.

καίνυμαι, perf. (from an obs. form *κάζω*), with a pres. signification, *κίκασμαι*, pluperf. with signification of imperf. *ἐκικάσμεν*, to be distinguished, to surpass, to be adorned.

καίπερ (conj. from *καί*, and *περ*, though), although, even if.

καιρός, οὔ, ὁ (akin to *κάρη*, *κάρα*, the head). Primitive meaning, the fitting or proper moment. Hence, a particular season, a fit occasion, a proper season, an opportunity. *ἐν καιρῷ*, on the occasion, on the spur of the moment.

Καῖσαρ, ἄρος, ὁ, Cæsar (Caius Julius), the most celebrated and skilful of all the Roman commanders. Having reduced the provinces assigned him to subjection, he turned his arms against his own country, drove out Pompey, and overthrew the republic. He was then declared perpetual dictator, but did not enjoy the honour long, as he was assassinated soon after, on the 15th of March, B. C. 44, in the 56th year of his age.

καίροι (conj. from *καί* and *τοι*), although.

καίω, fut. *καύσω*, 1st aor. *ἔκηα*, perf. *κίκαυκα*, 1st aor. pass. *ἐκαύην*, 2d aor. pass. *ἐκάνην*, to burn, to set on fire.

κάκεϊ (by crasis for *καὶ ἐκεῖ*), and there.

κάκεϊθεν (by crasis for *καὶ ἐκεῖθεν*), and thence, and from that place.

κάκεϊνος, ἡ, ο (by crasis for *καὶ ἐκεῖνος, ἡ, ο*), and he, she, it or that.

κακία, ας, ἡ (from *κακός*, bad), bad-

ness, cowardice, vice, incapacity, misfortune, evil.

κακόβιος, ον (adj. from κακός, bad, and βίος, life), leading a hard life, supporting life with difficulty, living wretchedly.

κακοδαίμων, ον (adj. from κακός, evil, and δαίμων, a genius), unfortunate, unlucky, an evil genius ruling the hour.

κακοήθης, ες (adj. from κακός, evil, and ἦθος, habit), of evil habits, malicious, evil-disposed, wicked, mischievous.

κακολογέω, ὦ, fut. -ήσω, perf. κακαλόγηκα (from κακός, evil, and λέγω, to speak), to revile, to abuse, to slander, to speak evil of.

κακολογία, ας, ἡ (from κακολογέω), injurious language, detraction, slander.

κακοπαῖα, ας, ἡ (from κακοπαθής, suffering evil), pain, distress, severe toil, laboriousness, affliction.

κακοπαθέω, ὦ, fut. -ήσω, perf. κακοπαθήκα (from κακοπαθής, suffering evil), to be suffering, to be afflicted, to be unfortunate, to be sick.

κακός, ἡ, όν (adj.), bad, wicked, evil, defective, faulty, cowardly, mean. Neut. as a noun, κακόν, οὔ, τό, an evil, a misfortune.

κακουργία, ας, ἡ (from κακοῦργος, wicked), wickedness, crime, malice, harm, infliction of injury.

κακῶς (adv. from κακός), badly, wickedly, ill. κακῶς λέγειν, to revile, to calumniate. κακῶς ποιεῖν, to injure, to treat badly. μή γένοιτό σοι οὕτω κακῶς, may it never turn out so badly for thee.

Κάλαις, ἴδος, ό, Calais, a son of Boreas, king of Thrace, and brother of Zetes. He with his brother were among the Argonauts, and delivered Phineus from the Harpies.

κάλαμος, ου, ό, a reed, a pipe, a rod, an arrow.

Καλαυρία, ας, ἡ, Calauria, an island in the Saronic Gulf, celebrated for the death of Demosthenes.

καλέω, ὦ, fut. καλέσω, perf. κέκληκα,

perf. pass. κέκλημαι, 1st aor. pass. ἐκλήθην, to call, to invite, to summon, to invoke, to name. καλέειν, poet. for ἐκάλειν. See note, page 302, line 34.

Κάληνος, η, ον (adj.), Calenian, of or belonging to Cales, a city of Campania, now Calvi. The Calenian district was famed for its vineyards.

κλήτωρ, ορος, ό (from καλέω, to call), a caller, a summoner.

καλιά, ας, Ionic καλή, ἡς, ἡ, a bird's nest.

Καλλίας, ου, ό, Callias, a cousin to Aristides, torch-bearer at the Eleusinian mysteries, and the most wealthy man of Athens.

Καλλίβιος, ου, ό, Callibius.

καλλιερέω, ὦ, fut. -ήσω, perf. κακαλίρηκα (from καλός, pleasing, and ἱερόν, a sacrifice), to offer a sacrifice pleasing to the gods, to propitiate by sacrifice.

καλλίκαρπος, ον (adj. from καλός, beautiful, and καρπός, fruit), producing fine fruit, abounding in fruit, fertile.

Καλλιμέδων, οντος, ό, Callimædon, an Athenian demagogue in the time of Phocion.

Καλλιόπη, ης, Doric Καλλιόπα, ας, ἡ (from καλός, beautiful, and ὤψ, the voice), Calliope, one of the Muses; she presided over epic poetry.

καλλιπάρης, ον (adj. from καλός, beautiful, and παρειά, the cheek), having lovely cheeks, fair-cheeked.

Καλλισθένης, εος, contr. ους, ό, Callisthènes, a Greek who wrote a history of his native country, in ten books. It is now lost.

καλλιτεκνος, ον (adj. from καλός, beautiful, and τέκνον, a child), having beautiful children, happy in children.

καλλιφύλλος, ον (adj. from καλός, beautiful, and φύλλον, a leaf), bearing beautiful leaves, adorned with leaves.

κάλλος, εος, τό (from καλός), beauty. καλός, ἡ, όν (adj.), beautiful, handsome, good, fine, beloved, honour-

able, illustrious. Comp. καλλιῶν, superl. κάλλιστος. As a noun, in neut. καλόν, οὐ, τό, *an advantage*; in plural, τὰ καλά, *noble actions, honourable pursuits.*
 κἄλῳβη, ης, ἡ (from ἐκάλῳβον, 2d aor. act. of καλύπτω, *to conceal*), *a hut, a tent*; *an envelope.*
 καλυβοποιέω, ὦ, fut. -ήσω (from καλύβη, and ποιέω, *to make*), *to construct huts, to build cabins.*
 κακύπτρα, ας, Ionic καλύπτρη, ης, ἡ (from καλύπτω), *a veil, a covering.*
 καλύπτω, fut. -ύψω, perf. κεκάλῳφα, 2d aor. ἐκάλῳβον, *to cover, to veil, to conceal.*
 Κάλυψῳ, ὅος, contr. οὔς, ἡ, *Calypso*, one of the Oceanides, reigned in the island Ogygia. She received Ulysses hospitably when shipwrecked on her coasts, and detained him seven years in her island.
 καλῳς (adv. from καλός, *beautiful*), *beautifully, handsomely, well, nobly, honourably.*
 κάματος, ου, ὁ (from κάμνω, *to labour*), *labour, toil, pain, fatigue.*
 Καμβῳσης, ου, ὁ, *Cambyses*, king of Persia, son of Cyrus the Great. He conquered Egypt, killed their god Apis, and plundered their temples.
 κάμέ, by crasis for καὶ ἐμέ.
 καμηλοπάρδαλις, εως, ἡ (from κάμηλος, and πέρδαλις, *the panther*), *the cameleopard.*
 κάμηλος, ου, ὁ, and ἡ, *the camel.*
 κάμινος, ου, ἡ, *an oven, a furnace, a stove.*
 κάμνω, fut. κάμῳ, perf. κέκμηκα, 2d aor. ἔκαμν, *to labour, to toil, to work laboriously, to exert one's self.* Neut. *to be fatigued, to be exhausted from toil.* Perf. part. κέκμηκός, *fatigued, exhausted.*
 Καμπανία, ας, ἡ, *Campania*, a district of southern Italy below Latium, celebrated for its delightful climate and fertile soil, but especially for its rich vineyards.
 καμπή, ης, ἡ (from κάμπω), *flexion, curvature, a bend, a curving.*
 κάμπω, fut. κάμψω, perf. κέκαμφα,

to bend, to turn, to inflect. ἀκρωτήριον κάμπτειν, *to double a promontory or cape.*
 κἄν, by crasis for καὶ ἰάν, *and if, even if, although.* Also for καὶ ἐν, *and in, &c.*
 κἄνειον, ου, τό (from κάνα, *a reed*), *a basket made of reeds, a vessel, a bowl or dish, a basket.*
 Κανωβικός, ἡ, ὄν (adj.), *Canopian, of or belonging to Canopus*, a city of Egypt, twelve miles from Alexandria, noted for the profligacy of its inhabitants.
 κάπειδή, by crasis for καὶ ἐπειδή.
 καπηλικός, ἡ, ὄν (adj. from κάπηλος), *expert in traffic.* Hence, *crafty, fraudulent, cunning.*
 κάπηλις, ἴδος, ἡ (fem. of κάπηλος), *a female wine-seller.*
 κάπηλος, ου, ὁ, *a low tavern-keeper, a dishonest wine-seller.*
 καπνός, οὔ, ὁ, *smoke.*
 κάποθνήσκω, by crasis for καὶ ἀποθνήσκω.
 κἄπος, ου, Doric for κῆπος, ου, ὁ, *a garden.*
 κάπρος, ου, ὁ, *a wild boar.*
 κἄπῳ, fut. κἄπῳσω, perf. κεκἄπῳκα, *to breathe forth.*
 κἄρᾳδοκίω, ὦ, fut. -ήσω, perf. κεκἄρᾳδόκηκα (from κάρα, *the head*, and δοκίω, *to watch*), *to watch with the head erect.* Hence, *to expect anxiously, to await anxiously.*
 κἄρᾳνον, ου, Doric for κἄρηνον, ου, τό (from κἄρη, *the head*), *the head.*
 Κἄρᾳνος, ου, ὁ, *Caranus*, one of the Heraclidæ, who laid the foundation of the Macedonian empire, B.C. 814.
 κἄρᾳμον, ου, τό, *water-cress.*
 καρδία, ας, Ionic καρδίη, ης, ἡ, *the heart.*
 κἄρη, Ion. for κἄρα, τό (indecl.), *the head.*
 Καρία, ας, ἡ, *Caria*, a country of Asia Minor, south of Lydia, and lying along the Ægean Sea.
 καρκινώδης, ες (adj. from καρκίνος, *a crab*, and ἴδος, *appearance*), *of the crab species, resembling a crab.*
 Καρμανία, ας, ἡ, *Carmania*, a country of Asia, between Persia and

Gedrosia, bordering upon the Persian Gulf. It is now *Kerman*.

καρπάσινος, η, ον (adj. from *κάρπας*, *fine Spanish flax*), made of linen, linen.

καρπόομαι, οὔμαι, future *-πώσομαι*, perf. *κικάρπωμαι* (from *καρπός*, *fruit*), to gather fruit; to enjoy the fruit of, to derive advantage from, to reap.

καρπός, οὔ, ὅ. 1. *Fruit, advantage, profit*. 2. *The wrist, the lower part of the arm*.

καρποφορέω, ὦ, fut. -ήσω, perf. *κικαρποφέρηκα* (from *καρποφόρος*), to bear fruit.

καρποφόρος, ον (adj. from *καρπός*, *fruit*, and *φέρω*, to bear), *fruit-bearing, fruitful*. *καρποφόρα δένδρα*, fruit trees.

καρτερέω, ὦ, fut. -ήσω, perf. *κικαρτερήκα* (from *καρτερός*), to be strong or firm, to bear with fortitude, to endure.

καρτερός, ἄ, ὄν (adj. from *κάρτος*, epic for *κράτος* strength), *strong, vigorous, courageous, powerful, severe; having command over, moderate*.

κάρτιστος, η, ον, epic for *κράτιστος*, *η, ον*, *bravest, most courageous, &c.*

κάρυον, ον, τό, a nut. *κασταναῖκόν κάρυον*, the chestnut.

Καρχηδών, ὄνος, ἡ, *Carthage*, a celebrated city of Africa, and the rival, for a long period, of the Roman power. It was founded by a colony from Tyre, according to the common account, B. C. 878. The circuit of Carthage was twenty-three miles. It carried on three wars with Rome, denominated Punic, and at the close of the third was taken and set on fire by Scipio Africanus the younger. It burned for seventeen days. 2. *Nia*, *New Carthage*, now *Carthagena*, a city of Spain on the coast of the Mediterranean, founded by Hasdrubal.

καρχήσιον, ον, τό, the top of a mast.

κασιγνήτη, ης, ἡ (fem. of *κασίγνητος*), a sister.

κασίγνητος, ον, ὁ (from *κάσις*, a

brother or sister, and *γεννάω*, to beget), a brother.

Κασπία, ας, ἡ (*θάλαττα*), and *κασπίον, ον, τό* (*πέλαγος*), the Caspian (Sea), an inland sea of Upper Asia.

κασσίτερος, ον, ὁ, tin.

κασταναῖκόν κάρυον, τό, the chestnut.

Κάστωρ, ορος, ὁ, *Castor*, twin-brother of Pollux, and son of Jupiter by Leda, the wife of Tyndarus, king of Sparta; famed for his skill in equestrian exercises.

κατά (prep. governing the genitive and accusative). Primitive meaning, *down from*. Hence, 1. With the genitive, *down from, under, towards, for, against, in, upon*. 2. With the accusative, *at, in, by, according to, as to, during, near, over, throughout, on, opposite, in regard to*. *καθ' ὑπερβολήν*, excessively, to excess. *καθ' ἐκάστην ἡμέραν*, every day, day by day. *κατ' εἰρήνην*, in time of peace. *οἱ καθ' ἡμᾶς*, men of our rank, also, our contemporaries. *κατὰ τὸ πλεῖστον*, for the most part. With numerals it makes them distributive; as, *καθ' ἓνα*, one by one, singly; *κατὰ δέκα*, ten at a time, by tens. In composition it signifies *down*, or else denotes *stability, firmness, the doing a thing thoroughly, opposition, completion, &c.*

καταβαίνω, fut. -βήσομαι, &c. (from *κατά*, down, and *βαίω*, to go), to go down, to descend, to alight; to condescend, to devolve to.

καταβάλλω, fut. -βῶ, &c. (from *κατά*, down, and *βάλλω*, to cast), to cast down, to fling down, to lay, to fell, to destroy, to subvert.

κατάβασις, εως, ἡ (from *καταβαίω*), a descent, a downward path.

καταβιβάζω, fut. -βιβῶ, &c. (from *κατά*, down, and *βιβάζω*, to lead), to lead down, to bring down.

καταβιβρώσκω, fut. -βρώσω, &c. (from *κατά*, intens., and *βιβρώσκω*, to eat), to eat up, to devour, to consume.

κάταβιόω, ὦ, fut. -ώσω, &c. (from

κατά, completely, and βίω, to live), to pass one's life, to pass through life.

καταβοᾶω, fut. -βοῶσω, &c. (from **κατά**, against, and βοᾶω, to cry out), to cry out against, to clamour against, to revile.

κατάγειος, ον (adj. from **κατά**, beneath, and γαῖα for γῆ, the earth), under ground, subterranean.

καταγεῶω, ὤ, fut. -γεῶσω, &c. (from **κατά**, at, and γεῶω, to laugh), to laugh at, to deride.

καταγιγνώσκω, fut. -γιγνώσμαι, &c. (from **κατά**, thoroughly, and γιγνώσκω, to know), to know thoroughly, to be well acquainted with, to discern, to decide.

κατάγνυμι, fut. -άξω, 1st aor. κατέαξα, perf. mid. κατιάγα (from **κατά**, down, and ἄγνυμι, to break), to break down, to break in pieces.

καταγοητεύω, fut. -έωσω, perf. καταγοητεύκα, to (deceive), to deceive by magical illusions, to play the juggler, to make a fool of.

κατάγω, fut. -άξω, &c. (from **κατά**, down, and ἄγω, to lead), to lead down, to draw down, to bring back, to bring in, to summon, to conduct.

καταγωνίζομαι, fut. -αγωνίσομαι, &c. (from **κατά**, against, and ἄγωνίζομαι, to contend), to contend against. Also, to vanquish, to subdue.

καταδείκνυμι, fut. -δείξω, &c. (from **κατά**, intensive, and δείκνυμι, to show), to show clearly, to make known, to introduce, to announce, to institute, to establish.

κατάδενδρος, ον (adj. from **κατά**, denoting abundance, and δένδρον, a tree), abounding in trees, woody.

καταδέω, fut. -δέσω, &c. (from **κατά**, down, and δέω, to bind), to bind down, to fasten together, to join.

καταδικάζω, fut. -δικᾶσω, &c. (from **κατά**, against, and δικάζω, to decide), to condemn.

κατάδικη, ης, ἡ (from **κατά**, against, and δίκη, a decision), a condemnation.

καταδιώκω, fut. -διώξω, &c. (from

κατά, against or after, and διώκω, to follow), to pursue, to prosecute.

καταδουλώω, ὤ, fut. -δουλώσω, &c. (from **κατά**, completely, and δουλίω, to reduce to slavery), to reduce to abject slavery, to bring into complete subjection.

κατάδρυμος, ον (adj. from **κατά**, denoting abundance, and δρυμός, a forest), abounding in forests, full of forests, very woody.

καταδύω and **καταδύνω**, fut. -δύσω, &c. (from **κατά**, down, and δύω, to sink), to sink down, to dip under, to set, to creep down; to cause to sink, to overwhelm.

καταζεύγνυμι, fut. -ζεύξω, &c. (from **κατά**, thoroughly, and ζεύγνυμι, to yoke or join), to unite firmly, to yoke together, to join closely.

κατάζευξις, εως, ἡ (from καταζεύγνυμι), a yoking together, a joining firmly.

καταθάπτω, fut. -θάψω, &c. (from **κατά**, down, and θάπτω, to bury), to bury in the ground, to inter, to inhume.

καταθρηνέω, ὤ, fut. -ήσω, &c. (from **κατά**, intensive, and θρηνέω, to mourn), to bewail bitterly, to lament, to bemoan.

καταίρω, fut. -ἄρῶ, &c. (from **κατά**, down), and αἰρῶ, to raise), to raise and carry down, to lead down; to enter (as ships into a harbour).

καταισχύνω, future -αισχύνῃ, &c. (from **κατά**, intens., and αἰσχύνω, to shame), to disgrace, to dishonour, to insult.

κατακαίω, fut. -καύσω, &c. (from **κατά**, completely, and καίω, to burn), to burn up, to consume by fire, to burn severely. 1st aor. κατίκαυσα and κατέκηκα, 2d aor. pass. κατεκάνην.

κατακαλύπτω, future -καλύψω, &c. (from **κατά**, down, and καλύπτω, to cover), to put down in and cover over, to conceal in, to cover over, to hide.

κατακάμπτω, fut. -κάμψω, &c. (from **κατά**, down, and κάμπτω, to bend), to bend down, to cause to incline.

κατάκειμαι, fut. -κείσομαι, &c. (from

κατά, down, and κείμαι, to lie), to lie down, to recline, to sit, to lie at hand.

κατακλαίω, fut. -κλαύσω, &c. (from κατά, intens., and κλαίω, to weep), to bemoan, to deplore, to bewail.

κατακλείω, fut. -κλείσω, perf. κατακίλεικα (from κατά, intens., and κλείω, to shut in), to fasten securely in, to shut up in, to confine closely.

κατακλίνω, fut. -κλινῶ, &c. (from κατά, down, and κλίνω, to bend), to bend down. In the middle, to place one's self in a recumbent posture, to recline at table, to sit down.

κατακλύζω, fut. -κλύσω, &c. (from κατά, completely, and κλύζω, to wash), to overflow, to submerge, to inundate.

κατακοιμίζω, fut. -κοιμίσω, perf. κατατικοιμήκα (from κατά, down, and κοιμίζω, to put to sleep), to put down in a bed), to put to sleep, to lull to repose.

κατακομίζω, fut. -κομίσω, &c. (from κατά, down, and κομίζω, to bring), to bring down, to bring back, to convey away, to remove.

κατακόπτω, fut. -τέψω, &c. (from κατά, intens., and κόπτω, to cut), to cut into pieces, to mangle, to cut off.

κατακοσμέω, ὦ, fut. -ήσω, &c. (from κατά, intens., and κοσμέω, to put in order), to put in complete order, to arrange properly; to adorn.

κατακρημνίζω, fut. -ίσω, perf. κατακρημνίκα (from κατά, down, and κρημνός, a precipice), to cast down from a precipice, to precipitate, to dash headlong.

κατακρίνω, fut. -κρίνῶ, &c. (from κατά, against, and κρίνω, to pass sentence), to condemn, to pass sentence against.

κατακρύπτω, fut. -κρύψω, &c. (from κατά, completely, and κρύπτω, to hide), to hide completely, to conceal, to screen.

κατακτάομαι, ὦμαι, fut. -κτήσομαι, &c. (from κατά, intens., and κτάομαι, to acquire), to get possession

of, to acquire as one's own, to procure.

κατακτείνω, fut. -κτενῶ, &c. (from κατά, intens., and κτείνω, to kill), to put to death, to murder, to kill, to slay. Ionic fut. κατακτανένω.

καταλαμβάνω, fut. -λήψομαι, &c. (from κατά, down upon, and λαμβάνω, to seize), to come suddenly upon, to seize upon, to meet with, to overtake, to occupy, to cover. In the mid. to take to one's self, to select.

καταλέγω, fut. -λίξω, &c. (from κατά, completely, and λέγω, to tell), to describe throughout, to relate at full length, to recount, to tell.

καταλείπω, fut. -λείψω, &c. (from κατά, down in, and λείπω, to leave), to leave down in, to leave behind, to abandon, to forsake, to quit.

καταλήθομαι, fut. -λήσομαι, &c. (from κατά, completely, and λίσσομαι, to forget), to forget entirely, to lose all remembrance of.

κατάληψις, εως, ἡ (from καταλαμβάνω, to seize upon), seizure, capture.

κατάλυσις, εως, ἡ (from καταλύω), dissolution; a place of repose, a place of entertainment, a banquetting hall, an inn, an abode, a harbour.

καταλύω, fut. -λύσω, &c. (from κατά, completely, and λύω, to loosen), to dissolve, to destroy, to break up, to abolish, to put an end to, to give up, to subvert; to stop or rest at any place (viz. to give up a journey at, πορείαν or ὁδόν being understood).

καταμαρτυρέω, ὦ, fut. -ήσω, &c. (from κατά, against, and μαρτυρέω, to bear witness), to bear witness against, to testify against.

καταμηνύω, fut. -μηνύσω, &c. (from κατά, intens., and μηνύω, to indicate), to point out clearly, to indicate, to announce.

καταμύω, fut. -μύσω, &c. (from κατά, down, and μύω, to close the eyes), to close the eyelids, to shut the eyes.

καταναγκάζω, fut. -αναγκάσω, &c.

(from *κατά*, intens., and *ἀναγκάζω*, to constrain), to constrain by violence, to compel.

κατανᾶλίσκω, fut. -*ανᾶλώσω*, &c. (from *κατά*, completely, and *ἀνάλισκω*, to consume), to consume entirely, to waste prodigally, to expend.

κατανέμω, fut. -*νεμῶ*, &c. (from *κατά*, denoting distribution, and *νέμω*, to assign), to distribute in shares, to assign a share. In the middle, to have a share assigned to one's self, to possess; to graze upon, to feed on, to devour.

κατανεύω, fut. -*νεύσω*, &c. (from *κατά*, towards or to, and *νέω*, to nod), to nod to, to nod assent, to grant by a nod, to promise.

κατανοέω, ὦ, fut. -*νοήσω*, &c. (from *κατά*, down upon, and *νέω*, to apply the mind), to fix the mind down upon, to reflect on, to observe, to perceive, to comprehend.

καταντᾶω, ὦ, fut. -*αντήσω*, &c. (from *κατά*, against or at, and *ἀντάω*, to meet), to come up to, to arrive at, to reach.

καταντικρύ (adv. from *κατά*, intens., and *ἀντικρύ*, opposite), directly opposite, over against.

καταξάινω, fut. -*ξάινω*, &c. (from *κατά*, completely, and *ξάινω*, to scratch or tear), to scratch or tear to pieces, to lacerate greatly, to cut in pieces; to hew carefully.

κατάξηρος, ὄν (adj. from *κατά*, completely, and *ξηρός*, dry), completely dry, arid, barren.

καταπαύω, fut. -*παύσω*, &c. (from *κατά*, completely, and *παύω*, to cause to cease), to cause wholly to cease, to put an end to. In the mid. to cease entirely, to desist from.

καταπέλτης, ὄν, ὁ (from *κατά*, against, and *πάλλω*, to hurl), a catapult, a warlike engine used for throwing missile weapons.

καταπελτικός, ἢ, ὄν (adj. from *καταπέλτης*), of or pertaining to a catapult. *βέλος*, a weapon thrown by a catapult. *καταπελτικὸν ὄργανον*, a catapult.

καταπέμπω, fut. -*πέμψω*, &c. (from

κατά, down, and *πέμπω*, to send), to send down, to send away, to dismiss.

κατάπεφνον, without augment for *κατίπεφνον*, syncopated 2d aor. with redupl. from the obsolete *καταφίνω* (from *κατά*, intensive, and *φίνομαι*, I slew), I slew, I put to death.

καταπίνω, fut. -*πιῶμαι*, &c. (from *κατά*, down, and *πίνω*, to drink), to swallow down, to drink off. 1st aor. pass. part. as a noun in the neuter, τὸ καταποθέν, what is swallowed.

καταπλέω, fut. -*πλεύσομαι*, &c. (from *κατά*, down, and *πλέω*, to sail), to sail down, to sail back, to return.

καταπληγικῶς (adv. from *καταπληγικός*, striking with terror), terribly, amazingly, astonishingly, fearfully.

καταπλήσσω, Attic -*πλήττω*, future -*πλήξω*, &c. (from *κατά*, down, and *πλήσσω*, to strike), to strike down. Hence, to fill with dismay, to strike with terror, to alarm, to frighten. In the mid. to be amazed, to be astonished.

καταπλουτίζω, fut. -*πλουτίσω*, &c. (from *κατά*, intensive, and *πλουτίζω*, to enrich), to render very rich, to enrich exceedingly.

καταπνέω, fut. -*πνέσω*, &c. (from *κατά*, against, and *πνέω*, to blow), to blow on or against, to blow along, to breathe on, to blow.

καταπονέω, ὦ, future -*πονήσω*, &c. (from *κατά*, down, and *πονέω*, to toil), to wear down with toil, to harass with labour, to wear out; to labour, to toil, to elaborate.

καταπραΐνω, fut. -*πραΐνῶ*, perf. *καταπρεψαυκα* (from *κατά*, down, and *πραΐνω*, to soften), to soften down, to appease, to propitiate.

κατάρατος, ὄν (adj. from *κατάρασμαι*, to curse), accursed, execrated; abominable, detestable.

καταρέζω, poetic for *καταρρίζω*, fut. -*ρέξω*, &c. (from *κατά*, down, and *ρίζω*, to move the hand), generally, to stroke with the hand, to caress.

καταριθμέω, ὦ, fut. -*ήσω*, &c. (from

κατά, down to, and ἀριθμῶ, to count), to count down to, to number as far as, to enumerate, to reckon to. καταρρέω, future -ρήσω, &c. (from κατά, down from, and ῥίω, to flow), to flow down from, to trickle down, to descend, to devolve.

κατάρρυτος, ον (adj. from καταρρίω), well-watered; abounding in, richly gifted with, well supplied with.

κατάρχω, fut. -άρξω, &c. (from κατά, intensive, and ἀρχω, to begin), to take its origin from, to begin; to be the first, to set the example.

κατασβέννυμι, fut. -σβίσω, &c. (from κατασ, completely, and σβέννυμι, to extinguish), to extinguish completely, to quench, to put out entirely; to appease.

κατασειώ, fut. σίσω, perf. κατασίσεικα (from κατά, down, and σείω, to shake), to shake down, to cause to fall.

κατασκάπτω, fut. -σκάψω, &c. (from κατά, down, and σκάπτω, to dig), to dig down, to undermine, to demolish, to destroy (by undermining).

κατασκεδάννυμι, fut. -σκιδάσω, perf. κατισκίδακα (from κατά, down, and σκιδάννυμι, to scatter), to scatter about on, to cast down on, to diffuse, to disperse, to pour down upon.

κατασκευάζω, fut. -ᾶσω, perf. κατασκευάκα (from κατά, completely, and σκευάζω, to arrange), to put in complete order, to arrange, to prepare, to dispose, to build, to fabricate, to construct. In the mid. to fit out for one's self.

κατασκευή, ἥς, ἡ (from κατά, completely, and σκευή, arrangement), studied arrangement, disposition, a structure, equipment, fabrication, preparation, a forming, artificial means, the constructing.

κατασκῆπτω, fut. -σκήψω, &c. (from κατά, down on, and σκῆπτω, to lean), to lean down upon, to support one's self on, to rely upon; to incline towards.

κατάσκιος, ον (adj. from κατά, over, and σκία, a shadow), covered with shade, overshadowed, shaded, shadowy.

κατάσκοπος, ου, ὁ (from κατά, thoroughly, and σκοπέω, to observe), an observer, a scout, a spy, an examiner.

κατασοφίζω, fut. -ίσω, perf. κατασοφίκα (from κατά, completely, and σοφίζω, to deceive by sophistry), to deceive by sophistry, to overreach, to foil completely, to elude.

κατασπᾶω, ῶ, fut. -σπᾶσω, &c. (from κατά, down, and σπᾶω, to draw), to draw down, to tear down, to draw upon.

κατασπένδω, fut. -σπίσω, perf. pass. κατισπείσμαι (from κατά, down, and σπένδω, to pour out), to pour out upon the ground (as a libation), to make a libation, to pour down on.

κατασταθμεύω, fut. -εύσω, perf. κατιστάθμικα (from κατά, intens., and σταθμίζω, to put in stalls), to put up in stalls, to pen up, to stable; to quarter troops.

καταστήφω, fut. -στήψω, &c. (from κατά, down, and στήφω, to crown), to place a crown down on, to crown.

καταστιζω, fut. -στήξω, perf. κατιστήξα (from κατά, completely, and στιζω, to puncture), to puncture completely, to mark with points.

καταστράτοπεδew, fut. -εύσω, &c. (from κατά, down, and στρατοπεδew, to encamp), to pitch a camp, to make an encampment.

καταστρεβλώ, ῶ, fut. -στρεβλώσω, &c. (from κατά, intens., and στρεβλώ, to torture), to torture severely, to put to the rack.

καταστρέφω, fut. -στρέψω, &c. (from κατά, down, and στρέφω, to turn), to overthrow, to overturn, to subvert, to subjugate, to finish, to return. In the mid. to bring into subjection, to subdue to one's self.

καταστροφή, ἥς, ἡ (from καταστρέφω), subversion, the final event, the end, a catastrophe.

κατάστρωμα, ἄρος, τό (from καταστρώνωμι, to spread down), the deck; a covering, a couch.

κατατείνω, future -τινῶ, &c. (from κατά, intens., and τείνω, to stretch), to stretch out, to extend, to draw

light, to strain; to put forth every effort, to continue.

κατατίθημι, future καταθήσω, &c. (from κατά, down, and τίθημι, to put), to put down, to deposit, to place firmly, to lay up or away, to reserve.

κατατιτράω and -τιτράινω, future κατατρήσω, &c. (from κατά, completely, and τιτράω, to pierce), to transpierce, to perforate, to bore through. Perf. pass. part. κατατρημένος, η, ον, perforated, transpierced.

κατατοξεύω, fut. -τοξεύσω, &c. (from κατά, against, and τοξεύω, to shoot), to discharge arrows against (from a bow), to shoot with an arrow.

κατατρέχω, fut. -θρίξομαι, &c. (from κατά, down, and τρέχω, to run), to run down, to overrun, to make an irruption into, to go through, to traverse.

κατατριβω, fut. -τριψω, &c. (from κατά, down, and τριβω, to rub), to rub or grind down, to rub to pieces, to wear out, to diminish, to destroy.

κατατυγχάνω, future -τεύξομαι, &c. (from κατά, intens., and τυγχάνω, to attain), to succeed in attaining, to get actual possession of, to be successful.

καταφάγω, obsolete form; from it comes κατέφαγον, used as 2d aor. to κατισθίω (from κατά, down, and φάγω, obsol., to eat), to eat greedily, to devour, to swallow down.

καταφέρω, fut. κατόισω, &c. (from κατά, down, and φέρω, to bring), to bring down, to bear down, to let fall, to drive down, to strike, to remove. In the mid. to let one's self down, to sink gradually, to go down (as the sun), to decline, to be brought to land; to go to ruin.

καταφεύγω, fut. -φεύξομαι, &c. (from κατά, down, and φεύγω, to flee), to flee down or under, to take refuge in, to flee for shelter, to betake one's self to flight.

καταφθείρω, fut. -φθειρῶ, &c. (from κατά, completely, and φθείρω, to destroy), to destroy utterly, to ruin completely, to corrupt.

καταφλέγω, fut. -φλέξω, perf. καταπίφλιχα (from κατά, completely, and φλέγω, to burn), to burn up, to consume totally, to destroy by fire.

κατάφρακτος, ον (adj. from καταφράσσω, to cover with armour), covered with armour, fully armed, completely equipped.

καταφρονέω, ὦ, future -φρονήσω, &c. (from κατά, down upon, and φρονέω, to think), to regard as inferior, to despise, to treat with contempt, to disregard, to contemn.

καταφύγη, ἥς, ἡ (from καταφεύγω, to flee for shelter), a place of shelter, a refuge, an asylum, a covert.

καταχειροτονέω, ὦ, fut. -ήσω, &c. (from κατά, against, and χειροτονέω, to vote), to vote against, to condemn by vote.

καταχέω, future -χέυσω, &c. (from κατά, down on, and χέω, to pour), to pour down on, to pour forth, to let flow, to spill, to shed.

καταχράσσομαι, ὦμαι, fut. -χρήσομαι, &c. (mid. voice; from κατά, intens., and χράσσομαι, to use), to make use of, to dispose of, to employ, to use.

καταχώννυμι, fut. -χάσω, &c. (from κατά, intens., and χώννυμι, to heap up), to heap earth upon, to cover over with earth, to bury up, to raise obstructions.

καταψάω, fut. -ψάω, &c. (from κατά, down upon, and ψάω, to touch), to touch lightly upon, to graze, to touch gently.

καταψηφίζομαι, fut. -ψηφίσομαι, &c. (from κατά, against, and ψηφίζομαι, to vote), to vote against, to condemn by vote, to pass a decree against, to decree, to adjudge against.

καταψύχω, future -ψύξω, &c. (from κατά, down, and ψύχω, to cool), to cool down, to cool gradually, to refresh.

κατέδω, fut. -δέσω and -έδομαι, &c. (from κατά, down, and έδω, to eat), to devour, to consume, to eat greedily.

κατέιδω, &c. (from κατά, intens., and

- εἶδω*, to see), to perceive clearly, to discern, to survey.
- κάτεμι*, fut. -είσομαι, &c. (from *κατά*, down, and *εἶμι*, to go), to go down, to descend, to come down; to come back, to return (from banishment), to arrive.
- κατεργάζομαι*, fut. -εργάσομαι, &c. (from *κατά*, intens., and *εργάζομαι*, to labour), to labour through, to effect, to accomplish by labour, to elaborate, to put an end to, to reduce to, to pulverize.
- κατεργασία*, ας, ἡ, (from *κατεργάζομαι*), an effecting, accomplishment, process, performance, treatment, cultivation.
- κατερείπω*, fut. -ερείψω, &c. (from *κατά*, down, and *ερείπω*, to overthrow), to pull down to the ground, to demolish, to overturn, to burst in.
- κατέρχομαι*, fut. -ελεύσομαι, &c. (from *κατά*, down, and *ερχομαι*, to go), to go down, to descend, to come down; to come back, to return.
- κατεσθίω*, fut. *κατίδομαι*, and *κατιδίσω* (from *κατίδω*), &c. (from *κατά*, down, and *εσθίω*, to eat), to eat greedily, to swallow down, to devour, to eat up.
- κατευθύνω*, fut. -ευθύνω, perf. *κατευθύνα* (from *κατά*, intens., and *εὐθύω*, to direct), to direct aright, to guide, to regulate, to drive.
- κατέχω*, fut. *καθήξω* and *κατασχίσω*, &c. (from *κατά*, down, and *ἔχω*, to hold), to hold down, to restrain, to keep back, to detain, to seize or take possession of, to possess, to continue, to sustain, to befall. 2d aor. part. *κατασχών*.
- κατηγορέω*, ὤ, fut. -ήσω, perf. *κατηγόρηκα* (from *κατά*, against, and *ἀγορεύω*, a form of *ἀγορεύω*, to speak), to speak against, to accuse, to bring forward an accusation against, to charge with.
- κατηγορία*, ας, ἡ (from *κατηγορέω*), an accusation, a charge.
- κατήγορος*, ου, ὁ (from *κατά*, against, and *ἀγορέω*, a form of *ἀγορεύω*, to declaim), an informer against, an accuser.
- κατήκοος*, ου (adj. from *κατακοῦω*,

- to listen attentively), listening attentively; obedient, tractable, under subjection.
- κατήφεια*, ας, ἡ (from *κατηφής*, dejected), dejection, sadness.
- κατοικέω*, fut. -οικήσω, &c. (from *κατά*, down in, and *οἰκίω*, to dwell), to fix one's residence in, to dwell in, to inhabit, to settle.
- κατοικία*, ας, ἡ (from *κατοικέω*), a dwelling, a place of abode, a settlement, a colony, a farm, an inhabited place.
- κατοικίζω*, fut. -οικήσω, &c. (from *κατά*, down in, and *οἰκίζω*, to establish a colony), to establish a colony in, to settle down in, to found, to cultivate.
- κατοκνέω*, ὤ, fut. -οκνήσω, perf. *κατοκνήκα* (from *κατά*, intens., and *οκνέω*, to be slow), to be slothful or inactive, to omit or neglect through fear or laziness, to shrink from, to be reluctant.
- κατοπτρίζω*, fut. -ίσω (from *κατοπτρον*), to show in a mirror, to show the reflection of. In the mid. to survey one's self in a mirror, to behold one's form in a mirror.
- κάτοπτρον*, ου, τό (from *κατά*, against or at, and *ὄπτρομαι*, to look), a mirror.
- κατορθόω*, ὤ, fut. -ορθώσω, perf. *κατορθώκα* (from *κατά*, completely, and *ὀρθόω*, to erect), to make perfectly erect, to raise up, to erect, to rectify, to restore.
- κατορύσσω*, Attic -ορύττω, future -ορύξω, &c. (from *κατά*, down, and *ὀρύσσω*, to dig), to dig down, to inter, to bury, to conceal.
- κάτω* (adv. from *κατά*, down), down, below, underneath, downward. τὰ κάτω (supply *χώρια*), the lower portions or places.
- Κάτων*, υνος, ὁ, Cato. 1. A celebrated Roman, remarkable for his severe and frugal habits. He was made censor, which office he discharged with great rigour. 2. Great-grandson of the former; he sided with Pompey against Cæsar, in the civil war, and, after the republican party was defeated, slew

himself at Utica, B. C. 46, in the 59th year of his age.

κάτωρυξ, ὕχος (adj. from κατορύσσω), deposited in the earth, laid under ground. As a noun, κάτωρυξ, ὕχος, ἡ, an offset, a sprout, a layer of a plant, a slip.

κατωρύομαι, fut. -ωρύσομαι, &c. (from κατά, intens., and ὠρύομαι, to howl), to howl aloud, to roar.

κατωφερής, ἐς (adj. from κάτω, downward, and φέρομαι, to be borne, to hang), hanging down, inclining downward, sinking, prone to.

Καυκάσιος, α, ον (adj.), Caucasian, of Caucasus. τὰ Καυκάσια ὄρη, the Caucasian mountains, the chain of Mount Caucasus.

Καυκάσος, ον, ὁ, Caucasus, a very high and extensive range of mountains in Northern Asia, extending from the Euxine to the Caspian Sea.

καῦμα, ἄτος, τό (from καίω, to burn), fire, heat.

καυματηρός, ἄ, ὄν (adj. from καῦμα), glowing, hot, burning.

Καυσιᾶνοί, ὦν, οἱ, the Causiāni.

καυχᾶσθαι, ὦμαι, fut. -ήσομαι, perf. κεκαύχημαι (akin to εὐχομαι and αἰχίω), to boast, to vaunt one's self, to give out.

κε, and before a vowel κεν, an epic particle having the same force in poetry as ἄν in prose.

κίαρ, contr. κῆρ, gen. κίαρος, contr. κῆρος, τό, the heart.

κέατο, Ionic for ἐκαῖτο.

κέγχρος, ον, ὁ and ἡ, millet.

κεδνός, ἡ, ὄν (adj. from κῆδος, care), careful, prudent; meriting care, worthy, venerable.

κέδρος, ον, ἡ. 1. The cedar-tree. 2. A species of aromatic juniper.

κεδρόω, ὦ, fut. -ώσω, perf. κεκίδρωκα (from κίδρος), to anoint with cedar-oil, to embalm, to preserve.

κεῖθι, Ionic for ἐκεῖθι, there, &c.

κεῖμαι, imperf. ἐκείμεν, fut. κείσομαι, perf. wanting, to lie down, to lie, to fall (in battle), to lie dead; to be situated.

κειμήλιον ον, τό (from κείμεν), something laid up, a valuable or

costly article, a treasure, a possession.

κεῖνος, ἡ, ο, Ionic for ἐκεῖνος, ἡ, ο (pron.), he, she, it, that, this.

Κεῖος, α, ον (adj.), Cēan, of or belonging to Ceos, an island of the Ægean, one of the Cyclādes, opposite the promontory of Sunium in Attica. As a noun, Κεῖος, ον, ὁ, a Cēan, an inhabitant of Ceos.

κείρω, fut. κερῶ, Æolic κίρσω, perf. κίκαρκα, perf. pass. κίκαρμαι, 1st aor. pass. ἐκίρην, 2d aor. pass. ἐκάρην, to cut off, to shear, to shave; to take away, to diminish, to tear, to gnaw, to plunder.

Κεκροπία, ας, ἡ, Cecropia, the original name of Athens, in honour of Cecrops its first founder. It was also often applied to the whole of Attica.

Κέκροψ, οπος, ὁ, Cecrops, an Egyptian, who led a colony to Attica about 1556 B. C., and founded the city of Athens.

κεκρύφαλος, ον, ὁ (from κρύπτω, to cover), network for the hair. See note, page 319, line 94.

κελεύω, fut. -εύσω, perf. κεκέλευκα (from κέλλω, to move), to put in motion, to impel, to encourage, to command, to request.

κέλομαι, fut. κελήσομαι, 1st aor. ἐκκλησάμην, 2d aor. with reduplication, ἐκεκλόμην, in Homer without augment, κεκλόμην, part. κεκλόμενος (from κέλλω, to move), to command; to call.

Κελτικός, ἡ, ὄν (adj.), Celtic.

Κελτοί, ὦν, οἱ, the Celts, an ancient race, who passed at an early period from Asia into Europe along the Danube, and penetrating westward, occupied the country between the Pyrenees and the river Rhine. They afterward spread into the British islands, Spain, and Upper Italy.

κενός, ἡ, ὄν (adj.), empty, void, vain, useless, idle, frivolous.

κενόω, ὦ, fut. κενώσω, perf. κενήσωκα (from κενός), to empty, to exhaust, to evacuate, to render void, to despoil.

κένταυρος, ου, ὁ, a Centaur, a fabulous being, half human and half horse.

κεντέω, ὦ, fut. -ήσω, perf. κενέντηκα, to prick, to sling, to goad, to pierce, to perforate.

κέντρον, ου, τό (from κεντέω), a goad; a sting.

Κεράμεικος, οὔ, ὁ, the Ceramīcus, a large district in the western part of Athens, divided into the outer and inner Ceramīcus; the former being without the walls, and containing the tombs of those who had fallen in battle and were buried at the public expense; the latter was within the city, and contained many of the public buildings.

κεράμεος and κεράμιος, α, ον (adj. from κέραμος, potter's earth), made of earth, earthen.

κεραμωτός, ή, όν (adj. from κεραμών, to cover with tiles), covered with tiles, made of earthenware, made of tiles.

κεράννυμι, fut. κερᾶσω, Attic κερῶ, perf. κέρρακα, perf. pass. κέκερασμαι, and by abbreviation κέρραμαι, 1st aor. pass. ἐκεράσθην, better ἐκεῖσθην (from obs. κέρω, to mix), to mix, to mingle.

κέρας, ᾱτος, by syncope ᾶος, contr. ως, τό, a horn; a peak, a promontory. See Κεράτα.

κεράσος, ου, ὁ, the cherry-tree.

κεράσσης, ου, ὁ (from κέρας), one that has horns, the cerastes or horned serpent. As an adjective, horned.

Κεράτα, ων, τά, the Horns, two mountains on the borders of Megara and Attica.

κεραυνός, οὔ, ὁ, the thunderbolt. See βροντή. As a proper name, Κεραυνός, Ceraunus, an epithet of Ptolemy, king of Macedonia.

κεραυνοσκοπία, ας, ή (from κεραυνός, and σκοπέω, to observe), the observation of lightning (for the purposes of divination), the drawing of omens from lightning.

κεραυνόω, ὦ, fut. -αυνώσω, perf. κεραιύνακα (from κεραυνός), to strike

with a thunderbolt, to strike dead with lightning.

Κέρβερος, ου, ὁ, Cerbērus, the dog of Pluto, which had three heads.

It was stationed as a watch at the entrance of the lower world to prevent the living from entering, and the souls of the dead from escaping.

κερδᾶλεος, α, ον (adj. from κέρδος, gain), eager for gain, prudent; profitable, advantageous.

κερδίων, ον (adj. irreg. comp. from κέρδος), more profitable, better, &c. Superl. κέρδιστος, η, ον, best, &c.

κέρδος, εος, contr. ους, τό, gain, profit, prudence, cunning.

κερκίς, ἴδος, ή (from κέρκω, a form of κείκω, to strike, from the noise made in weaving), a shuttle; a bodkin.

κέρκος, ου, ή, the tail.

Κερκυραῖος, α, ον (adj.), Coreyrēan, of Corcyra, an island in the Ionian Sea, off the coast of Epirus, now Corfu.

κέρμα, ᾱτος, τό (from κείρω, to cut off), a small portion cut off, a small piece of coin, money, change.

κερμάτιον, ου, τό (dim. of κέρμα), a small sum of money, small change, the requisite sum.

κεστός, ή, όν (adj. from κεντίω, to prick), stitched, embroidered. As a noun, καστός, οὔ, ὁ, a girdle; the Cestus of Venus.

κεῦθος, εος, τό (from κεύθω, to hide), a hiding-place, a place of concealment, a cave, a cavern.

κεφαλᾱίος, α, ον (adj. from κεφαλή), chief, principal.

κεφαλή, ης, ή, the head. κακὴ κεφαλή, thou cowardly fellow.

κηδεύω, fut. -εύσω, perf. κηδέναμα (from κηδεσθαι), to take care of, to attend to, to perform the funeral obsequies.

κῆδος, εος, contr. ους, τό, care, anxiety, solicitude, sadness, funeral obsequies.

κῆδω, fut. κηδησω, 2d aor. ἐκῆδη (from κηδεσθαι), to make anxious, to cause care. In the mid. κηδομαι, fut. with epic redup. κηκαδήσῃμαι,

perf. with the signification of the pres. *κίκαδα*, to make one's self anxious, to be anxious, to be distressed.

κῆλειος, *ον*, and *κῆλεος*, *ον* (adj. from *καίω*, to burn), burning, glowing, brilliant.

κῆμέ, Doric for *καὶ ἐμέ*.

κῆν, Doric for *κάν*, which is for *καὶ ἐν*; but *κῆν* for *καὶ ἄν*.

κηπεία, *ας*, *ῆ* (from *κηπεύω*, to cultivate in a garden), gardening.

κῆπευμα, *ἄρος*, *τό* (from *κηπεύω*, to cultivate in a garden), a plant cultivated in gardens, a garden vegetable or plant, gardening.

κῆπος, *ου*, *ὁ*, an enclosed place, a garden, an orchard.

κῆρ, *κῆρος*, contr. from *κίαρ*, *κίᾱρος*, *τό*, the heart.

κηρίον, *ου*, *τό* (from *κηρός*), the honeycomb.

κηρός, *ου*, *ὁ*, wax.

κῆρυξ, *ὑκος*, *ὁ*, a herald, a deputy, a crier; a species of snail.

κηρύσσω, Attic *κηρύττω*, fut. *-ύξω*, perf. *κηκῆρυχα* (from *κῆρυξ*), to act as a herald, to proclaim, to announce, to cry out aloud.

κῆτος, *εος*, *τό*, a sea-monster, a whale.

κητώδης, *ες* (adj. from *κῆτος*, and *εἶδος*, appearance), resembling sea-monsters, belonging to the class of large fishes, vast, unwieldy, very large.

Κηφεύς, *έως*, *ὁ*, Cepheus, a king of Æthiopia, and father of Andromeda by Cassiope.

Κηφισός, *ου*, *ὁ*, the Cephissus or Cephissus, a river of Attica, flowing beneath the long walls of Athens, and discharging itself into the sea near Phalærum.

κηώδης, *ες* (adj. probably from an old substantive *κῆος*, same as *θύος*, incense), perfumed, fragrant.

κίβωτός, *ου*, *ῆ*, a coffer, a chest, an ark.

κιδνημι (a poetic form for *σκαδάνυμι*), to scatter, to diffuse. In the mid. to spread itself, to diffuse its radiance (said of the dawn).

Κιθαιρών, *ωνος*, *ὁ*, Cithæron, a

range of mountains dividing Boeotia, first from Megaris, and afterward from Attica. It was sacred to Bacchus, and here he held his revels. The modern name is *Elatea*.

κῖθάρα, *ας*, *ῆ*, a harp, a lyre.

κιθάρίζω, fut. *-ίσω*, perf. *κεκίθαρίκα* (from *κῖθάρις*, a form of *κῖθάρα*), to play the harp, to play the lyre.

κιθαροδέω, *ω*, fut. *-ήσω*, &c. (from *κῖθάρα*, a harp or lyre, and *αἰδῶ*, to sing), to sing to the harp or lyre.

κιθαροδία, *ας*, *ῆ* (from *κῖθαροδῶ*), a singing to the harp or lyre.

κιθαροδός, *ου*, *ὁ* (from *κῖθάρα* and *αἰδός*, a singer), one who sings to the harp, a minstrel.

Κικέρων, *ωνος*, *ὁ*, Cicero, Marcus Tullius, an illustrious Roman orator, philosopher, and statesman, was born at Arpinum B.C. 107.

Κίλικες, *ων*, *οἱ*, the Cilicians, a people of Troas, in Asia Minor, in alliance with the Trojans. Their capital, Thebe, was sacked by Achilles, and Eetion their king slain by him.

Κιλικία, *ας*, *ῆ*, Cilicia, a country of Asia Minor on the sea-coast, south of Cappadocia, and bounded by Syria on the east, and Pamphylia on the west. It corresponds nearly to the modern *Caramania*.

Κίμβροι, *ων*, *οἱ*, the Cimbri, a people of Germany who invaded the Roman empire with a large army, but were conquered by Marius and Catulus. The Cimbri had their original seat in the Cimbric Chersonese, now *Jutland*.

Κιμμέριος, *α*, *ον* (adj.), Cimmerian, of the Cimmerii, a people dwelling near the *Palus Mæotis*.

Κίμων, *ωνος*, *ὁ*, Cimon, a celebrated Athenian general, son of *Miltiades*.

κινδυνεύω, fut. *-εύσω*, perf. *κεκινδύνυκα* (from *κινδυνός*), to incur danger, to be exposed to danger, to run a risk. Pres. part. as a noun, *ὁ κινδυνεύων*, the accused, the defendant (in a suit).

κινδυνός, *ου*, *ὁ*, danger, risk, hazard.

Κινίας, ου, ὁ, *Cinēas*, a Thessalian, minister and friend to Pyrrhus, king of Epirus.

κινέω, ὦ, fut. κινήσω, perf. κινήκα, to move, to excite, to arouse, to change.

κίνησις, εως, ἡ (from κινέω), a moving, movement, motion, alteration.

κινῦρομαι (from κινῦρός, lamenting), to lament, to bemoan, to exclaim mournfully.

Κινῦρας, ου, ὁ, *Cinŷras*, a king of Cyprus, the father of Myrrha, who, falling in love with him, became the mother of Adonia.

Κίρκη, ης, ἡ, *Circē*, a famous enchantress, sister to Æetes, king of Colchis.

κίσσα, ης, and Attic κίττα, ης, ἡ, a magpie.

κισσίνος, η, ου, and Attic κίττινος, η, ον (adj. from κισσός), of ivy, adorned with ivy, ivy.

κισσός, οὔ, and Attic κιττός, οὔ, ὁ, ivy.

κίχων, κίχημι, and κίχέω, fut. κίχίσω, perf. κίχικα, 2d aor. ἔκικον, to overtake, to meet with, to light upon, to find. Pres. subj. κίχέω, poet. κίχέω, opt. κίχῃην, infin. κίχῃναι, part. κίχεις.

κίχλη, ης, ἡ, a thrush.

κίω, opt. κίωμι, part. κίών, imperf. ἔκω (seldom used in the present indicative), the other tenses are not used, to go.

κίων, ονος, ὁ and ἡ, a pillar, a column.

κλάδος, ου, ὁ (from κλάζω, to break off), the young shoot of trees, a branch.

Κλαζομένιος, α, ου (adj.), *Clazomenian*, of *Clazōmēnæ*, a city of Ionia in Asia Minor, on the coast of the Ægean Sea.

κλαίω, Attic κλαῶ, fut. mid. κλαυσομαι (other Attic forms are κλαίῃσω and κλαίῃσω), perf. κέκλαυκα, perf. pass. κέκλαυμαι, 2d aor. ἔκλασν, to weep, to lament.

Κλάρος, ου, ἡ, *Clarus*, a city of Ionia, north-east of Colophon, famous for its temple, grove, and oracle of Apollo.

Κλεάνθης, ου, ὁ, *Cleanthes*, a stoic philosopher of Assos in Lydia, disciple of Zeno, whom he succeeded in his school. Though poor, such was his devotion to study, that he drew water as a labourer in the public gardens by night, in order that he might attend the schools of philosophy in the day.

Κλεινίας, ου, ὁ, *Clinias*, an Athenian, the father of Alcibiades, said by Herodotus to have been the bravest of the Greeks in the battle of Artemisium.

κλεινός, ἡ, ὄν (adj. from κλείω, to render famous), renowned, famous, illustrious.

κλεῖς, κλειδός, ἡ (from κλείω, to shut up), a key, a bar or bolt.

Κλείτος, ου, ὁ, *Clitus*.

Κλειώ, ὅος, contr. οὔς, ἡ, *Clio*, one of the Muses; she presided over history.

Κλεοδάμος, ου, ὁ, *Cleodāmus*.

Κλεόμβροτος, ου, ὁ, *Cleombrotus*, a king of Sparta, father of Agesipolis.

Κλεομένης, εος, contr. ονς, ὁ, *Cleomēnes*, the name of several Spartan kings.

Κλεοπάτρα, ας, ἡ, *Cleopatra*, a sister of Alexander the Great, killed by Antigonus as she attempted to fly to Ptolemy in Egypt.

κλέος, έος, cont. έους, τό (from κλέω, to make publicly known), rumour, report; fame, renown, glory.

κλέπτης, ου, ὁ (from κλέπτω), a thief.

κλέπτω, fut. κλέψω, perf. κέκλεφα, perf. pass. κέκλεμμαι, Att. κέκλαμμαι, 1st aor. pass. ἔκλεψην, 2d aor. pass. ἔκλεπην, to steal, to conceal, to do any thing secretly.

Κλέων, οντος, ὁ, *Cleon*, a turbulent demagogue at Athens, who, by impudence and flattery, obtained command of an expedition into Thrace. He was slain at Amphipolis in a battle against Brasidas.

κλητίζω, fut. κληίσω, Ion. for κληίζω,

fut. κλήσω (from κλῆος, *fame*), to *make known*, to *announce*, to *name*, to *celebrate*.
 κληῖμα, ἄρος, τό (from κλάω, to *break off*), a *shoot*, particularly of the *vine*, a *vine*, a *branch of vine*.
 κληρουχέω, ὦ, fut. -ήσω, perf. κληρουχῆκα (from κληρος, a *lot*, and ἔχω, to *have*), to *receive a share by lot*.
 κληρουχία, ας, ἡ (from κληρουχέω), the *reception or possession of a share by lot* (in the distribution of conquered or newly-settled lands), an *allotted portion of land*.
 κληρόω, ὦ, fut. -άσω, perf. κληρόηκα (from κληρος, a *lot*), to *cast lots*, to *choose by lot*. In the mid. to *obtain by casting lots*, to *receive by lot*.
 κλιμαξ, ἄκος, ἡ (from κλίνω), a *staircase*, the *stairs*, a *ladder*.
 κλίνη, ης, ἡ (from κλίνω, a *couch*, a *bed*.
 κλινίδιον, ου, τό (dim. of κλίνη), a *small couch*, a *bier*.
 κλίνω, fut. κλινῶ, perf. κέκλικα, perf. pass. κέκλιμαι, 1st. aor. pass. ἐκλίθην, epic ἐκλίθην, 2d aor. pass. ἐκλίθην (perhaps used only in compounds), to *bend*, to *bend down*, to *lay down*, to *incline*, to *cause to give way*. Neut. to *give way*, to *decline*, to *decay*.
 κλίσια, ας, Ionic. κλίσιν, ης, ἡ (from κλίνω), a *place for reposing in or upon*, a *tent*, a *couch*, a *seat*.
 κλισμός, οὔ, ὁ (from κλίνω), an *armchair*, a *throne*.
 κλοπή, ης, ἡ (from κλέπτω, to *steal*), *theft*.
 κλύζω, fut. κλύσω, perf. κέκλυκα, perf. pass. κέκλυμαι, to *besprinkle*, to *wash*, to *moisten*, to *inundate*.
 κλυτός, ἡ, ὄν (adj. from κλύω), *heard of*, *renowned*, *famous*.
 κλύω (akin to κλέω), imper. 2d sing. κλῦθι, 2d plur. κλῦτε, with Homeric redup. κέκλῦθι and κέκλῦτε, imperf. ἑκλῶν, with the aor. signification, to *hear*, to *learn by report*, to *listen to*.
 κλών, ὦνος, ὁ (from κλάω, to *break off*), a *shoot*, a *scion*, a *branch*.

Κνίδος, ου, and Ἰνίδος, ου, ἡ, *Cnidus*, and *Gnidus*, a city of Caria in Asia Minor, where was a famous statue of Venus, who was the chief deity of the place.
 κνίσσα, ης, ἡ, the *smoke and odour of fat* (especially that burned in sacrifices), *savour*.
 Κνωσσός, οὔ, ἡ, and Γνωσσός, *Cnossus*, and *Gnossus*, a town of Crete, on the northern coast, where Minos held his court. The site is now called *Long Candia*.
 κόγχη, ης, ἡ, a *shell*, a *muscle*, a *shellfish*.
 κοιλαίνω, fut. κοιλαῖνῶ, perf. κοιλάγκα (from κοῖλος), to *hollow out*, to *excavate*.
 κοιλάς, ἄδος, ἡ (from κοῖλος), a *hollow place*, a *cavity*, an *excavation*.
 κοιλία, ας, ἡ (from κοῖλος), the *belly*, the *stomach*, the *abdomen*.
 κοῖλος, η, ὄν (adj.), *hollow*, *deep*, *excavated*, *hollowed*. In the neut. as a noun, τὸ κοῖλον, a *cavity*, a *valley*.
 κοιλώω, ὦ, -άσω, perf. κοιόλωκα (from κοῖλος), to *hollow*, to *excavate*.
 κοιμᾶω, ὦ, fut. -ήσω, perf. κοιόμηνκα (akin to κεῖμαι, to *lie down*), to *put to bed*, to *lull to sleep*. In the mid. to *lie down to rest*, to *betake one's self to repose*, to *compose one's self to rest*.
 κοινῇ (adv. prop. dat. sing. fem. of κοινός), *in common*, at *common expense*.
 κοινός, ἡ, ὄν (adj.), *common*, *general*, *public*, *popular*, *civil*, *sociable*. ἐν κοινῇ, *in common*, *in public*. As a noun in the neut. τὸ κοινόν, the *commonwealth*.
 κοινωνέω, ὦ, fut. -ήσω, perf. κοινοῖνκα (from κοινωνός, a *partaker*), to *participate in*, to *partake of*, to *have community or intercourse*.
 κοινῶς (adv. from κοινός), *in common*.
 Κοῖος, ου, ὁ, *Cæus*, one of the Titans, son of Cæus and Terra. He married Phœbe, by whom he had Latōna and Asteria.
 κοῖράνος, ου, ὁ (from κῦρος, *power*),

a commander, a sovereign, a lord, a master.

κοιταῖος, α, ον (adj. from κοίτη), lying in bed, sleeping. Neut. as a noun, κοιταῖον, ου, τό, the hold or den of a wild animal, a bed, a couch.

κοίτη, ης, ἡ (from κίω, theme of κίμαι, to lie down), a couch, a bed, a place of repose.

κολάζω, fut. -άσω, more commonly -ᾶσμαι, perf. κολάσκα (from κόλος, mutilated), to cut off, to mutilate; to punish, to chastise, to correct.

κολακεία, ας, ἡ (from κολακεύω, to flatter), flattery, adulation.

κόλαξ, ἄκος, ὁ, a flatterer, a parasite.

κόλασις, εως, ἡ (from κολάζω), punishment, chastisement, reproof.

κολλᾶω, ὦ, fut. -ήσω, perf. κολλήκα (from κόλλα, glue), to glue, to fasten together, to attach to, to unite.

κολοῖός, οὔ, ὁ, the jackdaw.

κολοσσός, οὔ, ὁ, a colossus, a statue of gigantic size.

κολούω, fut. -ούσω, perf. κολούκα (from κόλος, mutilated), to mutilate, to cut short, to curtail, to suppress, to hinder, to humble.

κόλπος, ου, ὁ, the bosom; a bay, a gulf, a recess.

κολυμβᾶω, ὦ, fut. -ήσω, perf. κολυμβήκα, to swim, to dive.

Κολυττεύς, έως, ὁ, one of the borough Colyttus, a borough of the tribe Ægeis.

Κολχικός, ἡ, ὄν (adj.), Colchian, of Colchis. As a noun, in the fem. ἡ Κολχική (γῆ understood), Colchis.

Κολχίς, ἴδος, ἡ, Colchis, a country of Asia, lying along the eastern shore of the Euxine, corresponding nearly to the modern Mingrelia. It is famous for the expedition of the Argonauts to its shores.

Κόλχοι, ων, οἱ, the Colchians, the inhabitants of Colchis.

κολωνός, οὔ, ὁ, a hill, an elevation, an eminence.

Κολωνός, οὔ, ὁ, Colonus, a borough of Attica, near Athens, rendered

celebrated, as the scene of the last adventures of Œdipus, by the play of Sophocles styled, from this, Οἰδίπους ἐπὶ Κολωνῷ, Œdipus at Colonus.

κομᾶω, ὦ, fut. κομήσω, perf. κομήκα (from κόμη, hair), to have long hair, to let the hair grow.

κομέω, ὦ, fut. κομήσω, perf. κομήκα (from the obsolete κόμω, and akin to κομάω), to take care of, to attend to, to nourish, to cherish, to adorn.

κόμη, ης, ἡ, the hair of the head, hair.

κομήτης, ου, ὁ (from κομάω), having long hair, long-haired.

κομῖδή, ἧς, ἡ (from κομίζω), care, attention; conveyance, transportation.

κομῖδῃ (adv. prop. dat. of κομίδι), carefully, accurately; very, entirely, wholly.

κομίζω, fut. -ίσω, perf. κομήκα (from κομέω, to take care of), to attend to, to adorn; to carry, to convey, to bring.

κομπώδης, ες (adj. from κόμπω, boastful language, and ἴδος, appearance), pompous, boasting, boastful.

κομψός, ἡ, ὄν (adj. from κομίσω, to attend to), attended to, adorned, decked off, elegant, fine, neat; artful.

κονία, ας, epic and Ionic κονίς, ας, ἡ, dust.

κόνις, ιος and εως, ἡ, dust.

κονίσαλος, ου, ὁ (from κόνις), dust, a cloud of dust.

κονίω, fut. κονίσω, perf. κονίκα, perf. pass. κονίσμαι (from κόνις), to cover with dust, to defile with dust.

Κόνων, ωνος, ὁ, Conon, a famous general of Athens, who delivered his country from the dominion of the Spartans.

κοπίς, ἴδος, ἡ (from κόπτω, to cut), a short curved sword, a pruning knife, a knife, a razor. See note, page 280, line 17—21.

κοπρία, ας, ἡ (from κόπτω), a dung-hill, dung.

κόπρος, ου, ἡ, *dung, mire, fifth.*
κόπτω, fut. κόψω, perf. κίκοφα, *to cut, to split, to fell, to strike, to abuse, to assail with words, to harass, to distress.*

κόρα, ας, ἁ, Doric for κόρη, ης, ἡ, *a maiden, &c.*

κόραξ, ἄκος, ὁ, *a raven.*

κορέννυμι, κορεννύω, and κορέω, fut. κορέσω, perf. κικόρηκα, perf. pass. κικόρημαι, and Attic κικόρεσμαι, *to satiate, to satisfy.*

κόρη, ης, ἡ, *a maiden, a virgin.*

Κόρη, ης, ἡ (as a proper name), *Proserpina.*

Κορινθιάκος, ἡ, ὄν (adj.), *Corinthian.*

Κορίνθιος, α, ου (adj.), *Corinthian.*

Κόρινθος, ου, ἡ, *Corinth*, a famous city of Greece, situated on the isthmus between the Corinthian and Saronic Gulfs, commanding the entrance into the Peloponnese. It is now *Corito*.

κόρος, ου, ὁ (from κορέω, *to satiate*), *satiety, loathing, disgust, weariness.*

κόρος, ου, Ionic κοῦρος, ου, ὁ, *a boy, a youth, a son.*

Κόρσικα, ης, ἡ, *Corsica*, an island in the Mediterranean, off the coast of Italy.

κορυθαίολος, gen. ου (adj. from κόρυς, *a helmet*, and αἰδᾶλλω, *to move rapidly*), *with helmet quick flashing on the view.*

κόρυς, ὕθος, ἡ, *a helmet, a crest.*

κορυφή, ης, ἡ (from κόρυς), *the crown of the head, the head, the summit.*

κορώνη, ης, ἡ (from κορωνίς, *crooked*), *the crow; a ring or handle of a door; a crown.*

κορωνίς, ἴδος, ἡ (fem. adj. from κορωνίς, *crooked*), *crooked, bent.*

Κορωνίς, ἴδος, ἡ, *Corōnis*, a daughter of Phlegyas, loved by Apollo, to whom she bore Æsculapius.

κοσμέω, ᾧ, fut. -ήσω, perf. κικόσμηκα (from κόσμος, *ornament*), *to ornament, to adorn, to honour; to regulate, to order.*

κόσμημα, ἄτος, τό (from κοσμίω), *an ornament.*

κόσμησις, εως, ἡ (from κοσμίω), *the act of ornamenting, an ornament, an adorning.*

κόσμιος, α, ου (adj. from κόσμος), *well-arranged, orderly, courteous.*

κοσμιότης, ητος, ἡ, *propriety, &c.*

κόσμος, ου, ὁ, *order, arrangement, regulation; ornament, attire; the world, the universe.*

κοτύλη, ης, ἡ, *a cavity, a small cup, a goblet, a vessel, a basin.*

κουρεύς, έως (from κουρά, *a cutting*, from κείρω, *to cut or shave*), *a barber.*

κούρη, ης Ionic for κόρη, ης, ἡ, *a maiden, a virgin, a daughter.*

κούρος, ου, Ionic for κόρος, ου, ὁ, *a youth, a son, a boy.*

κουροτρόφος, ον' (adj. from κοῦρος, and τρέφω, *to nurture*), *rearing or bringing up children, child-nurturing.* As a noun, ἡ Κουρότροφος, *the child-nurturer.*

κοῦφος, η, ου (adj.), *light, fleet, active, easy, gentle.*

κούφως (adv. from κοῦφος), *lightly, easily, swiftly.*

κόψιχος, ου, Attic for κόσσυφος, ου, ὁ, *the blackbird.*

κράδια, ας, Doric, and κραδίη, ης, Ionic for καρδιά, *the heart.*

κράζω, fut. κράξω, perf. with the force of a pres. κικράγα, 2d aor. act. ἐκράγον, *to croak, to cry like a raven.*

Κράθις, ἴδος, ὁ, *Crāthis*, a river of Lucania, flowing into the Sinus Tarentinus between Crotōna and Sybāris. It is now the *Crati*.

κραιπᾶλᾶω, ᾧ, fut. -ήσω, perf. κραιπᾶλῆκα (from κραιπᾶλη, *headache produced by surfeit or drunkenness*), *to have a headache from excess (in eating or drinking), to be intemperate.*

κράνᾱ, ας, Doric for κρήνη, ης, ἡ, *a fountain.*

κράνιον, ου, τό (from κράνῶν, *the skull*), *the skull.*

κράνος, εος, τό (from κράνῶν, *the skull*), *a helmet.*

κράς, ᾱτός, ὁ, later also ἡ, *the head, the summit.*

κρᾶσις, εως, ἡ (from κρᾶνῦμι, to mix), a mixture, a mingling. κρᾶσις τῶν ἀέρων, the temperature of the air, climate.

Κράτερός, οὔ, ὁ, Cratērus, one of Alexander's generals. After the death of that monarch, he subdued Greece with Antipater, and passed over into Asia, where he was slain in a battle against Eumenes, B. C. 321.

κράτερός, ἄ, ὅν (adj. from κρατίω), strong, powerful, robust, firm, violent, brave.

κράτερός (adv.), strongly, powerfully, firmly.

κράτῃω, ὦ, fut. -ήσω, perf. κρεάτηκα (from κράτος, power), to have power over, to rule, to hold the mastery over, to excel, to prove superior, to surpass, to conquer, to command.

κρατήρ, ἦρος, ὁ (from κρᾶνῦμι, to mix), a vessel for mixing wine, &c., a mixer, a goblet; the crater of a volcano (where the melted lava, &c. is contained).

Κράτης, ἦρος, ὁ, Crātes, a philosopher of Bœotia, disciple of Diogenes the Cynic, flourished B. C. 324.

κρατίστος, η, ον (adj. from κράτος, assigned as the irregular superl. to ἀγᾶθός), best, strongest, bravest, most excellent.

κράτος, εος, τό, strength, force, power, rule, command.

κραυγή, ἧς, ἡ, a cry, a shout, an outcry.

κρέας, ἄρος, τό (from κρᾶω for γρᾶω, to gnaw), flesh, a piece of flesh.

κρείσσων, ον, and Attic κρείττων, ον (adj. from κράτος, assigned as the irregular comparative to ἀγᾶθός), better, stronger, braver, more valiant.

κρείων, οντος, ὁ (probably from κᾶς, the head, whence κρᾶνω, to rule), a ruler, a sovereign, a prince. As a verbal adj. ruling.

κρεμάννῦμι, fut. κρεμάσω, Att. κρεμῶ, ᾶς, ᾶ, perf. not in use, 1st aor. pass. κρεμάσθην, to hang, to suspend.

κρεουργίω, ὦ, fut. -ήσω, perf. κρεούργηκα (from κρέας, flesh, and ἔργον, work), to cut up flesh, to cut in pieces, to tear piecemeal.

Κρέων, οντος, ὁ, Creon, a son of Menætiæ, and king of Thebes. He offered his crown, and his sister Jocasta in marriage, to him who could solve the enigma of the Sphinx; which having been done by Œdipus, the latter thus, unknowingly, married his own mother.

κρεωπάγῃω, ὦ, fut. -ήσω, &c. (from κρέας, flesh, and φάγειν, to eat), to eat flesh. In the mid. to have eatable flesh.

κρήδεμνον, ον, τό (from κᾶς, the head, and δῖω, to bind), a veil. See note, page 320, line 95.

κρημνός, οὔ, ὁ (from κρεμάννῦμι, to hang), a precipitous cliff, a precipice, a steep descent.

κρήνη, ἧς, ἡ, a fountain, a spring.

κρηπίς, ἱδος, ἡ, a foundation, a basis; a slipper, a shoe.

Κρής, ἦρος, ὁ, a Cretan.

Κρήτη, ἧς, ἡ, Crete, a celebrated island in the Mediterranean Sea, now Candia.

Κρήτηθε (adv.), from Crete.

Κρητικός, ἧ, ὅν (adj.), of or belonging to Crete, Cretan.

κριθή, ἧς, ἡ, barley.

κριθίνος, η, ον (adj. from κριθή), of barley, barley.

κρίκος, ον, ὁ (transposed from κίρκος), a circle, a ring, a collar.

κρίκω, ὦ, fut. -ώσω, perf. κρεκίκα (from κρίκος), to form into a ring, to adorn with a ring, to insert a ring.

κρίνον, ον, τό, a lily.

κρίνω, fut. κρινῶ, perf. κρείκα, to separate, to part, to discriminate, to judge, to decide, to choose, to resolve, to accuse, to charge with. In the mid. to choose for one's self, to select.

κρίός, οὔ, ὁ (probably from κρεάς, horned), a ram.

κρίσις, εως, ἡ (from κρίνω), separation, choice, decision, judgment, final issue.

κρίτης, οὔ, ὁ (from κρίνω, 1st aor. pass. ἐκρίθην), *a judge, an umpire.*

Κριτίας, οὐ, ὁ, *Critias*, one of the thirty tyrants set over Athens by the Spartans.

Κροῖσος, οὐ, ὁ, *Cræsus*, an exceedingly rich king of Lydia, dethroned by Cyrus.

κροκόδειλος, οὐ, ὁ, *the crocodile.*

Κροκοδείλων πόλις, ἡ, *Crocodilopolis*, a city of Egypt, near Lake Moeris, afterward called Arsinoë. It derived its name from the sacred crocodiles that were fed and worshipped there. Near its site is the modern *Faioum*.

κροκόπεπλος, οὐ (adj. from πρόκος, *saffron*, and πίπλος, *a robe*), *saffron-robed, ruddy.*

κροκόττας, οὐ, ὁ, *the crocottas; the hyena.* See note, p. 111, line 74.

Κρονίων, υἱος, ὁ (patronymic from Κρόνος), *son of Saturn*, i. e. *Jupiter.*

Κρόνος, οὐ, ὁ, *Saturn*, son of Cælus and Terra, married Rhea, by whom he had Jupiter, Neptune, Pluto, &c. He was banished from heaven by Jupiter, and fled to Italy, where his reign was so mild that it has been called the golden age.

κρόταλον, οὐ, τό (from κροτέω), *a rattle.*

κρόταφος, οὐ, ὁ (from κροτέω, from the pulsation felt at the temple), *the temple (of the head).*

κροτέω, ὦ, fut. -ήσω, perf. κικρότηκα (from κρέτος), *to strike, to clap with the hands, to make a clattering noise, to beat; to applaud.* κροτέω κρότον, see note, page 41, line 5—8.

κρότος, οὐ, ὁ (from κρούω, *to strike together*), *a noise, a loud clapping, a tumult, uproar; applause.*

Κρότων, υἱος, ἡ, *Crotōna*, a powerful city of Lower Italy, on the coast of the Sinus Tarentinus, founded by a colony of Achæans about B. C. 715. The modern name is *Cotrone*.

Κροτωνιάτης, οὐ, ὁ, *an inhabitant of Crotone, a Crotoniat.*

κρούω, fut. κρούσω, perf. κίκρουκα, *to*

strike together, to strike upon, to dash against.

κρυερός, ἄ, ὄν (adj. from κρύος), *cold, chilling, dreary, chilly; terrific.*

κρυμνός, οὔ, same as κρύμς.

κρύμς, οὔ, ὁ (from κρύος), *icy coldness, frost.*

κρύος, εὐς, τό, *frost, ice, cold.*

κρυπτός, ἡ, ὄν (adj. from κρύπτω), *concealed, secret, clandestine.*

κρύπτω, fut. κρύψω, perf. κίκρυφα, perf. pass. κίκρυμαι, 2d aor. ἐκρύβον, 1st aor. pass. ἐκρύβην, 2d aor. pass. ἐκρύβην, *to hide, to conceal.* In the mid. *to conceal one's self, to conceal from, to do without the knowledge of (another).*

κρύσταλλος, οὐ, ὁ (from κρύος, *ice*), *ice.* Also, ὁ and ἡ, *crystal.*

κρύφα (adv. from κρύπτω), *secretly, without the knowledge of, with the gen.*

κρυσσός, οὔ, ὁ, *a water-bucket, a pitcher.*

κτάομαι, ὦμαι, fut. κτήσομαι, perf. κέκτημαι and ἔκτημαι, *to acquire, to procure for one's self, to obtain.* In the pass. *to be acquired or procured.* The perf. κέκτημαι or ἔκτημαι signifies *I possess*, i. e. *I have acquired for myself, and the acquisition remains mine.* Hence the 3d fut. κεκτήσομαι, *I will possess.* ὁ κεκτημένος, *a proprietor, a possessor.*

κτέαρ, ἄτος, τό (from κτάομαι, doubtful whether the sing. occurs), *possessions.* τὰ κτήατα, *possessions, property.*

κτείνω, fut. κτενῶ, perf. not Attic, ἔκτανα, 1st aor. act. ἔκτανα, 2d aor. ἔκτανον, 2d perf. in an active sense, ἔκτανον, *to kill, to slay, to slaughter, to put to death.*

κτερεῖζω, fut. -εῖξω, a lengthened form of κτερίζω, fut. κτερίξω, aor. ἐκτερίσα (from κτερία, *funeral obsequies*), *to inter with all the rites of sepulture, to celebrate the obsequies of.*

κτῆμα, ἄτος, τό (from κέκτημαι, perf. of κτάομαι, *I possess*), *possession, property.* In the plur. κτήματα, *one's entire possessions, wealth.*

κτῆνός, εος, τό (from same), *property; cattle*.

κτηνοτροφία, ας, ἡ (from κτῆνος, *cattle*, and τρέφω, *to breed*), *the breeding of cattle*.

Κτησίβιος, ο, ὁ, *Ctesibius*, a native of Ascrea, celebrated for his mechanical genius. He was the son of a barber, and himself exercised the calling of his father for a short time at Alexandrēa. The invention of water-clocks and many other hydraulic instruments is ascribed to him.

κτησίς, εως, ἡ, (from κτάμαι, *to acquire*), *acquisition, gain; possession, property*.

κτίζω, fut. κτίσω, perf. ἔκτικα, perf. pass. ἐκτισμαι, *to build, to erect, to found*.

κτίσμα, ἄτος, τό (from κτίζω), *a construction, a building, a settlement, a colony*.

κτίστης, ου, ὁ (from κτίζω), *a founder, a creator, a builder, an author*.

κτύπος, ου, ὁ (from τύπτω, *to strike*), *a loud noise, tumult, din, the clapping of hands*.

Κυάνεαι, ων, αἱ, *Cyanææ*, two small, rugged islands at the entrance of the Euxine, which were fabled to have floated about until the Argo passed through; after which they became fixed. They were also called *Symplegædes*.

κυανέος, α, ον (adj. from κυανός, *dark blue*), *dark blue, dark*.

κυάνοχαίτης, ου, ὁ (from κυανός, *dark*, and χ αίτη, *hair*), *with dark hair, dark-haired*.

κυβερνάω, ὦ, fut. -ήσω, perf. κυβέβηνκα, *to steer a vessel, to pilot, to direct*.

κυβερνήτης, ου, ὁ (from κυβερνάω), *a pilot*.

κῦδος, εος, τό, *honour, praise, glory*, Κυδωνία, ας, ἡ, *Cydonia*, the most ancient city in the island of Crete. Its ruins are on the site of the modern *Ierami*.

κῦέω, ὦ, fut. κῡήσω, perf. κекύηκα, *to be pregnant, to conceive*.

Κυζικηνός, ἡ, ὅν (adj.), *of or belonging to Cysicus*. As a noun, οἱ

Κυζικηνοί, *the inhabitants of Cysicus*, an island in the Propontis, off the coast of Mysia. It is now a peninsula.

Κυθήρεια, ας, ἡ, *Cytheræa*, a surname of Venus, from her rising out of the ocean near the island of Cythēra.

Κυθήρη, ης, ἡ, *Cythēra*, a surname of Venus.

κύκλος, ου, ὁ, *a circle, a circuit*. Dat. sing. as an adv. κύκλῳ, *round about*.

Κύκλωψ, ωπος, ὁ (from κύκλος, *a circle*, and ὤψ, *an eye*), *a Cyclops*. οἱ Κύκλωπες, *the Cyclopes*, a fabled race, of gigantic stature, the sons of Cœlus and Terra. They had each but one eye, and that in the middle of their forehead, whence their name. They dwelt in Sicily near Mount Ætna, and hence were regarded as the assistants of Vulcan, and the forgers of the thunderbolts of Jupiter.

κύκνος, ου, ὁ, *a swan*.

Κύκνος, ου, ὁ, *Cycnus*. 1. A son of Mars, slain by Hercules. 2. A son of Neptune, smothered by Achilles. He was changed into a swan.

κυλινδω and κυλινδέω, ὦ, fut. -ήσω, perf. κεκυλίνδῃκα, *to roll, to turn round*. In the mid. *to turn one's self round, to wander, to stray, to revolve, to indulge in*.

κυλίω, fut. κυλίσω, perf. κεκύλινα (later poetic form of κυλίνδω), *to turn, to roll, to wind*.

Κυλλήνη, ης, ἡ, *Cyllenē*, the loftiest and most celebrated mountain of Arcadia; on it Mercury was born. The modern name is *Zyria*.

κῦμα, ἄτος, τό (from κύω, *to swell forth*), *a wave, a surge, a billow*.

κυμβάλισμός, ου, ὁ (from κυμβάλίζω, *to play on cymbals*), *the striking of cymbals, the music of cymbals, or of other instruments brought into contact*.

κύμβαλον, ου, τό (from κύμβος, *a hollow vessel*), *a hollow vessel, a cymbal, a basin*.

κύνέω, ὦ, fut. κῡήσω, 1st aor. ἐκῡσα,

epic without aug. *κύσα* and *κύσσα*,
to kiss, to venerate.
κύννηγέτω, ὦ, fut. -ήσω, &c. (from
κυνγιτής), *to hunt.*
κύννηγέτης, ου, ὁ (from *κύων*, a dog),
 and *ηγέτης*, a leader), a hunter.
 Lit. *one who leads dogs to the*
chase.
κύννηγετικός, ἡ, ὄν (adj. from *κυν-*
γιαίω), of or belonging to the
chase, addicted to hunting. κύων,
a hunting dog. As a noun in fem.
ἡ κυνγιτική (τέχνη understood), *the*
art of hunting, the chase.
κύννηγέω, ὦ, fut. -ήσω, perf. *κεκύνηκα*
 (from *κύνγος*), *to hunt, to capture.*
κύννηγία, ας, ἡ (from *κυνγιαίω*), hunt-
 ing, a hunt, the chase.
κυνηγός, ου, ὁ (from *κύων*, a dog, and
ἄγω, to lead), a hunter). Lit. *one*
who leads dogs to the chase.
κύννοκέφαλος, ου, ὁ (from *κύων*, a
 dog, and *κεφαλή*, a head), *the cyno-*
cephalus, a baboon of the dog-
headed species. See note, page
 110, line 70—72.
Κυνοπολίτης, ου, ὁ (νομός), *the*
Cynopolitic (nome), a district of
Heptanömis in Egypt.
Κυνῶν πόλις, εως, ἡ, *Cynopolis*, or
 the city of dogs, a city of Egypt,
 in the Heptanomis, on the eastern
 side of the Nile. Here the dog-
 headed deity Anubis was wor-
 shipped.
Κύπριος, α, ου (adj.), *Cyprian, of*
Cyprus.
Κύπρις, ἰδος, ἡ, *Cyprus*, a surname
 of *Venus*, from *Κύπρος*, *Cyprus*,
 because she was the chief deity of
 the island.
Κύπρος, ου, ἡ, *Cyprus*, a large is-
 land in the eastern extremity of
 the Mediterranean, south of Cili-
 cia and west of Syria.
κύπτω, fut. *κύψω*, perf. *κέκυφα*, to
 bend the head, to stoop, to bow, to
 hold down the head from shame,
 to be bent.
κῦρέω, ὦ, fut. *κῦρήσω* and *κῦρσω*, 1st
 aor. *ἐκῦρησα* and *ἐκυρσα*, to be. With
 a gen. *to meet with, to attain.*
Κυρηναϊκή, ἥς, ἡ (γῆ understood),
Cyrenäica, a country of Africa,

east of the Syrtis Minor, corre-
 sponding to the modern *Barca.*
Κυρήνη, ἥς, ἡ, *Cyrēnē*, a celebrated
 city of Africa, capital of Cyrenaica.
κύριος, ου, ὁ (from *κύρος*, authority),
 a master, one who has authority
 over, a lord, a sovereign.
Κύρνος, ου, ἡ, *Corsica*, called by the
 Greeks *Cyrrnus*, an island in the
 Mediterranean.
Κῦρος, ου, ὁ, *Cyrus*, a king of Per-
 sia, son of Cambyses and Mandane
 the daughter of Astyages, king of
 Media.
κῦρώω, ὦ, fut. -άσω, perf. *κεκύρωκα*
 (from *κύρος*, full authority), to au-
 thorize, to ratify, to confirm.
κύρτωμα, ἄτος, τό (from *κυρτίω*, to
 curve), anything curved, a hump,
 an arch, a lump, a swelling, an
 inequality.
κῦρω, the present occurs only in
 poetry, same as *κυρίω*. In the
 mid. as deponent, *κῦρομαι*, to meet
 with, to light upon, to fall into.
κῦτος, εος, contr. ους, τό (from *κύω*,
 to contain), a cavity, capacity, an
 enclosure, a hollow body.
Κύψελος, ου, ὁ, *Cypsēlus*, a Corin-
 thian, son of Ætion, and father
 of Periander; who seized on the
 sovereign power and reigned thirty
 years.
κύω and *κνέω*, ὦ, fut. *κῦήσω*, perf.
κεκύηκα, to contain; to conceive,
 to be pregnant, to go with young,
 to bring forth.
κύων, gen. *κύνος*, ὁ and ἡ, a dog, a
 hound.
κῶδιον, ου, τό (from *κῶας*, κῶς, a
 sheepskin with the fleece), a sheep-
 skin, a fleece.
κωδιοφόρος, ου (adj. from *κῶδιον*, and
φέρω, to bear), wearing sheepskins
 clothed in sheepskins.
κῶθων, ωνος, ὁ, a Spartan drinking
 cup, a goblet.
Κῶθων, ωνος, ὁ, *Cothon*, a small
 island near the citadel of Carthage,
 with a convenient bay, which
 served for a dockyard.
κωκυτός, οὔ, ὁ (from *κωκύω*, to be-
 wail), bewailing, mourning, lamen-
 tation.

Κωκυτός, οὔ, ὁ, *Cocytus*, one of the fabled rivers of the lower world, so called from the lamentations of the departed along its banks.

κωκῦω, fut. κωκῦσω, perf. κεικῶμαι, to wail, to lament, to bewail, to utter lamentations.

Κωλίας, ἄδος, ἡ, *Colias*, a promontory of Attica, south-east of the port of Phalērum, in the form of a man's foot, where was a temple of Venus. It is now *Agio Nicolo*.

κωλύω, fut. κωλύσω, perf. κεικῶμαι (a form of κολούω), to weaken, to hinder, to impede, to depress, to prevent, to hold back.

κωμάζω, fut. -ᾶται, perf. κεικῶμαι (from κῶμος), to go in a riotous procession singing, &c. to celebrate a joyous festival, to revel, to move along in a revelling manner.

κῶμη, ης, ἡ, a village, a small town. κωμηδόν (adv. from κῶμη), by villages, in villages.

κωμικός, ἡ, ὄν (adj. from κῶμος), pertaining to comic poetry, comic, comical. As a noun, ὁ κωμικός, a comic poet.

κῶμος, ον, ὁ (from κῶμη, a village; as in bacchanalian processions they went from village to village), a jovial assembly of friends to celebrate a festival with music, &c., a band of revellers, a festive assembly, a bacchanalian revel.

κωμωδοποιός, οὔ, ὁ (from κωμῳδία, comedy, and ποιέω, to make), a writer of comedy, a comic poet.

κώνειον, ον, τό, hemlock (the juice).

Κωνωπίων, ωνος, ὁ, *Conopion*.

κῶνωψ, ωπος, ὁ, a gnat.

Κῶος, α, ον (adj. from Κῶς, *Cos*), *Coan*, of *Cos*. ὁ Κῶος, a *Coan*, an inhabitant of *Cos*, an island in the *Ægean Sea*, one of the *Sporades*, celebrated for the manufacture of a species of transparent silk stuff, and as the birthplace of *Hippocrætes* and *Apelles*.

κῶπη, ης, ἡ (from the obsolete κᾰπω, root of κᾰπτω, to seize, and of the Latin *capiō*), the handle of an oar, the handle of a mill; an oar.

κῶρος, ω, Doric for κοῦρος, ου, ἰ, a youth, &c.

κῶρα, ας, Doric for κοῦρη, ης, ἰ, a maiden, &c.

Κωρύκιον, ἄντρον, τό, the *Corycian grotto*, on Mount *Parnassus*, sacred to the *Corycian nymphs* and the god *Pan*.

Α.

λαῖας, contr. λαῖς, gen. λαῖας, contr. λαῖος, ὁ, a stone.

λαβῆ, ης, ἡ (from λαβεῖν, 2d infin. of λαμβάνω, to seize), seizure, a grasping, hold.

λαβύρινθος, ον, ὁ, a labyrinth.

λαγᾶρός, ἁ, ὄν (adj.), slack, unbraced, feeble, thin, slender, tender, delicate.

λαγίδιον, ον, τό (dim. of λαγῶς, a hare), a young hare; a rabbit.

Λάγος, ον, ὁ, *Lægus*, a Macedonian of mean extraction, who married *Arsinöë*, daughter of *Meleæger*. He was the reputed father of *Ptolemy*, surnamed from him *Lagus*, who became king of *Egypt* after *Alexander's* death.

λαγχάνω, fut. λήξομαι, perf. Attic εἴληχα, Doric and Ionic εἰλόγη, perf. pass. εἰληγμαι, 2d aor. εἶλαχ, 1st aor. pass. ἐλήχθην, to draw lots, to receive by lot, to get possession of, to obtain.

λαγῶς, λαγῶ, ὁ, the hare.

λάθρα (adv. from λαθεῖν, 2d aor. infin. of λανθάνω, to lie hid), secretly, by stealth, without the knowledge of.

λαιοτομέω, ῶ, fut. -ήσω, perf. λαιμοτόμησα (from λαιμός, the throat, and τέμνω, to cut), to cut the throat.

λαῖός, ἁ, ὄν (adj.), left, on the left hand. As a noun, ἡ λαῖά, (χῆν understood), the left hand.

Λᾶκαινα, ης, ἡ, a Spartan female, a woman of *Lacedæmon*.

Λακεδαιμόνιος, α, ον (adj.), *Lacedæmonian*. As a noun, ὁ Λακεδαιμόνιος (ἀνὴρ understood), a *Lacedæmonian*. ἡ Λακεδαιμονία (γῆ understood), a *Lacedæmonian* woman.

Λακεδαιμών, ονος, ἡ, *Lacedæmon* or *Sparta*, a celebrated city of Greece, the capital of Laconia situated in a plain near the Eurōtas. Its ruins are near the modern *Misitra*.

Λακιάδης, ου, ὁ, *a member of the borough Laciadæ or Lacadæ*.

Λάκων, ωνος, ὁ, *a Lacedæmonian*.

Λακωνική, ἡς, ἡ (fem. of *Λακωνικός*, with γῆ understood), *Laconia*, a country of Peloponnēsus, situated at its southern extremity, having Messenia on the west, and Arcadia and Argolis on the north.

Λακωνικός, ἡ, ὄν (adj.), *Laconian*.

Λακωνικῶς (adv.), *like the Lacedæmonians, laconically, pithily*.

Λαλέω, ῶ, fut. -ήσω, perf. *λελάληκα*, *to talk, to speak, to prattle, to converse*.

Λάλημα, ἄτος, τό (from *λαλέω*), *talk, prattling, speech, way of talking*.

Λάλος, ον (adj.), *talkative, loquacious, prattling*. Comp. *λαλίστιος*, superl. *λαλίστατος*.

Λαμάχος, ου, ὁ, *Lamachus*, a son of Xenophānes, sent into Sicily with Nicias. He was slain before Syracuse, B. C. 414.

Λαμβάνω, fut. *λήψομαι*, perf. Attic *εἴληφα*, perf. pass. *εἰλημμαι* and *εἰλημμαι*, 2d aor. act. *ἔλαβον*, 1st aor. pass. *ἐλήφθην*, *to take, to receive, to admit, to procure, to obtain, to acquire*. With the gen. *to take hold of, to seize by*.

Λαμπάς, ἄδος, ἡ (from *λάμπω*, *to shine*), *a torch, a light*.

Λάμπις, ἴδος, ὁ, *Lampis*.

Λαμπρός, ἄ, ὄν (adj. from *λάμπω*), *shining, brilliant, bright, illustrious, manifest, splendid, noble, respected, fresh*.

Λαμπρότης, ητος, ἡ (from *λαμπρός*), *brilliancy, splendour, clearness, renown*.

Λαμπρῶς (adverb from *λαμπρός*), *brilliantly, brightly, clearly, famously, decisively*.

Λάμπω, fut. *λάμψω*, perf. *λίλαμφα*, *to shine, to be brilliant*.

Λανθάνω, in poetry *λήθω*, fut. *λήσω*, perf. *λίληθα*, 2d aor. *ἔλαθον* (from

an old form *λήθω*, not in use), *to lie hid, to remain concealed, to escape observation, to do any thing unconsciously*. When joined with a participle it is often rendered as an adverb. See note p. 29, line 34, 35. In the middle, *λανθάνομαι*, seldom *λήθομαι*, fut. *λήσομαι*, perf. pass. as mid. *λέλησμαι*, *to forget, to omit, to conceal*.

Λαομέδων, οντος, ὁ, *Laomædon*, a king of Troy, and father of Priam. He was assisted in building the walls of Troy by Apollo and Neptune, whom afterward he refused to reward for their labour.

Λᾶός, οὔ, Attic *λαός*, ὅ, ὁ, *the people, a crowd, a nation*.

Λᾶος, ου, ὁ, *a stone*.

Λαπίθαι, ὦν, οἱ, *the Lapithæ*, a people of Thessaly, who nearly exterminated the Centaurs in a quarrel, which arose at the celebration of the nuptials of Pirithoüs.

Λάρναξ, ἄκος, ἡ, *a coffer, a box, a chest, an ark*.

Λᾶσιος, ον (adj. akin to *δαρίς*), *hairy, shaggy, stout, rough; bushy*.

Λατινή, ης, ἡ (γῆ understood), *Latium*, a country of Italy, lying south of Etruria, from which it was separated by the Tiber.

Λατίνοι, ὦν, οἱ, *the Latins*, the inhabitants of Latium.

Λάτμος, ου, ὁ, *Latmus*, a mountain of Caria, in Asia Minor, near Milētus.

Λατομέω, ῶ, fut. -ήσω, perf. *λελατόμνηκα* (from *λάς*, *a stone*, and *τέμνω*, *to cut*), *to cut out stone, to quarry, to hew stone*.

Λατόμημα, ἄτος, τό (from *λατομέω*), *stone cut from a quarry, quarried stone, hewn stone*.

Λατομητός, ἡ, ὄν (adj. from *λατομέω*), *cut in stone, hollowed out of the rock*.

Λατομία, ας, ἡ (from *λατομέω*), *a quarry*. In the plural, *αἱ λατομίαι*, *the quarries*, a prison which Dionysius had in a rock near Syracuse.

Λατομικός, ἡ, ὄν (adj. from *λατομέω*), *requisite in quarrying, adapted*

- to quarrying. λατομικὸς σίδηρος, a pick.
- λατρεύω, fut. -εύσω, perf. λαλάτρευκα (from λάτρις, one who serves for hire), to serve for hire, to serve; to worship.
- λαυκαῖνή, ης, Ionic and poetic for λαυκάνια, ας, ἡ, the throat.
- λαυριωτικός, ἡ, ὅν (adj. from λαύριον), of or belonging to Laurium, Laurian, a region in Attica, celebrated for its silver mines.
- λαφῦρᾶγωγέω, ὦ, fut. -ήσω, &c. (from λαφύραγωγός), to carry off as spoil, to bear off as booty.
- λαφῦρᾶγωγός, οὔ, ὁ (from λαφῦρον, booty, and ἄγω, to carry off), one who carries off booty, a plunderer.
- λαχᾶνέω, fut. -εύσω, perf. λαλαχάνευκα (from λάχων), to cultivate vegetables.
- λαχάνον, ου, τό (from λαχαίνω, to dig), plants from cultivated ground; pot-herbs, garden vegetables.
- λαῖχος, εος, τό (from λαχεῖν, 2d aor. infin. of λαγχάνω, to receive by lot), a portion by lot, a share, a lot.
- λέαινα, ης, ἡ (fem. of λέων, the lion), the lioness.
- Λεάρχος, ου, ὁ, Learchus, a son of Athamas and Ino, slain by his father in a fit of madness.
- λέβης, ητος, ὁ (from λάβω, root of λαμβάνω, to hold), a caldron, a kettle, a large basin.
- λέγοντι, Doric for λέγουσι, 3d plural pres. indic. of λέγω.
- λέγω, fut. λέξω, perf. λέλοχα, Attic εἶλοχα (used only in compounds signifying to collect, to choose), 2d aor. ἔλεγον, to say, to speak, to tell, to relate, to command; to cause to lie down, to let lie down. λέγμαι, to lie down to rest. λέγονται, they are said to.
- λεηλατέω, ὦ, fut. -ήσω, perf. λελεηλάτηκα (from λεία, booty, and ἐλαύνω, to drive off), to drive off as booty, to plunder, to pillage.
- λείβω, fut. λείψω, perf. λείλειφα, to pour, to drop, to let flow. In the middle, to flow, to fall in drops, to trickle.
- λειμών, ὠνος, ὁ (from λείβω), a grassy plain, a meadow, a mead.
- λείος, α, ον (adj.), smooth, polished, even, soft, light.
- λειποθυμέω, ὦ, fut. -ήσω, &c. (from λείπω, and θυμός, the spirit), to faint.
- λείπω, fut. λείψω, perf. λείλειφα, 2d aor. ἔλιπον, to leave, to abandon, to desert. In the mid. λείπομαι, fut. λείφομαι, perf. λέλοιπα, to be inferior to, to be left behind by, to be surpassed, to be in want.
- λειτουργία, ας, ἡ (from λειτουργία, to perform the duties of a public office), public service or office (in which the person is obliged to defray the expenses himself). In general, public employment, occupation, labour.
- λειτουργός, οὔ, ὁ (from λείτωρ, public, and ἔργον, work), a public officer.
- λείψανον, ου, τό (from λείπω), the remainder, the remains, a remnant.
- λεκάνη, ης, ἡ (from λείκος, a dish), a dish, a bowl.
- λέκτρον, ου, τό (from λέγομαι, to lie down), a couch, a bed.
- λέξις, εως, ἡ (from λίγω, to speak), speech, expression, language, a saying, recital, phraseology.
- Λεοντίνος, ου, ὁ, a Leontine, an inhabitant of Leonitini, a city in Sicily.
- λεοντώδης, ες (adj. from λέων, a lion, and εἶδος, aspect), of a lion-like aspect, fierce, lion-like, bold, courageous.
- λεπίδωτος, ἡ, ὅν (adj. from λεπίδιω, to render scaly), scaly, covered with scales.
- λεπτόγεω, ων (adj. from λεπτός, and γία, γῆ, land), having a thin soil, barren.
- λεπτός, ἡ, ὅν (adj. from λίπω, to peel off), peeled off, thin, small, delicate, of scanty size, slender. Neuter as an adverb, λεπτόν, delicately, lightly, scarcely.
- Λερναῖος, α, ον (adj.), Lernaean, of or belonging to Lerna.
- Λέρνη, ης, ἡ, Lerna, a district of

Argolis, celebrated for its grove and lake, where Hercules killed the famous hydra.

Ἀέσβος, ου, ἡ, *Lesbos*, an island of the Ægean Sea, lying off the coast of Mysia, forming, according to Homer, the southern boundary of the Trojan kingdom. It is now *Metelin*.

Λευκάδιος, ου, ὁ (from Λευκάς), a *Leucadian*, an inhabitant of *Leucas* or *Leucadia*, an island in the Ionian Sea, off the coast of Acarnania, now called *Santa Maura*. It once formed part of the main land.

Λευκανθίζω, fut. -ίσω, perf. λελευκάνθισα (from λευκός, *white*, and ἄνθος, a *flower*), to have white flowers, to be white.

Λευκοθέα, ας, ἡ, *Leucothēa* or *Leucothōē*, the name under which Ino was known after she had been changed into a sea-deity by Neptune.

Λευκός, ἡ, ὄν (adj. from λεύω, *to shine*), bright, clear, white.

Λευκότης, ητος, ἡ (from λευκός), *whiteness, brilliancy, clearness*.

Λεύκουλλος, ου, ὁ, *Lucullus* (Lucius Licinius), a famous Roman commander, to whom was intrusted the charge of the Mithridatic war, which he had nearly brought to a conclusion, when he was unjustly displaced and succeeded by Pompey.

Λευκώλενος, ου (adj. from λευκός, and ὤλεν, an *arm*), *white-armed, having white arms*.

Λευχείμων, ου (adj. from λευκός, and ἱμα, a *robe*), *white-robed, clothed in white*.

Λέχος, εος, τό (from λίσσμαι, *to lie down*), a *couch, a bed*. In the plural, λέχια, ων, τά, a *bier, a sort of couch of state*, upon which the dead body was exposed to view and burned.

Λέων, οντος, ὁ, a *lion*.

Λεωνίδας and Λεωνίδης, ου, ὁ, *Leonidas*, a celebrated king of Sparta, who, with three hundred Spartans, withstood the whole army of the

Persians at Thermopylæ for three successive days.

λήγω, fut. λήξω, perf. λάληχα, *to cease, to desist, to abstain from*.

Λήδα, ας, ἡ, *Lēda*, wife of Tyndārus, king of Sparta.

Λήθαιος, α, ου (adj. from Λήθη), of or pertaining to *Lēthē, Lethēan*.

λήθη, ης, ἡ (from λίσσμαι, *to forget*), *forgetfulness, oblivion*.

Λήθη, ης, ἡ, *Lēthē* (i. e. *oblivion*) one of the rivers of the under world, whose waters were quaffed by the souls which were destined to animate other bodies on earth, in order to cause oblivion of their present bliss.

λήθω, not used in the present; the other tenses assigned to λανθάνω. See λανθάνω.

λήσιον, ου, τό, a *crop, a standing crop, a field*.

Λῆμνος, ου, ἡ, *Lemnos*, an island in the Ægean Sea, opposite the mouth of the Hellespont, now *Stalimene*. It was fabled to contain one of the forges of Vulcan.

Ληναῖος, ου, ὁ, *Lenæus*, a surname of Bacchus, from ληνός, as the god of wine, &c.

ληνός, οὔ, ὁ, a *wine-press*.

ληρέω, ὦ, fut. -ήσω, perf. λελήρηκα (from λῆρος, *idle talk*), to talk idly or foolishly, to act in a silly manner, to be guilty of folly.

ληστεύω, fut. -εύσω, perf. λελήστευκα (from ληστής), to rob, to plunder, to carry off as plunder, to be a robber.

ληστής, οὔ, ὁ (from λῆς, *plunder*), a *plunderer, a robber, a pirate*.

ληστρικός ἡ ὄν (adj. from ληστής), *plundering, predatory, adapted to piracy*. ληστρικὴ τεμένης, a *piratical vessel*.

Λητώ, όος, cont. οὔς, ἡ, *Latōna*, daughter of Cœus and Phœbe, and mother of Diana and Apollo by Jupiter.

λίαν (adv.), very, strongly, very, much, extremely.

λίβανωτός, οὔ, ὁ (from λίβανος, the *tree which produces frankincense*), *frankincense, incense*.

Λίβυες, ων, οἱ, *the Libyans*, inhabitants of Libya.

Λιβύη, ης, ἡ, *Libya*. Among the early Greek writers the name was applied to the whole of *Africa*. The later Greek and the Roman writers restrict the term to a part of Africa between Egypt on the east and the Syrtes on the west, containing Cyrenaica and Mar-marica on the coast, with an extensive unknown region in the interior.

Λιβυκός, ἡ, ὄν (adj.), *Libyan*, of *Libya*.

Λιγαίνω, fut. λιγᾶνῶ, perf. λελίγαγα (from λιγύς, *shrill, clear-toned*), to sing with tuneful voice, to tell of in clear-toned strains.

Λιγνύς, ὅς, ἡ, *ascending smoke*, a pitchy cloud.

Λίγυες, ων, οἱ, *the Ligurians*, inhabitants of *Liguria*, a country of northern Italy, lying along the Sinus Ligusticus or Gulf of Genoa, now the territory of *Genoa*.

Λιγυρός, ἄ, ὄν (adj. from λιγύς, *shrill*), *shrill, sharp, piercing, clear-toned, tuneful*.

Λιγυστική, ἡς, ἡ (γῆ understood), *Liguria*. See at Λίγυες.

λίην (adv.), Ionic for λίαν, *very*, &c.

Λιθάω, fut. -ᾶσω, perf. λελιθάκα (from λίθος, *a stone*), to throw stones at, to hurl stones.

Λιθιδιον, ου, τό (dim. of λίθος, *a small stone*, a pebble).

Λιθίνος, η, ον (adj. from λίθος), made of stone, stony, stone.

Λιθοβολία, ας, ἡ (from λίθος, and βάλλω, to cast), a casting of stones, a stoning.

Λιθοποιέω, ῶ, fut. -ήσω, perf. λελιθοποίηκα (from λίθος, and ποιέω, to make), to produce stone, to turn into stone, to petrify.

Λίθος, ου, ὁ and ἡ (for the distinction produced by gender, see note, page 123, line 38), *a stone*, a rock; a precious stone.

Λιμὴν, ἑνός, ὁ, *a harbour*, a haven.

Λιμνάζω, fut. λιμνᾶσω, perf. λελιμνᾶκα (from λίμνη), to lay under water, to convert into a lake or

marsh. τόπος λιμνάζων, *a morass or marsh*.

Λίμνη, ης, ἡ (from λείβω, to pour out, akin to λιμήν), *a lake*, a swamp.

Λῖμός, οὔ, ὁ (from λείπω, to leave, perf. pass. λείμμαι), *want of food, hunger, famine*.

Λῖνον, ου, τό, *flax, thread made of flax*. Hence, *linen*; a net. ἐξ ὧν λίνων, *out of the nets*, i. e. roaming at large.

Λῖνος, ου, ὁ, *Linus*, a native of Chalcis, son of Mercury and the muse Urania, instructor of Hercules in music. He was killed by the latter for having struck him on the head with his lyre.

Λιπαρός, ἄ, ὄν (adj. from λίπας, *fat*), *fat, anointed with oil*; *rich, fruitful* (applied to soils); of a shining appearance, opulent, brilliant, splendid, beautiful.

Λίσσομαι and Λίτομαι, fut. λίσσομαι, 1st aor. ἐλίσσᾰμην, 2d aor. ἐλίστομην, to pray, to beseech, to supplicate, to entreat, to request earnestly.

Λιτανεύω, fut. -εῖσω, perf. λελιτάνευκα (from λίτομαι), to pray, to supplicate, to entreat.

Λιτός, ἡ, ὄν (adj.), *simple, fine, small, frugal*.

Λιτότης, ητος, ἡ (from λιτός), *simplicity, plainness, frugality, economy*.

Λογίζομαι, fut. -ίσομαι, perf. λελόγημαι (from λόγος), to reckon, to enumerate, to estimate, to consider, to reflect, to conclude.

Λογικός, ἡ, ὄν (adj. from λόγος), *reasonable, rational, logical, intelligent, eloquent, endowed with speech*. As a noun in fem. ἡ λογική (τέχνη understood), *the art of reasoning, logic*.

Λόγιον, ου, τό (prop. neut. of λόγιος, *intelligent*), *a saying, an oracular saying, an oracle*.

Λογισμός, οὔ, ὁ (from λογίζομαι, to reflect), *reflection, thought, reason, computation, calculation, intelligence, perception*.

Λόγος, ου, ὁ (from λέγω, to speak), *a word, a saying, a speech, a re-*

port, a narration, an account, an argument, reason, understanding, wisdom. ὡς ἔχει λόγος, *this is the true computation.* κατὰ λόγον, *in proportion to.* εἰς λόγους ἐρχεσθαι, *to engage in conversation with.*

λόγχη, ης, ἡ, *the head of a javelin, a javelin, a spear.*

λουτρόν, οὔ, *old Homeric form for λουτρὸν, οὔ, τό (from λούω, to wash), a bath.*

λοιγός, οὔ, ὁ (akin to λυγρός, *painful*, and the Latin *luctus*), *destruction, calamity, death, woe.*

λοιδορέω, ὦ, fut. -ήσω, perf. λειοδόρηκα (from λοιδόρος, *slandorous*), *same as the mid. λοιδόριμαι, οὔμαι, only that the active is joined with the accusa., and the mid. with the dative, to rail at, to revile, to inveigh against, to reproach.*

λοιμός, οὔ, ὁ, *a contagious distemper, a pestilence, the plague.*

λοιπός, ἡ, ὄν (adj. from λείπω, *to leave*), *remaining, that is left, rest.* As a noun in neut. τὸ λοιπόν (μῆρος understood), *the remainder.* τὰ λοιπά, *the rest.* καὶ τὰ λοιπά, *and so forth.* τοῦ λοιποῦ (χρόνου understood), *for the time to come.*

Λοκροί, ὦν, οἱ, *the Locri, a people of Greece.* The Greeks comprehended under the name of Locri three tribes of the same people, distinct in territory, but doubtless derived from a common stock; these were the Locri Ozōlē, Epionemidii, and Opuntii. Λοκροὶ Ὀζόλαι, see Ὀζόλαι.

λοξός, ἡ, ὄν (adj.), *oblique, slanting, crooked.* Of oracles, *ambiguous.*

Λουσῖται, ὦν, οἱ, *the Lusitanians.* See Λυσίται.

λουτρόν, οὔ, τό (from λούω), *a bath.*

λούω, fut. λούσω, contr. λούσω, perf. λέλουκα, 1st aor. ἔλουσα and ἔλούσσα, contr. ἔλουσα, *to wash.* In the mid. *to wash one's self, to bathe.* λούω is properly used in speaking of the body, νίπτω of the hands, and πλύνω of clothing.

λόφος, ου, ὁ (from λίσσω, *to peel off*), *the upper part of the neck of an animal, as it is rubbed by the*

yoke; the crest, the summit, a hill, an eminence.

λοχᾶγός, οὔ, ὁ (from λόχος, and ἡγέομαι, ἄγω, *to lead*), *a leader of a cohort, a commander of a troop of infantry.*

λοχᾶω, ὦ, fut. λοχήσω, perf. λελόχηκα (from λόχος), *to place in ambuscade; to lie in wait for.*

λοχεία, ας, ἡ (from λοχέω), *child-birth, delivery, parturition.*

λοχεύω, fut. -εύσω, perf. λελόχευκα, *same sig. in mid. λοχεύομαι, to bring forth, to give birth to.*

λόχος, ου, ὁ (from λίσσω, *to cause to lie down*), *a troop of warriors placed in ambuscade, a company of infantry (usually containing a hundred men); childbirth.*

Λυγκεύς, ἑως, ὁ, *Lynceus, a son of Ægyptus, and husband of Hypermnestra the daughter of Danaus: his life was spared through the love of his wife.*

λυγρός, ἄ, ὄν (adj. from λύζω, *to sob*), *melancholy, doleful, piteous, distressing, calamitous.*

Λύδια, ας, ἡ, *Lydia, a country of Asia Minor, south of Mysia; the richest and most effeminate and luxurious of all Asia.*

Λυδός, οὔ, ὁ, *a Lydian, an inhabitant of Lydia.*

λύκᾶς, αντος, ὁ, *the year.*

Λυκομήδης, ου, ὁ, *Lycomēdes, an Athenian, commander of a galley, who, in the battle of Salamis, first captured an enemy's vessel.*

λύκος, ου, ὁ, *a wolf.*

Λυκοῦργος, ου, ὁ, *Lycurgus.* 1. A king of Thrace, son of Dryas. He drove Bacchus from his dominions, and cut down all the vines; for this the god inflicted madness on him, in a fit of which he put his son Dryas to death, and cut off his own legs, mistaking them for vine boughs; and finally was drawn asunder by horses at the command of Bacchus. 2. The celebrated Spartan lawgiver.

λῦμαινω, fut. λυμᾶνῶ, perf. λελύμανα (from λῦμα, *filth*), *active*

seldom used, *to besoul, to defile, to injure, to destroy, to devastate.* In the mid. same sig. as active, and also, *to cleanse one's self from impurities.*

λύμη, ης, ἡ, *injury, outrage; filth.*
 λύπῃω, ὦ, fut. λύπῃσω, perf. λελύπηκα (from λύπη), *to grieve, to harass, to distress, to afflict, to sadden, to injure.*

λύπη, ης, ἡ, *sadness, grief, distress, affliction, pain, sorrow.*

λύπηρός, á, ὄν (adj. from λύπῃω), *afflicting, sorrowful, sad, painful, wearisome, suffering privations.*

λυπρός, á, ὄν (adj. from λύπῃω), *distressed, poor, wretched.* As applied to soil, *barren, sterile, unproductive.*

λύρα, ας, Ionic λύρη, ης, ἡ, *the lyre.*

λύριζω, fut. -ίσω, perf. λελύρικα (from λύρα), *to play on the lyre.*

Λύσανδρος, ου, ὁ, *Lysander, a Spartan general, who put an end to the Peloponnesian war, which had lasted twenty-seven years, in the decisive battle at Ægospotamos, whereby he became absolute master of Athens.*

Λυσίας, ου, ὁ, *Lysias, son of Cephælus, a celebrated Athenian orator who flourished about 458 B.C.*

Λυσίμαχος, ου, ὁ, *Lysimachus, one of the generals of Alexander the Great: he received for his share of the empire Thrace and the Chersonese.*

Λύσιππος, ου, ὁ, *Lysippus, a celebrated sculptor and statuary, born at Sicyon. He was the only sculptor allowed by Alexander to make his statue.*

λύσις, εως, ἡ (from λύω, *to loose*), *the act of loosing, release, a setting at liberty, deliverance, liberation, surrender.*

Λυσίτᾱνία, ας, ἡ, *Lusitania, a part of ancient Spain lying on the Atlantic coast, included at first between the Durus (Duro) and the Tagus, but afterward extended southward to the sea. It now forms part of Portugal.*

Λυσίτᾱνοί, ὧν, οἱ, *the Lusitanians, the inhabitants of Lusitania.*

λυσίτελέω, ὦ, fut. -ήσω, perf. λελυσίτεληκα (from λυσίτελής), *to be useful, to be advantageous to, to profit.*

λυσίτελής, ἐς (adj. from λύω, *to discharge, and τέλος, cost, expense*), *profitable, advantageous, valuable, costly.*

λύσσα, ης, ἡ, *madness, insanity.*

λύχνος, ου, ὁ, *a light, a lamp, a torch.*

λύω, fut. λύσω, perf. λέλυκα, perf. pass. λελύμαι, 1st aor. pass. ἐλύθην, *to loose, to slacken, to deliver up, to release, to solve, to abrogate, to discharge, to defray.* In the mid. *to get released for one's self (on the payment of a ransom), to ransom.*

λωβητός, ἡ, ὄν (adj. from λωβάσμαι, *to injure*), *injured, abused, misused, reviled, ruined, unfortunate.*

λωτών, ον (adj. from λάω, *to wish*, assigned as the irregular comparative to ἀγαθός), *better, richer, more advantageous, more useful, preferable.* Superl. λωίστος, contr. λῶστος, *best, &c.*

λῶστος, η, ον (adj.), see under λωίων.

λωτός, οὔ, ὁ, *the lotus.* 1. A species of *water-lily*, used as food by a people of Africa. 2. A tree, the fruit of which, resembling dates, was so delightful, according to Homer, that they who tasted it desired to remain for ever in that country, and lost all thoughts of home.

M.

μά, a particle used in adjuration or swearing, and followed by the name of the divinity in the accus. It neither affirms nor denies of itself, but obtains its affirmative or negative force, either from some accompanying particles, or from the context. *μὰ Δία, I swear by Jupiter, by Jupiter. μὰ τοὺς θεοὺς, by the gods.* "Sometimes the name of the god or goddess

is suppressed, and the article only used; as *μὰ τὸν, μὰ τήν*, the name of the deity most revered in the place being understood; and sometimes *μὰ* is omitted." — *Dunbar*.

Μάγαιος, ου, ὁ, *Magæus*, a brother of Pharnabazus.

μαγνήτις, ἴδος, ἡ, and *μαγνήτης*, ου, ὁ, a magnet or loadstone.

μάζα, ης, ἡ (from *μάσσω*, to knead), a barley cake, bread. Properly, barley bread, as distinguished from *ἄστος*, wheaten bread; but it is sometimes applied to wheaten bread also.

μαζός, οὔ, ὁ, a breast.

μάθημα, ἄτος, τό (from *μανθάνω*, to learn), a lesson, knowledge, instruction.

μάθησις, εως, ἡ (from the same), learning, acquired knowledge, a lesson.

μαθητής, οὔ, ὁ (from the same), a learner, a scholar, a disciple.

Μαῖα, ας, ἡ, *Maia*, a daughter of Atlas and Pleione, and mother of Mercury by Jupiter. She was one of the Pleiades, the most luminous of the seven sisters.

μαιεύομαι, fut. *-εύσομαι*, perf. *μεμαίεμαι* (from *μαῖα*, a midwife), seldom used in the active voice, to deliver (as a midwife), to preside over childbirth.

Μαινάς, ἄδος, ἡ (from *μαίνομαι*), a Bacchant, a female votary of Bacchus, a phrensied female, a fury.

μαίνομαι, fut. *μανοῦμαι*, perf. *μίμνηνα*, fut. act. *μᾶνῶ*, 1st aor. act. *ἔμνηνα*, 2d aor. pass. *ἐμᾶνν* (from *μάω*, to be strongly excited; the present active not in use), to become phrensied, to rave, to be furious, to be mad. In the mid. to madden.

μαίω, ῶ, fut. *-ώσω*, perf. *μεμαίωνα*, and mid. with the same signification, *μαιοῦμαι*, οὔμαι, &c. (from *μαῖα*, a midwife), to deliver, to act as midwife. Passive, to be aided in delivery, to be assisted in birth.

Μαῖρα, ας, ἡ, *Mæra*, the faithful dog of Icarus, by means of which Erigone discovered the dead body of her father. It was changed into the star Canis.

Μαιῶτις, ἴδος, ἡ, *Mæotis* (Palus), now *Sea of Azof*, a large marshy lake between Europe and Asia, connected with the Euxine by the Cimmerian Bosphorus.

Μάκαι, ὧν, οἱ, the *Macæ*, a people of Africa, who occupied the coast to the north-west of and near the greater Syrtis.

Μάκαρ, ἄρος, ὁ, *Macar*, son of Ilus, the leader of a colony to the isle of Lesbos. Some, by a conjectural emendation of the scholiast who mentions him, make *Macar* a son of Helius, i. e. Phæbus.

μάκαρ, gen. *αρος* (adj. of one ending, from *χαίρω*, to rejoice), happy, blessed; opulent. οἱ *μάκαρες*, the gods, the blessed (in Elysium).

μακάριζω, fut. *-ίσω*, Attic *-ιῶ*, perf. *μεμακάρινα* (from *μάκαρ*), to deem happy, to bless, to pronounce happy.

μακάριος, α, ον (adj.), same as *μάκαρ*, happy, &c., commonly used in prose.

Μακεδονία, ας, ἡ, *Macedonia*, a country of Europe, lying to the west of Thrace, and north and north-east of Thessaly.

Μακεδονικός, ἡ, ὄν (adj.), *Macedonian*.

Μακεδών, ὄνος, ὁ, a *Macedonian*.

μακράν (adv. properly accus. sing. fem. of *μακρός*, with ὅδιν understood), at a great distance, far away.

μακρόβιος, ον (adj. from *μακρός*, and βίος, life), long-lived.

μακρός, á, ὄν (adj.), long, large, of great extent. Neut. sing. and pl. as an adv. *μακρόν* and *μακρά*, far, far distant.

μακροτράχηλος, ον (adj. from *μακρός*, and *τράχηλος*, the neck), long-necked.

μάλα (adv.), very, much, very much, assuredly, certainly. Comparative, *μᾶλλον*, more, rather.} Superla-

μάλιστα, *most, chiefly, especially, most commonly.*
 μᾶλ' ἄκός, ἡ, ὄν (adj.), *soft, feeble, timid, effeminate.*
 μαλάσσω, fut. -άξω, perf. μεμάλᾳχα (from μᾶλ' ἄκός), *to soften, to mollify, to appease, to prevail by entreaty; to enervate.*
 μαλάχη, ἡ (from μαλάσσω), *mallows, a plant of emollient qualities, whence the name.*
 μαλλωτός, ἡ, ὄν (adj. from μαλλός, *wool*), *covered with long wool, fleecy.*
 μάν, Doric for μῆν.
 Μάνης, εὖς, contr. οὖς, ὁ, *Manes, a servant of Diogenes, who ran away on account of his master's scanty fare.*
 μανθάνω, fut. μαθήσομαι, perf. μεμάθηκα, 2d aor. ἔμαθον, *to comprehend, to learn, to understand, to perceive, to know.*
 μᾶνία, ας, ἡ (from μαίνομαι, *to rave*), *madness, phrensy, a fit of madness, insanity.*
 μανικός, ἡ, ὄν (adj. from μανία), *raving, furious.*
 μαντεία, ας, ἡ (from μαντεύομαι), *prophecy, prediction.*
 μαντεῖον, οὐ, τό (prop. neut. of μαντίος, *that delivers oracles*), *the place where oracles are delivered, an oracle.*
 μαντεύομαι, fut. -ύσομαι, perf. μεμάντευμαι (dep. mid. from μάντις, *a prophet*), *to prophesy, to deliver oracles, to predict.*
 μαντικός, ἡ, ὄν (adj. from μάντις), *of or pertaining to divination, divining, prophetic.* As a noun, in the fem. μαντική, ἡς, ἡ (τήχη understood), *the art of divination, the prophetic art.*
 Μαντίνηα, ας, ἡ, *Mantinēa, one of the most ancient and celebrated cities of Arcadia, where Epaminondas lost his life, in the memorable battle in which he routed the Lacedæmonian forces, B.C. 363.*
 μάντις, εὖς, Ionic ἰός, ὁ (from μαίνομαι, *to be inspired, to rave*), *a prophet, a soothsayer, a diviner.*
 μᾶνυτάς, ᾱ, Doric for μῆνυτής, οὔ, ὁ

(from μυνῶ, *to inform*), *an informer, an accuser.*
 Μᾶραθών, ὦνος, ἡ, *Marathon, a borough of Attica, where the Athenians, under the command of Miltiades, defeated the Persian army, commanded by Datis and Artaphernes, B. C. 490.*
 μαραίνω, fut. μαράνω, 1st aor. ἔμαρνα, Attic ἔμαράνα, perf. μεμέρανα, properly, *to consume by fire.* Hence, *to dry up, to parch, to cause to wither, to blast.* In the mid. *to become withered, to decay, to waste.*
 Μαρδόνιος, οὐ, ὁ, *Mardonius, a general of Xerxes, who was left in Greece with an army of three hundred thousand men to subdue the country, but was defeated and slain in the battle of Plataea, B. C. 479.*
 Μάριος, οὐ, ὁ, *Marius, a celebrated Roman, who from a peasant became master of Rome. He was seven times consul, and honoured with a triumph for the total overthrow of the Cimbri and other barbarians.*
 Μαρμαρίδαι, ὦν, οἱ, *the Marmaridæ, the inhabitants of Marmarica, a country of Africa lying east of Cyrenaica, along the Mediterranean, forming part of the modern Barca.*
 μαρμαρίζω, fut. -ίσω, perf. μεμαμάρικα (from μάρεμας), *to shine like marble, to have the hardness of marble.*
 μάρμαρος, οὐ, ἡ (from μαρμαίρειν, *to shine*), *marble, hard white stone.*
 Μαρσύας, οὐ, ὁ, *Marsyas, a satyr of Celænæ, who having found the pipe which Minerva had thrown away, learned to play on it, and challenged Apollo to a musical contest. The god of music proved victorious, and flayed the unhappy Marsyas alive.*
 μαρτυρέω, ᾱ, fut. -ήσω, perf. μεματύρηκα (from μάτυρε, *a witness*), *to be a witness, to testify, to attest.* Mid. μαρτυρομαι, *to call as a witness, to cite.*

μαρτυρία, ας, ἡ (from μαρτυρίω), *testimony, attestation, evidence.*
 μάσσω, Att. μάττω, fut. μάξω, perf. μέμαχα, perf. pass. μέμαγμαι, 1st aor. pass. ἰμάχθην, 2d aor. pass. ἰμάγην (from μάω, to press forward), to touch, to feel; to knead bread.
 μαστεύω, fut. -ύσω, perf. μεμάστυκα (from μάσσω), to search, to seek, to strive after.
 μαστίγίας, ου, ὁ (from μαστίξ, a lash), a vile wretch. See note, page 286, line 33.
 μαστίγῶω, ὦ, fut. -ώσω, perf. μεμαστίγωκα (from μαστίξ, a lash), to scourge, to whip, to punish.
 μαστίζω, fut. -ίξω, perf. μιμάστίχα, same root and meaning as μαστίγῶω.
 μάταιος, α, ον (adj. from μάτην), vain, useless, unprofitable.
 μάτην (adv. properly accusative of μάτη, vanity), in vain, uselessly, unprofitably, groundlessly, to no purpose.
 μάτηρ, Doric for μήτηρ.
 Μάτρις, ἰδος, ὁ, *Matris.*
 μάττω, see μάσσω.
 μάχαιρα, ας, ἡ (from μάχη), a curved sword, a sabre, a knife.
 μάχαιρίς, ἰδος, ἡ (dim. of μάχαιρα), a small sabre, a knife, a razor.
 μάχη, ης, ἡ, a battle, conflict, fight, an engagement.
 μάχητικός, ἡ, ὄν (adj. from μάχη), pertaining to conflict, warlike, addicted to strife, pugnacious.
 μάχιμος, η, ον (adj. from μάχη), warlike, quarrelsome, contentious.
 μάχομαι, fut. μάχισομαι, μάχισομαι, and Attic μαχοῦμαι, perf. μεμάχισομαι and μεμάχημαι (from μάχη, a combat, a battle), to combat, to fight, to contend, to quarrel.
 μάω, an old verb, from which in use, perf. μέμαα, with the signification of pres. to desire ardently, to press forward towards, to search, to propose. In the mid. μάομαι, μῶμαι, fut. μᾶσομαι, 1st aor. ἰμασάμην, to seek after, to search into, to investigate.

μεγαλαυχέω, ὦ, fut. -ήσω, perf. μεμεγαλύνηκα (from μέγας, great, and αὐχίω, to boast), and mid. μεγαλαυχίσομαι, to vaunt one's self, to speak boastfully, to boast; to be proud.
 μεγαλήτωρ, ορ, gen. ορος (adj. from μέγας, great, and ἥτορ, heart), magnanimous, courageous, noble-hearted.
 μεγαλόδενδρος, ον (adj. from μέγας, great, and δένδρον, a tree), abounding in large trees.
 μεγαλοπραγμοσύνη, ης, ἡ (from μέγας, great, and πρᾶγμα, an action), aptitude for great enterprises, enterprising disposition, enterprise, &c.
 μεγαλοπρεπής, ἐς (adj. from μέγας, great, and πρέπω, to become), magnificent, noble, sumptuous, becoming the great, splendid.
 μεγαλοπρεπῶς (adv. from μεγαλοπρεπής), magnificently, sumptuously, nobly, with great splendour.
 μεγαλοψυχέω, ὦ, fut. -ήσω (from μέγας, great, and ψυχή, spirit), to act with magnanimity or courage.
 μεγαλοψυχία, ας, ἡ (from μεγαλοψυχέω), greatness of soul, magnanimity.
 μεγάλυνω, fut. -αλύνω, perf. μεμεγάλυνκα (from μέγας, great), to render great or powerful, to magnify, to aggrandize, to extol.
 Μέγαρα, ων, τὰ, *Megära*, the capital of Megäris, situated about midway between Athens and Corinth, and near the Saronic Gulf.
 Μεγαρεύς, ἑως, ὁ, an inhabitant of Megära. οἱ Μεγαρεῖς, the Megarians.
 Μεγαρική, ἥς, ἡ (properly fem. of Μεγαρικός, with γῆ understood), the territory of Megäris, Megäris.
 Μεγαρικός, ἡ, ὄν (adj.), of or belonging to Megäris or Megära, Megarian.
 Μεγαρίς, ἰδος, ἡ, *Megäris*, a small territory of Greece, lying to the west and north-west of Attica.
 μέγαρον, ου, τό (from μέγας), a mansion, a house, a palace, a hall, a chamber.

μέγας, μεγάλη, μέγα (adj.), *great, large, powerful*. Comp. μείζων, *superl. μίγιστος, η, ον. καὶ τὸ μίγιστον, and above all*. Lit. and what is greatest.

μέγεθος, εος, τό (from μέγας), *greatness, magnitude, size*. See note, page 111, line 74-77.

μεδέουσα, ης, ἡ (properly fem. of pres. part. of μεδέω, *to take care of*, which is the only part used), *a female ruler, a protectress; a patron-goddess*.

μέδομαι, fut. μεθήσομαι (dep. mid. of μέδω, which is rarely used except in pres. part.), *to take care of, to concern one's self about, to attend to*, with the genitive.

μέδιμνος, ου, ὁ, *a medimnus, a Grecian measure of capacity, containing 1 bushel, 1 peck, 1 gallon, 1 quart, 1 pint*.

Μέδουσα, ης, ἡ, *Medūsa*, daughter of Phorcys and Ceto, the only one of the three Gorgons subject to mortality. She was slain by Perseus, who placed her head on the ægis of Minerva.

μέδων, οντος, ὁ (from μέδομαι, *to care for*), *a ruler, a sovereign, a protector*.

μεθάλλομαι, fut. -ἄλῳμαι, &c. (from μετά, denoting *change*, and ἄλλομαι, *to leap*), *to leap about, to dart*. 2d aor. μεθηλόμην, part. syncope, μετάλμηνος.

μεθαρμόζω, fut. -ίσω, &c. (from μετά, denoting *change*, and ἀρμόζω, *to adjust*), *to adjust in a different manner, to change, to amend*.

μέθη, ης, ἡ (from μέθυ, *wine*), *intoxication, drunkenness*,

μεθίστημι, fut. μεταστήσω, &c. (from μετά, denoting *change*, and ἵστημι, *to place*), *to put in another place, to transfer, to remove, to change*. As neut. in perf. pluperf. and 2d aor. *to change sides, to go away, to go over to*. In the middle, *to change one's own place, to remove one's self*.

μεθόριος, α, ον, and ος, ον (adj. from μετά, *between*, and ὄρος, *a boundary*), *forming a boundary be-*

tween, bounding, contiguous. As a noun (with τόπος understood), *a boundary*.

μεθύσκω (from μεθύω, *to be drunk* which is used only in the pres. and imperf.), fut. μεθύσω, perf. μεμίθω (from μέθυ, *wine*), *to intoxicate with wine, to inebriate*. In the middle, *to drink to intoxication, to intoxicate one's self with*, followed by the gen. 1st aor. pass. ἐμεθύσθην. μειδᾶω, ὦ, fut. -ήσω, perf. μεμείδω, *to smile*.

μειδᾶω, ὦ, fut. -ιᾶσω, perf. μεμιδάχα, poetic for μειδάω.

μείζων, ον (irreg. comp. of μέγας), *greater, &c.*

μειράκιον, ου, τό (dim. of μείραξ, *a youth*), *a boy, a young man, a mere youth*.

μείρομαι, fut. μεροῦμαι, perf. ἔμμερον, perf. pass. εἴμαρμαι, aor. act. ἔμμερον, *to obtain a share, to get by lot, to receive*. Impers. perf. pass. εἴμαρται, *it is fated, it is appointed by destiny*; pluperf. εἴμαρται. τὸ εἴμαρμένον, *the allotment of fate, fate*.

μελαγχολᾶω, ὦ, fut. -ήσω, &c. (from μέλας, and χολή, *bile*). Lit. *to be affected with black bile*. Hence, *to be melancholy, to be insane*.

μέλας, αῖνα, αν (adj.), *black, dark, obscure*.

μέλει, fut. μελήσει, perf. μεμελήται (impers. verb from μέλω, *to be a care*), usually with the dat. of the person. *It concerns, it is a care, it interests*.

μελεῖζω, and μελίζω, fut. -ίξω, and -ίσω, &c. (from μέλος, *a limb*), *to cut into pieces, to dismember, to mutilate*.

μελεᾶω, ὦ, fut. -ήσω, perf. μεμελήτηκα (from μέλω, *to be a care*), *to bestow diligent care upon, to take care of, to apply to, to study, to practise*.

μελέτη, ης, ἡ (from μελεᾶω), *care, close application, practice, preparation, exercise, training*.

μελετητήριον, ου, τό (from μελέτη, with ending τήριον, denoting *place where*), *a study, a school*.

μέλημα, ἄτος, τό (from μέλω, *to be a care*), *an object of care, care.*

Μέλης, ου, and ητος, ό, *Mēles*, a river of Ionia in Asia Minor, near Smyrna. Some of the ancients supposed that Homer was born on the banks of this river, from which circumstance they call him *Melē-sigēnes*.

μέλι, ἴτος; τό, *honey.*

μελίζω, fut. -ῖσω, perf. μεμίλικα (from μέλος, *a song*). 1. *To modulate, to sing, to play on an instrument.* 2. See μελιζω.

Μελικέρτης, ου, ό, *Melicertes*, or *Melicerta*, a son of Athamas and Ino, saved by his mother from the fury of his father. Ino sprang into the sea with him in her arms, and Neptune turned him into a sea-deity, under the name of *Palæmon*.

μελίσσω, Doric for μελίζω.

μέλισμα, ἄτος, τό (from μελίζω, *to sing*), *a song, a melody, a strain.*

μέλισσα, ης, and Attic μέλιττα, ης, ή (from μέλι, *honey*), *a bee.*

μελλησμός, ου, ό (from μέλλω), *deferring, delaying, hesitating, procrastination.*

μέλλω, imperf. ἔμελλον and ἤμελλον, fut. μελήσω, perf. μεμίληκα, *to be about, to intend, to purpose, to delay, to linger.* With the infin. *to be about to*; as μέλλω ἵεναι, *I am about to go.* τὸ μέλλον, *the future.* τὰ μέλλοντα, *things about to happen, the future.*

μέλος, εος, τό, *a member, a limb, a part; a verse, a lyric poem, a song, a tune, a strain.* μελῶν ποιητής, *a lyric poet.*

Μελπομένη, ης, ή, *Melpomēnē*, one of the Muses; she presided over tragedy. Her name is derived from μέλωμαι, *to sing.*

μέλπω, fut. μέλψω, and in the mid. μέλωμαι (from μέλος, *song*), *to recreate one's self (by song or dance), to sing, to play, to dance.*

μέλω, fut. μελήσω, perf. μεμίληκα (akin to μέλλω), *to be a concern or care to, to be a source of care.*

μελωδέω, ω, fut. -ήσω, perf. μεμιλώ-

δωκα (from μέλος, and ᾄδω, *to sing*), *to sing melodiously, to sing, to modulate, to play.*

μελωδία, ας, ή (from μελωδέω), *a melodious song, a melody.*

Μεμνόνιον, ου, τό, *the Memnōnium*, a splendid structure at Thebes in Egypt, on the western side of the river, wherein was the vocal statue of Memnon, which was believed by the ancients to utter a sound like the snapping of a harp-string, when it was struck by the first beams of the sun; but see note, page 223, line 56—59.

μέμονα, Ionic and epic perf. mid. from a theme μίνω, not extant in the pres. but akin to μέμᾱα, as γίγνα to γίγᾱα; with the signification of a pres. *to intend, to purpose, to desire.*

μεμπτός, ή, όν (adj. from μίμφομαι), *blamed, censured, faulty, blameable.*

Μέμφις, ἴδος, ή, *Memphis*, a famous city of Egypt, on the western bank of the Nile, about fifteen miles south of the Delta.

μέμφομαι, fut. μέμφομαι, perf. μέμειμαι, *to rebuke, to censure, to blame, to reproach with, to be indignant at.*

μέν (a particle of connexion and affirmation), *indeed.* Opposed to δέ in the latter part of the clause or sentence. It sometimes is omitted, though δέ follows. In translating it is often expressed by a mere emphatic tone of the voice, and is only rendered *indeed* when strong opposition is marked.

Μενεκράτης, εος, contr. ους, ό, *Menecrātes*, a physician of Syracuse, famous for his vanity and arrogance; he assumed the title of Jupiter.

Μενέλᾱος, ου, ό, *Menelāus*, a king of Sparta, brother of Agamemnon, and son of Atreus, according to Homer, but more probably of Plisthēnes a son of Atreus. He was chosen by Helen as a husband in preference to the other Grecian princes.

μένος, εος, τό (from the root μάω, akin to μίνω), *bodily strength, might, vigour, impetuosity, inclination.*

μέντοι (a particle from μίν, epic μίν, and τώ), *indeed, truly; but indeed, nevertheless.*

μένω, fut. μενῶ, perf. μεμίνηκα, 1st aor. ἔμεινα (from the theme μάω, akin to μίνος), *to remain, to abide, to persist, to remain firm; to await.* See μέμονα.

μερίζω, fut. -ίσω, perf. μεμήρικα (from μέρεω), *to divide, to parcel out, to give a part.* In the middle, *to share, to partake, to reserve for one's self, to appropriate to one's self.*

μέρος, εος, τό, *a part, a share, a portion, a side.* παρὰ μέρος, *by turns.* πλείστον μέρος. See note, page 52, line 63—68.

μεσημβρία, ας, ἡ (from μέσος, and ἡμέρα, a day), *mid-day, noon; the south.*

μεσημβρικός, ἡ, ὄν, and μεσημβρινός, ἡ, ὄν (adj. from μεσημβρία), *pertaining to noon or the south, meridian, southern.*

μεσογαία, ας, ἡ (prop. fem. of μεσόγαιος, with χώρα understood), *the interior (of a country).*

μεσόγειος, ὄν (adj. from μέσος, and γαία for γῆ, land), *situated towards the centre of a country, midland, interior.*

μεσολάβειω, ῶ, fut. -ήσω, perf. μεμεσολάβηκα (from μέσος and λαβῆν, 2d aor. infin. of λαμβάνω, to take), *to seize by the middle, to catch up, to hold by the middle, to intercept.*

Μεσοποταμία, ας, ἡ, *Mesopotamia*, an extensive province of Asia, between the rivers Euphrates and Tigris; whence its name from μέσος, and ποταμός, a river, i. e. *the country between the rivers* (γῆ being understood).

μέσος, η, ὄν (adj.), *in the middle, middle, in the midst, intermediate, lying between.* ἐν μέσῳ, *in the middle, publicly.* φθίγγομαι εἰς μέσον, *to interrupt.*

μεσώω, ῶ, fut. μεσώσω, perf. μεμέσωνα

(from μέσος), *to break in half, to break in the middle, to halve; to be in the middle, to be half.*

Μεσσηΐς, ἴδος, ἡ, *Messēis*, a fountain in Thessaly.

Μεσσήνη, ης, ἡ, *Messēnē*, the capital of Messenia, situate at the foot of Mount Ithome, and founded by Epaminondas.

Μεσσηνία, ας, ἡ, *Messenia*, a province of the Peloponnesus, west of Laconia, and south of Arcadia and Elis.

Μεσσηνιαῖος, ἡ, ὄν (adj.), *Messenian, of Messenia.* As a noun, ἡ Μεσσηνιακή (γῆ understood), *Messenia.*

Μεσσηνίος, η, ὄν (adj.), *Messenian.* As a noun, οἱ Μεσσηνιοί, *the Messenians, the inhabitants of Messenia.*

μεστός, ἡ, ὄν (adj.), *full, satiated, sated, satisfied,* followed by the genitive.

μετά (prep. governs the gen. dat. and acc.). With the gen. it denotes *with, together with, in company with, by means of.* With the dat. only in poetry, *among, between, in.* With the acc. *after, next after, towards.* Without a case, as an adv. *besides, moreover, together, afterward.* μετὰ δέ, and *after this.* μεθ' ἡσυχίας, *in repose, indolently.* μεθ' ἡμέρας, *by day.* In composition it denotes *change or transposition*, like the Latin *trans, participation, &c.*

μεταβάλλω, fut. -βάλλω, &c. (from μετά, and βάλλω, to throw), *to throw across, to remove to another place, to transfer, to change, to transform.*

μετάβασις, εως, ἡ (from μεταβαίνω, to go away), *a transition, a passing from one place to another, departure, change of abode.*

μεταβολή, ἡς, ἡ (from μεταβάλλω), *change, transposition, exchange, a revolution, a variation (in music).*

μεταδαινύμαι, future -δαίσομαι, &c. (from μετά, with, and δαίνυμαι (mid. of δαίνυμι), to feast), *to feast with, to partake of along with.*

μεταδίδωμι, fut. -δώσω, &c. (from μετά, denoting participation, and δίδωμι, to give), to give a share of unto, to impart unto, to participate with, with a dative of the person and genitive of the thing shared.

μεταλαμβάνω, future -λήψομαι, &c. (from μετά, denoting participation, and λαμβάνω, to take), to take a part of, to participate with, to share in, to partake of; to take or receive after another.

μεταλλάσσω and Attic -αλλάττω, fut. -αλλάξω, &c. (from μετά, denoting change, and ἀλλάσσω, to barter), to exchange one thing for another, to exchange, to barter. In the mid. to pass by.

μεταλλᾶω, ὦ, fut. -ήσω, &c. (from μετ' ἄλλα, after other things than those known), to inquire after other things, to search after, to be inquisitive.

μεταλλεία, ας, ἡ (from μεταλλεύω), the search after metals, the operation of mining, mining.

μεταλλεύω, fut. -εύσω, perf. μεμετάλλευκα (from μέταλλον), to work mines, to dig for metals, to dig.

μεταλλικός, ἡ, ὅν (adj. from μέταλλον), pertaining to mines or metals, metallic.

μέταλλον, ου, τό (from μετ' ἄλλα, after other things than those around and known), a metal, ore. In the plur. τὰ μέταλλα, mines. It denotes, first, a searching in the earth, and is thus applied to to both mines and quarries; next, the minerals dug out of the mines; and lastly, confined to ores and metals.

μετάλμενος, by syncope for μεθ' ἄλμενος, aor. part. to μεθ' ἄλλομαι.

μεταμέλομαι, fut. -μελήσομαι, perf. μεταμεμίλημαι (from μετά, denoting change, and μέλομαι, to be concerned), to repent and alter one's purpose, to feel regret for, to repent.

μεταμορφῶω, ὦ, fut. -μορφώσω, perf. μεταμυμήρφωκα (from μετά, denoting change, and μορφῶω, to

form), to transform, to metamorphose, to change.

μεταναστεύω, fut. -ύσω, perf. μεμετανάστεικα (from μετανάστης, an emigrant), to change one's country, to emigrate, to change one's place of abode.

μετανίστημι, future -ανστήσω, &c. (from μετά, denoting change, and ἀνίστημι, to cause to rise), to transport from one place to another. In the mid. to remove to another habitation, to emigrate, to adopt another mode of life.

μετανοῶω, ὦ, fut. -νοήσω, &c. (from μετά, denoting change, and νοῶω, to think), to change one's opinion, to think differently, to repent, to regret.

μεταξύ (adv.), between, among, during, in; in the mean time.

μεταπέμπω, fut. -πέμψω, &c. (from μετά, after, and πέμπω, to send), to send after, to send in quest of, to depute. In the middle, to send for, to go in search of.

Μεταπόντιον, ου, τό, Metapontum, a city of Lucania in Lower Italy, on the coast of the Sinus Tarentinus. Its ruins are near Torre di Mare.

μετασκευάζω, fut. -άσω, &c. (from μετά, denoting change, and σκευάζω, to arrange), to prepare or arrange differently, to change.

μεταστρέφω, fut. -στρέψω, &c. (from μετά, denoting change, and στρέφω, to turn), to turn to one side or back, to avert, to pervert, to turn from the right course. In the mid. to turn.

μετασχηματίζω, fut. -ίσω, perf. μετασχημάτιστα (from μετά, denoting change, and σχηματίζω, to form), to change the form, to transform, to alter.

μετατίθημι, fut. -θήσω, &c. (from μετά, denoting change, and τίθημι, to place), to change the place of, to transpose, to misplace, to transfer, to change.

μεταυδᾶω, ὦ, fut. -αυδήσω, perf. μεταυδήκα (from μετά, with, and αὐδάω, to speak), to address, to hold a conversation with.

μεταφέρω, fut. μεταίσω, &c. (from μετά, denoting change, and φέρω, to bear), to transport, to transfer, to convey away; to use in a figurative sense.

μεταφορικῶς (adv. from μεταφορικός, used in a figurative sense, from μεταφέρω), figuratively, by metaphor.

μέτειμι, fut. -ίσσομαι, &c. (from μετά, with, and εἶμι, to be), to be with or among, to be present). With a genitive of the thing, to participate in.

μέτειμι, fut. -ίσσομαι, &c. (from μετά, after, and εἶμι, to go), to go after, to go in search of, to go for, to pursue, to follow up, to revenge or punish.

μετεῖπον, Ionic μετίειπον, &c. (from μετά, with, and εἶπον, 2d aor. to φημί, to speak), to speak with, to speak to, to address.

μετέρχομαι, fut. -ελεύσομαι, &c. (from μετά, after, and ἔρχομαι, to go), to go after, to go in search of, to pursue; to take revenge, to punish.

μετέχω, fut. μεθήξω and μετασχήσω, &c. (from μετά, denoting participation, and ἔχω, to have), to participate in, to partake of, to possess in common with, to have a share in.

μετεωρίζω, fut. -ίσω and Attic -ῖω, perf. μετατεώριξα (from μετώρος), to lift on high, to raise aloft, to elevate, to hang on high, to keep in suspense, to excite.

μετώρος, ον (adj. from μετά, denoting change, and ὥρεα a form of αἰώρεα, the act of suspending, which from αἰώρειω, to raise on high), raised on high, raised aloft, on high, suspended in the air; in suspense, anxious.

μετεώρως (adv. from μετώρος), in a state of suspense, anxiously.

μετήγορος, ον (adj.), poetic for μετώρος.

μετόπισθεν (adv. from μετά, next after, and ὀπισθε, behind), directly behind, next in order, afterward, behind, after.

μετόπωρον, ου, τό (from μετά, after,

and ὁπώρα, autumn), the end of autumn, the end of the harvest season.

μετοχλίζω, fut. -ίσω, perf. μετόχλικα (from μετά, denoting change, and ὀχλίζω, to move by a lever), to remove by means of a lever, to lift away, to push back. μετοχλίστω, epic 1st aor. opt.

μέτριος, α, ον (adj. from μέτρον), in due measure, sufficient, moderate. τὸ μέτριον, proportion.

μετρίως (adv. from μέτριος), moderately, suitably, slightly.

μέτρον, ου, τό, measure, stature, size.

μέτωπον, ου, τό (from μετά, after, and ὤψ, the eye), the forehead, the front, the brow.

μέχρι and μέχρις (adv.), until, as far as, as long as. μέχρι τινός, for some time, a while. μέχρις ὅτου, until, so long as. μέχρι πολλοῦ, a long time.

μή (a negative particle and conjunction), not, lest. μή is the conditional or dependent negative, ὡ the absolute one.

μηδέ (conj. from μή and δέ), nor; (in the middle of a sentence), not even, not at all. μηδέ . . . μηδέ, neither nor.

Μήδεια, ας, ἡ, Medēa, a celebrated sorceress, daughter of Æetes, king of Colchis. She married Jason, and fled with him to Greece, after she had aided him in obtaining the golden fleece.

μηδεὶς, μηδεμιά, μηδέν (pronom. adj. from μηδέ, and εἷς, one), not even one, no one, none. μηδέν, nothing, in no respect.

μηδέποτε (adv. from μηδέ, not even, and ποτέ, ever), never at any time, never.

μηδέπω (adv. from μηδέ, not even, and πῶ, at some time), not yet, not at all.

Μηδία, ας, ἡ, Mediā, an extensive country of Asia, bounded on the west by Assyria, on the south by Persia, on the east by Parthia and Hyrcania, and on the north by the Caspian.

Μηδιστί (adv.), according to the custom of the Medes, like the Medes.
μήδομαι, fut. **μήσομαι**, 1st aor. **ἔμεισαμην** (dep. mid. from **μήδω**), to concern one's self about, to plan, to devise.
Μῆδος, ου, ὁ, a Mede, an inhabitant of Media.
μηκέτι (adv. from **μή**, not, and **ἔτι**, farther), no farther, no more, no longer.
μήκιστος, η, ον (adj. superl. from **μήκος**), longest, very long, highest.
μήκος, εος, τό, length, height.
Μηλιεύς, ἔως, ὁ, a Melian. οἱ **Μηλιεῖς**, Doric οἱ **Μαλιεῖς**, the Melians or Malians, the most southern tribe of Thessaly, dwelling around the Maliac Gulf.
μήλινος, η, ον and ος, ον (adj. from **μήλον**), made of apples or quinces, yellow, like quinces.
μηλόβοτος, ον (adj. from **μήλον**, a sheep, and **βόσκω**, to pasture), serving as pasture for sheep. Applied to land, uncultivated, only used for pasturing sheep, desolate, waste.
μήλον, ου, τό, 1. An apple. 2. A sheep.
μήν (conj.), truly, in truth, indeed, certainly, but yet. οὐ **μήν**, nor yet, certainly not. τί **μήν**, see note, page 167, line 9—13.
μήν, μηνός, ὁ, a month.
μηνιγξ, ιγγος, ἡ, the membrane of the brain.
μηνῦω, fut. -ῦσω, perf. **μεμήνυκα**, to point out, to indicate, to show, to discover, to make known.
μήποτε (adv. from **μή**, not, and **ποτέ**, ever), not at any time, never.
μήπως (adv. and conj. from **μή**, lest, and **πως**, in some way or other), lest in some way, that not perhaps, lest perhaps.
μηρίον, ου, τό, same as **μηρός**, but used only in the plural, τὰ **μηρία**, the thighs.
μηρός, οὔ, ὁ, the thigh.
μήτωρ, ωρος, ὁ (from **μήδομαι**, to plan), an adviser, a counsellor.
μήτε (conj. from **μή**, not, and **τί**, and), and not. **μήτε** **μήτε**, neither nor.

μήτηρ, **μητέρος**, contr. **μητρός**, ἡ, a mother.
μήτις, neut. **μήτι** (from **μή**, lest, and **τις**, any one), lest any one. **μήτι**, neut. as an adv. not at all.
μητροπάτωρ, ορος, ὁ (from **μήτηρ**, a mother, and **πάτερ**, a father), a mother's father, a maternal grandfather.
μητρόπολις, εως, ἡ (from **μήτηρ**, a mother, and **πόλις**, a city), a mother-city, a capital.
μητρυνία, ᾤς, ἡ (from **μήτηρ**, a mother), a stepmother.
μῆχος, εος, τό (see note, page 342, line 17), remedy, expedient, device.
μιαρός, ᾤ, ὄν (adj. from **μιαίνω**, to stain), stained, contaminated, defiled; detestable.
μῖγνῦμι, **μιγνῦω**, and **μίσγω**, fut. **μιξω**, perf. **μίμῖχα**, perf. pass. **μίμυγμαί**, 1st aor. pass. **ἔμιχθην**, 2d aor. pass. **ἔμιγνν**, to mix, to mingle.
Μιθράδᾱτης, ου, ὁ, **Mithradātes**, a celebrated king of Pontus, ascended the throne when eleven years old. He waged a long and destructive war with the Romans, but was finally subdued by Pompey, and stabbed himself to prevent his falling into the hands of his conquerors.
μικκύλος, α, ον (dim. from **μικρός**, which is Doric for **μικρός**), very small.
μικροπρεπής, ἐς (adj. from **μικρός**, and **πρίπ**, to be becoming), mean, sordid, parsimonious, stingy.
μικρός, ᾤ, ὄν (adj.), small, short, little, minor. Neut. as an adv. **μικρόν**, a little. **μικροῦ** **δὲν**, nearly, almost. **κατὰ** **μικρόν**, by degrees, gradually. **παρὰ** **μικρόν**, nearly.
μικρόχωρος, ον (adj. from **μικρός**, and **χώρα**, a country), having a small territory, of small extent, having little soil.
Μιλήσιος, α, ον (adj.), Milesian. As a noun, ὁ **Μιλήσιος**, a Milesian.
Μιλησία, ας, ἡ (**χώρα** understood), the Milesian territory, the territory of **Milētus**.
Μιλήτος, ου, ἡ, **Milētus**, the capital

of Ionia in Asia Minor, the birth-place of the philosopher Thales.

Μιλτιάδης, ου, ὁ, Miltiādes, an Athenian commander, who defeated the Persians in the battle of Marāthōn.

Μίλων, ωνος, ὁ, Milo, a celebrated athlete of Crotōna in Italy. He was so strong as to be able to kill an ox with a blow of his fist.

μιμέομαι, οὔμαι, fut. -ήσομαι, perf. μιμήσμαι (from **μίμος, an imitator**), to imitate, to mimic.

μίμημα, ἄτος, τό (from μιμέομαι), an imitation, a copy.

μιμνήσκω, fut. μνήσω, perf. μέμνηκα (from **μνάω, obs.**), to remind, to remember, to call to mind, to make mention of. In the mid. **μιμνήσκομαι, same as μνάομαι.**

μίμνω, poetic for μίνω.

μίν (Doric νίν), Ion. acc. sing. of pron. of 3d pers. for all three genders; also for αὐτόν, αὐτήν, αὐτό, always enclitic; often in Homer for the reflexive ἑαυτόν, &c.

Μίνως, ωος, Attic ω, ὁ, Mīnos, a king of Crete, son of Jupiter and Eurōpa; for his justice and moderation made supreme and absolute judge in the infernal regions.

Μινώταυρος, ου, ὁ (from Μίνως, and ταῦρος, a bull), Minotaur, a celebrated monster, half man and half bull; the offspring of Pasiphæë, wife of Minos.

μῖσάνθρωπος, ου (adj. from μῖσις, and ἄνθρωπος, a man), misanthropic. As a noun, a misanthrope, one who hates mankind.

μῖσις, ὦ, fut. -ήσω, perf. μιμίσηκα (from **μῖσος, hatred**), to hate, to dislike, to detest.

μισθός, οὔ, ὁ, the reward of labour or service, hire, pay, wages, a reward.

μισθοφόρος, ου, ὁ (from μισθός, hire, and φέρω, to bear off), a hired person, a mercenary, a hireling.

μισθόω, ὦ, fut. -ώσω, perf. μεμίσθωκα (from **μισθός**), to let. In the mid. to cause to be let to one's self, to hire.

μισθωτός, οὔ, ὁ (from μισθόω), a

hireling, a hired person, a labourer, a hired servant.

μῖσόδημος, ου (adj. from μῖσις, to hate, and δῆμος, the people), hating the people, hostile to the people, aristocratic. As a noun, **οἱ μισόδημοι, the people haters, the aristocrats.**

μιστούλλω (used only in the present and imperfect), poetic imperfect without augment, μίστυλλον, to cut into small pieces.

μίτρα, ας, Ionic μίτρη, ης, ἡ, a belt or girdle (in Homer). Generally, a head-band. See note, page 163, line 1—5.

Μιτυλᾶνᾱ, ας, Doric for

Μιτυληνη, ης, ἡ, Mitylēne, or, more correctly, Mytilēne, the capital of Lesbos, situate in the south-eastern quarter of the island. It is now Mitylen.

μνᾶ, ᾶς, ἡ (contr. from μνάα, ἄας), a mina, a sum not a coin, equal to one hundred drachmæ, and in our currency three pounds, eight shillings, and nine pence.

μνάομαι, ὦμαι, fut. μνήσομαι, perf. μέμνημαι, perf. infin. μεμνήσθαι, 1st aor. ἐμνήσθην (as mid. to μεμνήσκω, from μνάω, not in use), to remember, to recollect, to be mindful. The perf. **μέμνημαι** often signifies, *I remember*, i. e. *I have called to mind, and continue to remember.*

μνῆμα, ἄτος, τό (from μνάομαι), a memorial, a monument, a tombstone.

μνήμη, ης, ἡ (from μνάομαι), memory, remembrance.

μνημονεύω, fut. -εύσω, perf. μεμνημόνευκα (from μνήμων), to remember, to have in mind; to remind, to make mention of.

Μνημοσύνη, ης, ἡ, Mnemōsynē, a daughter of Cœlus and Terra, and mother of the nine Muses by Jupiter.

μνήμων, ου (adj. from μνάομαι), that remembers, mindful.

Μνήμων, ονος, ὁ (the above as proper name), Mnēmōn, a surname given to Artaxerxes, on account of his retentive memory.

μνησικᾶκέω, ὦ, fut. -ήσω (from μνάομαι, to remember, and κακόν, an evil or injury), to remember injuries, to be revengeful, to resent.
μνηστεύω, fut. -εύσω, and μνηστεύομαι in the mid. to solicit in marriage, to woo.

μνηστήρ, ἦρος, ὁ (from μνάομαι, to seek in marriage), a wooer, a suitor, a lover.

μογέω, ὦ, fut. -ήσω, perf. μαμόγηκα (from μόγος, labour), to bestow labour on. μογεῦμαι, Doric 1st pl. pres. indic. for μογοῦμαι.

μόγισ (adv. from μόγος, labour), with difficulty, hardly, scarcely.

μοῖρα, ας, ἡ (from μείρομαι, to obtain a share), a part, a portion, a lot, fate. πρὸ μοίρας, before the appointed time, prematurely.

Μοῖρα, ας, ἡ (the above as proper name), Fate. αἱ Μοῖραι, the Fates, three goddesses, daughters of Jupiter and Themis, or, as some say, of Night.

Μοῖσαι, Doric for Μούσαι, the Muses. μόλιβδος, ου, ὁ, lead.

μόλις (adv. from μόλος, toil), with difficulty, hardly, scarcely.

μόλω, obs. in pres. from which 2d aor. ἔμολον, infin. μολεῖν, and fut. μολευμαι, assigned to βλώσκω, perf. μέμβλωκα, to go, to come, to arrive.

μονῆμος, ου (adj. from μένω, to remain), that remains, lasting, permanent, abiding, firm, immovable.

μονόλιθος, ου (adj. from μόνος, and λίθος, a stone), made of a single stone, monolithal.

μονομαχία, ας, ἡ (from μόνος, and μάχη, a combat), a single combat.

μόνος, η, ου (adj.), alone, sole, solitary. Neut. sing. as adv. only, alone, &c.

μονοσάνδαλος, ου (adj. from μόνος, and σάνδαλον, a sandal), having but one sandal.

μονόφθαλμος, ου (adj. from μόνος, and ὀφθαλμός, an eye), having but one eye, one-eyed.

μονόω, ὦ, fut. -ώσω, perf. μεμόνωκα (from μόνος), to make solitary, to leave alone, to abandon.

μόνωσις, εως, ἡ (from μόνω), abandonment, desertion; loneliness.

μορφή, ἧς, ἡ, the form, figure, shape. μόσχος, ου, ὁ and ἡ, in poetry, any young animal; in prose, a calf.

μοῦνος, η, ου, Ionic and poetic for μόνος, η, ου.

Μουνύχια, ας, ἡ, Munychia, one of the three ports of Athens.

Μουνύχιων, ὦνος, ὁ, Munychion, the tenth month of the Attic year, containing twenty-nine days, wherein the Munychia or festivals of Diana were celebrated. It commenced, according to our calendar, March 28th.

μοῦσα, ης, ἡ, the muse, the goddess who presides over music, &c.

Μοῦσα, ης, ἡ (as a proper name), a Muse. αἱ Μοῦσαι, Doric Μοῖσαι, the Muses, nine goddesses, daughters of Jupiter and Mnemōsynē.

μουσική, ἧς, ἡ (properly fem. of μουσικός, musical, with τέχνη understood), music.

μοχθέω, ὦ, fut. -ήσω, perf. μεμόχθηκα (from μόχθος), to labour, to toil; to be in distress.

μοχθηρία, ας, ἡ (from μοχθηρός), distress; unworthiness, wickedness, evil conduct.

μοχθηρός, ἁ, ὄν (adj. from μοχθέω), miserable, wretched, bad, wicked. ὁ μοχθηρὴ, miserable creature.

μοχθηρῶς (adv. from μοχθηρός, with difficulty, wretchedly, wickedly.

μόχθος, ου, ὁ, toil, labour, fatigue, pains.

μοχλός, ου, ὁ (from ὄχος, ὀχίω, to lift, whence ὀχλεύω, and, with μ prefixed, μοχλεύω, &c.), a lever or engine for lifting, a bolt, a bar; a stake. See note, page 170, line 14—20.

μυγμός, ου, ὁ (from μύζω), a groaning, a muttering.

μύδρος, ου, ὁ, a mass of ignited iron or stone.

μυελός, ου, ὁ, marrow.

μύζω, fut. μύξω, perf. μίμυχα, to sigh, to groan, to snort.

μῦθεω, fut. -εύσω, perf. μεμῦδακα, and μῦθίω, ὦ, fut. -ήσω, perf. μῦθηκα (from μῦθος), to say, to

relate; to invent or feign, to fable.
In the middle, *μῦθομαι*, same meaning.
μυθολογέω, ὦ, fut. -ήσω, perf. *μεμυθολόγηκα* (from *μῦθος*, and *λέγω*, to say), to relate, to recount.
μῦθος, ου, ὁ, a word, a speech, a story, a fable, a tale, a narrative.
μυῖα, ας, ἡ, a fly.
μυκᾶμαι, ὦμαι, fut. -ήσομαι, perf. *μέμυκα*, 2d aor. *ἔμυκον*, to roar, to bellow, to low.
Μυκῆναι, ὦν, αἱ, *Mycēnæ*, an ancient city of Argolis, in the Peloponnesus, said to have been founded by Perseus.
μυκτήρ, ἦρος, ὁ, the nose; the trunk (of an elephant).
μύλος, ου, ὁ (from *μίω*, *μύλλω*, to grind), a millstone.
μυριάς, ἄδος, ἡ (from *μυρίος*), the number of ten thousand; a myriad.
μυρική, ης, ἡ, the tamarisk.
μυρῖνη, ης, ἡ, the myrtle.
μυρίος, α, ον (adj.), manifold, numberless, infinite. In the plural, *μύριοι*, αἱ, α, ten thousand.
μύρμηξ, ηκος, ἡ, an ant.
Μυρμιδόνες, ων, οἱ, the Myrmidons, a people in the southern borders of Thessaly, who accompanied Achilles to the Trojan war. They were said to have been originally ants.
μύρομαι (dep. mid. in Homer, and only used in pres. and imperf.), to mourn, to lament, to deplore.
μύρον, ου, τό, perfume, perfumed ointment, odour.
μυρρῖνη, ης, ἡ, the myrtle.
Μύρσων, ωνος, ὁ, *Myrson*.
μῦς, μύός, ὁ, a mouse. Nom. plur. *μῦες*, *μῦς*.
Μυσία, ας, ἡ, *Mysia*, a province of Asia Minor, lying along the Propontis and the Ægean Sea.
Μύσκελλος, ου, ὁ, *Myscellus*, a native of Achaia, who founded Crotona in Italy.
μυστᾶγωγέω, ὦ, fut. -ήσω (from *μύστης*, one initiated in sacred mysteries, and *ἄγω*, to lead), to initiate into the sacred mysteries, to make acquainted with.

μυστικός, ἡ, ὄν (adj. from *μύστης*, one initiated in sacred mysteries), mystical, sacred to the initiated, secret.
μύχος, οὔ, ὁ (from *μύω*), a recess, a retired place, a corner.
μύω, fut. *μύσω*, 1st aor. *ἔμυσα*, perf. *μέμυκα*, to close, to shut (especially the eyes).
μῶν (interrog. adv. from *μή οὐν*), is it not then? is it? whether? Often expressed in translating merely by the tone of the voice.
μωρός, ἄ, ὄν (adj.), foolish, silly. As a noun, a fool.

N.

Ναβαταῖοι, ων, οἱ, the Nabatheans, a people of Arabia Petræa, deriving their name from Nebaioth, son of Ishmael.
ναί (adv.), yes, truly, ay, indeed.
ναιεᾶω, ὦ, poetic for *ναίω*, used only in pres. and imperf.
ναίω, fut. mid. *νάσομαι*, 1st aor. act. *ἔνασα*, poetic *ἐνάσσα* (with causative meaning), perf. pass. *ἐνάμαι*, 1st aor. pass. *ἐνάσθην*. As active, to dwell, to inhabit. In pass. sense, to be inhabited, to be situated.
νάμα, ἄρος, τό (from *νάω*, to flow), a stream, a fountain, a rivulet, water.
νάματιᾶτος, α, ον (adj. from *νάμα*), flowing, running.
Νάξιοι, ων, οἱ, the inhabitants of Naxos, the Naxians.
Νάξος, ου, ἡ, Naxos, the largest of the Cyclades, lying to the east of Paros, in the Ægean Sea.
νάός, οὔ, ὁ (from *νάω*, root of *ναίω*, to dwell), a dwelling. Commonly, a temple.
νάρθηξ, ηκος, ὁ, the ferula or giant fennel. See note, page 149, line 70—76.
ναρκᾶω, ὦ, fut. -ήσω, perf. *νεάνηκα* (from *νάρκη*), to grow heavy, to grow torpid.
νάρκη, ης, ἡ, numbness or torpidity; also, a torpedo. See note, p. 120, line 1, 2.
ναρκώδης, ες (adj. from *νάρκη*, and

εἶδος, appearance), stiffened, benumbed; numbing.

Νασαμῶνες, *ων, οἱ*, the *Nasamōnes*, a barbarous people of Africa, dwelling around the Syrtis Major, and subsisting by the plunder of vessels wrecked on their coast.

ναυᾶγέω, *ῶ*, fut. *-ήσω*, perf. *ἠναυάγηκα* (from *ναῦς*, a ship, and *ἀγνύμι*, to break), to suffer shipwreck, to be shipwrecked.

ναυαρχέω, *ῶ*, fut. *-ήσω*, perf. *ἠναυάρχηκα* (from *ναῦς*, a ship, and *ἀρχέω*, to rule), to command a ship, to have the command.

ναυβάτης, *ου, ὁ* (from *ναῦς*, a ship, and *βαίνω*, to go), a seaman, a mariner.

Ναυκλείδης, *ου, ὁ*, *Naucles*, a Spartan remarkable for his corpulence.

ναύκληρος, *ου, ὁ* (from *ναῦς*, a ship, and *κληρῶς*, a lot), a shipmaster, a master of a vessel.

ναυμαχέω, *ῶ*, fut. *-ήσω* (from *ναυμαχέω*), to fight a naval battle, to engage at sea.

ναυμαχία, *ας, ἡ* (from *ναυμαχέω*), a sea-fight, a naval battle.

ναυμαχος, *ον* (adj. from *ναῦς*, and *μαχέομαι*, to fight), fighting at sea; used in naval conflicts.

ναυπηγήσιμος, *ον* (adj. from *ναυπηγία*, to build ships), useful in ship-building, suitable for ship-building; *ναυπηγήσιμος ὕλην*, ship-timber.

ναῦς, gen. *νέως*, epic and Ionic *νός* and *νός*, Doric nom. *νάς*, gen. *νάος*, *ἡ*, a ship, a vessel.

ναύσταθμον, *ου, τό* (from *ναῦς*, and *σταθμός*, a station), a harbour or road for ships, a naval station.

ναύτης, *ου, ὁ* (from *ναῦς*), a seaman, a mariner.

ναυτιάω, *ῶ*, fut. *-ᾶσω*, perf. *ἠναυτιᾶκα*, same as *ναυσίαω* (from *ναυσία*, sea-sickness), to be sea-sick, to be affected with nausea.

ναυτικός, *ἡ, ὅν* (adj. from *ναύτης*), nautical, naval, marine; *ναυτικά δυνάμεις*, naval forces.

Νέα Καρχηδών, *ἡ*, *New Carthage*. See *Καρχηδών*, 2.

νεάζω, fut. *ναῶω*, perf. *ἠνείακα* (from *νίος*, new), to make new. Neuter, to become a youth, to be young.

νεανίας, *ου, ὁ* (from *νίος*, young), a young man, a youth.

νεανίσκος, *ου, ὁ*, same as *νεανίας*.

νεῦρός, *ᾶ, ὅν* (adj. from *νίος*, new), new, fresh; youthful.

νεῖβρος, *ου, ὁ*, a young stag.

Νεῖλος, *ου, ὁ*, the Nile, the principal river of Africa, flowing through Egypt and emptying into the Mediterranean.

νεκρικός, *ἡ, ὅν* (adj. from *νεκρός*), pertaining to the dead, referring to the dead.

νεκροπομπός, *ου, ὁ* (from *νεκρός*, and *πέμπω*, to send), a conductor of the dead to the lower world.

νεκρός, *ου, ὁ*, a dead body, a corpse. *οἱ νεκροί*, the dead. As an adj. dead.

νέκταρ, *ἄρος, τό*, nectar, the drink of the gods.

νέκυς, *υός, ὁ*, a dead body. As an adj. dead, deceased.

Νεμέα, *ας, ἡ*, *Nemēa*, a city of Argolis in the Peloponnesus, in the neighbourhood of which Hercules destroyed the famous Nemean lion.

Νέμεος, *α, ὅν* (adj.) *Nemean*, of Nemea.

νέμω, fut. *νεμῶ* (also *νιμήσω*, late), 1st aor. *ἔνεμα*, perf. *ἠνέμηκα*, 1st aor. pass. *ἠνεμήθην* and *ἠνεμήθην*, to distribute, to allot, to bestow, to assign, to pasture. In the mid. to allot to one's self, to appropriate to one's self; to feed or graze upon, to consume, to inhabit.

νεόγαμος, *ου, ὁ* and *ἡ* (adj. from *νίος*, and *γάμιω*, to marry), newly-married. As a noun, *ὁ*, a bridegroom; *ἡ*, a bride.

νεογενής, *ἑς* (adj. from *νίος*, new, and *γένος*, birth), newly-born; tender.

Νεοκλῆς, *ἑους, ὁ*, *Neocles*, the father of Themistocles.

νέομαι, contr. *νεῦμαι*, 3d sing. pres. ind. *νῆται*, infin. *νέσθαι* (poet. dep. mid. used only in the pres. and imperf.), to go or come, to depart, to return.

νεόπλουτος, ον (adj. from νέος, and πλοῦτις, *wealth*), *recently enriched, having newly become wealthy*.

Νεοπτόλεμος, ου, ὁ, *Neoptōlēmus*, son of Achilles, called also *Pyrrhus*.

νέος, α, ον (adj.), *new, young, recent, fresh*. As a noun, ὁ νέος, *the youth*. As an adverb, νῦν, *newly, recently, just now*.

νεοττεία, ας, ἡ (from νεοττεύω, *to nestle*), *the act of nestling, incubation, brooding*.

νεοττός, οὔ, Attic for νεσσός, οὔ, ὁ (from νέος), *a newly-born animal, the young of any animal, especially of birds*.

νέρθε (adv. for ἵκεθι), *before a vowel νέθω, below, beneath*.

Νέρων, ωνος, ὁ, *Nero*, a Roman emperor, infamous for his vices and cruelty.

Νέστωρ, ορος, ὁ, *Nestor*, son of Neleus and Chloris, king of Pylos. Although he had outlived two generations of men, and was now reigning among the third, he went with the Grecian chiefs to the Trojan war, where he distinguished himself by his eloquence, wisdom, and prudence.

νεῦμα, ἄτος, τό (from νύω), *a nod*.
νευρά, ἄς, Ionic νευρή, ἡς, ἡ, same as νεῦρον, ου, τό, *a sinew, a nerve*.

Usually, *a bow-string, a string or cord* (of a musical instrument).

νεύω, fut. νύσω, perf. νένυκα, *to nod, to assent by a nod; to attend to*.
νύω πρὸς, *to face towards, to be situated towards*.

νεφέλη, ης, ἡ (from νέφος), *a cloud; a fine net* (used by bird-catchers).

Νεφέλη, ης, ἡ, *Nephēlē*, the first wife of Athamas king of Thebes, and mother of Phryxus and Helle.

νέφος, εος, τό, *a cloud, a swarm*.

νέω, fut. νύσσομαι and νυσεύμαι, aor. ἔνυσσα, perf. νένυκα (akin to νάω, *ήχω*, and the Latin *no*), *to swim*.

νεώνητος, ον (adj. from νέος, and ὀνέομαι, *to buy*), *newly bought, recently purchased*.

νεώριον, ου, τό (from νερός, *an inspector of ships or dockyards*), a

dock for ships, a naval arsenal (with docks and storehouses, where ships are repaired, &c.).

νεώς, ὦ, Attic for ναός, οὔ, ὁ, *a temple*.

νεώσοικοι, ων, οἱ (from ναῦς, *a ship*, and οἶκος, *a house*), *naval arsenal, dockyards*. See note, page 213, line 45—54.

νεωστί (adv. from νέος, *new*), *newly, lately, recently*.

νή, an affirmative particle used in adjuration and swearing, followed by the acc. of the object by which one swears; as νῆ Δία, *by Jove*, or *by Jupiter*; νῆ μὰ τὸν Δία, *yes, by Jupiter*. Also, *assuredly, in truth*.

νήγρετος, ον (adj. from νη, a privative particle, and ἔγειρε, *to awaken*), *from which it is impossible to be awaked, eternal*.

νημερτής, ἐς (adj. from νη, privative, and ἀμαρτάνω, *to miss*), *without fail, unerring, faithful, true*.

νηπιᾶλεύω, fut. -ύσω (from νηπιᾶχος), *to act like a child, to behave in a childish manner*.

νηπιᾶχος, ον, poetic for νηπιός.

νηπίος, ον (adj. from νη, privative, and ἑως, *a word*), *in a state of infancy or childhood, young, tender, small, simple*.

Νηρέυς, ἑως, ὁ, *Nereus*, a sea god, son of Oceanus and Terra. He married Doris, by whom he had fifty daughters, called Nereides.

Νηρηΐς, ἰδος, ἡ (female patronymic from Νηρέυς), *a daughter of Nereus, a Nereid*.

νησίζω, fut. -ίσω (from νῆσος), *to resemble an island, to be insulated*.

νησίον, ου, τό (dim. of νῆσος), *a small island, an islet*.

νησιώτης, ου, ὁ, and fem. νησιῶτις, ἰδος, ἡ (from νῆσος), *an inhabitant of an island, an islander*. As an adj. *insular*.

νήσος, ου, ἡ (probably from νίω, *to swim*), *an island*.

νήσσα, ης, ἡ (from νίω, *to swim*), *a duck*.

νήτη, ης, ἡ (properly fem. of νήτος, *lowest*, with χειρὶ understood), *the*

lowest string, the lower string.

See note, page 104, line 58.

νηύς, gen. *νηός*, Ion. for *ναῦς*, ἡ, a ship.

νήφω, fut. *νήψω*, perf. *νίηφα*, to abstain from wine, to be sober.

νήχω, fut. *νήξω*, more commonly in the middle, *νήχομαι*, fut. *νήξομαι* (from *νίω*, to swim), to swim.

νικᾶτωρ, ὁρος, Doric for *νικῆταρ*, ὁρος, ὁ (from *νικάω*), a conqueror. As a proper name, *Nicātor*, a surname of Seleucus.

νικάω, ὦ, fut. *-ήσω*, perf. *νίκηκα* (from *νικη*), to conquer, to be victorious, to excel, to gain, to surpass.

νίκη, ης, ἡ, victory. As a proper name, ἡ *Nίκη*, the goddess Victory.

Νικηράτος, ου, ὁ, *Nicerātus*, the father of Nicias.

Νικίας, ου, ὁ, *Nicias*, an Athenian general, famous for his valour and his misfortunes.

Νικοκλῆς, έους, ὁ, *Nicocles*, a friend of Phocion, condemned to die along with him.

Νικοκρέων, οντος, ὁ, *Nicocrēon*, a tyrant of Salāmis, in the isle of Cyprus, who finally obtained the sway of the whole island, B.C. 372.

νίν, Doric for *μίν*.

Νίνος, ου, ὁ, *Ninus*, a son of Belus, founder of the Assyrian monarchy, B.C. 2059.

Νιδῶβη, ης, ἡ *Nidōbe*, a daughter of Tantalus, and wife of Amphion, by whom she had seven sons and seven daughters, who were slain by Apollo and Diana.

Νίσος, ου, ὁ, *Nisus*, a king of Megara, who lost his life through the perfidy of his daughter Scylla.

νιτρώδης, ες (adj. from *νίτρον*, *nitre*, i. e. *nitrate of potass*, and *είδος*, *appearance*), *nitrous*, *saturated with nitre*.

νιφερός, οὔ, ὁ (from *νίφω*), a snow-storm, driving snow.

νιφερώδης, ες (adj. from *νιφερός*, and *είδος*, *appearance*), *snowy*, *subject to snow-storms*.

νίφω, fut. *νίψω*, perf. *νίηφα* (from the obsolete *νίψ*, *snow*), to snow, to

moisten. In the pass. to be snowed upon.

νοέω, ὦ, fut. *νόησω*, perf. *νένηκα* (from *νός*, *thought*), to think, to turn over in mind, to reflect, to see, to perceive, to observe, to consider, to purpose doing, to know, to come to one's senses.

νομαδικός, ἡ, ὄν (adj. from *νομάς*), leading a wandering life, *nomadic*. **νομαδικῶς** (adv. from *νομαδικός*), after the manner of wandering tribes.

νομάς, ἄδος, ὁ (from *νομή*, *pasture*), one who pastures cattle, *pasturing*, *wandering*. In the plural, οἱ *Νομάδες*, *Nomādes*, *wandering tribes*, *pastoral communities*.

νομέυς, έως, ὁ (from *νομός*, *pasture*, a *pasturer*, a *grazier*, a *shepherd*. **νομεύω**, fut. *-εύσω*, perf. *νόμευκα* (from *νομεύς*), to pasture.

νομή, ης, ἡ (from *νίμω*, to feed), *pasture*. *νομή τοῦ πυρός*, the action of the fire; lit. the feeding of the fire.

νομίζω, fut. *-ίσω*, perf. *νόημινα* (from *νόμος*, *established law*), to establish by law or usage, to adopt; to deem, to think, to believe.

νόμιμος, η, ον (adj. from *νόμος*, *established law*), *conformable to usage or law*, *legal*, *sanctioned by law*, *customary*, *lawful*. τὰ *νόμιμα*, *established usages*, *privileges*, *laws*.

νομίμως (adj. from *νόμιμος*), *lawfully*, *legally*, *in accordance with stated custom*.

νόμισμα, ἄρος, τό (from *νομίζω*), that which is established by law, a received custom; coin, a piece of money.

νομοθέτης, ου, ὁ (from *νόμος*, and *τίθημι*, to enact), a lawgiver, a legislator.

νόμος, ου, ὁ (from *νίμω*, to allot), *partition*, *allotment*. An established law, usage, or custom.

νομός, οὔ, ὁ (with accent on the final syllable, from *νίμω*, to pasture), *pasture ground*, *pasture*, a district, a nome. οἱ *νομοί*, *nomes*, the districts into which Egypt was divided.

νόος, contr. νοῦς, νόου, contr. νοῦ, ὁ, *thought, purpose, opinion, the mind, reason, understanding, the intellect.*

νοσέρος, ἄ, ὄν, same as νοσῆρός, ἄ, ὄν (adj. from νοσῶ), *sickly, diseased, unhealthy.*

νοσέω, ὦ, fut. νοσήσω, perf. νενόσηκα (from νόσος), *to be sick, to be afflicted.* νοσῶν παράδοξον μανίαν. See note page 102, line 41.

νόσος, ου, ἡ, *a disease, sickness, suffering.*

νοστήω, ὦ, fut. -ήσω, perf. νηόστηκα (from νόστος, *a return*), *to return, to arrive.*

νόσφι, before a vowel νόσφιν (adv.), *apart, removed from, away from.*

νότιος, α, ου (adjective from νότος), *southern.*

νότος, ου, ὁ, *the south, the south-wind.* As a proper name, ὁ Νότος, Nōtus, *the south wind personified.*

Νουμᾶς, ἄ, ὁ, Numa (Pompilius), *the second king of Rome.*

νύ or νύν (an enclitic particle), *now, then, indeed, thereupon.*

νύκτωρ (adv. from νύξ), *by night.*

νύμφη, ης, ἡ, *a bride; a Nymph.*

νύμφιος, ου, ὁ (from νύμφη), *a bridegroom.*

νῦν and νῦνι (adv.), *now, at the present moment.* τὰ νῦν, *at present.* οἱ νῦν ἀνθρώποι, *the present race of men; the men of the present day.*

νύξ, νυκτός, ἡ, *night.* Gen. sing. as adv. νυκτός, *by night.*

νῶτος, ου, ὁ, *the back.* In the plur. τὰ νῶτα.

νωτοφορέω, ὦ, fut. -ήσω (from νῶτος, and φέρω for φέρω, *to bear*), *to carry on the back.*

νωτοφορία, ας, ἡ (from νωτοφορέω), *a carrying on the back, a back-load.*

Ξ.

ξαίνω, fut. ξάω, perf. ἔξαγα (from obs. ξάω), *to scrape, to card or comb wool.*

Ξανθίππη, ης, ἡ, Xanthippē, *the wife of Socrates, remarkable for*

her ill humour and peevish disposition.

Ξάνθιππος, ου, ὁ, Xanthippus, *a distinguished Athenian commander, the father of Pericles.*

ξανθός, ἡ, ὄν (adj.), *yellow, fair.* τὸ ξανθόν, *the ruddy colour.*

Ξάνθος, ου, ὁ, Xanthus, *a river of Troas in Asia Minor; according to Homer, called Xanthus by the gods, and Scamander by men.*

ξανθότης, ητος, ἡ (from ξανθός), *yellowness, fairness, ruddiness.*

ξένη, ης, ἡ (properly fem. of ξένος, *strange*, with γυνῇ understood), *a female stranger, a foreign woman.* With γῇ understood, *a strange land, a foreign country.*

ξενία, ας, ἡ (from ξένος, *a guest*), *the relation of guest, the tie of hospitality.*

Ξενιάδης, ου, ὁ, Xenιάdes, *a Corinthian who bought Diogenes the Cynic, when sold as a slave.*

ξενιτεύω, fut. -εύσω, perf. ἐξένειμαι (from ξένος), *to be a stranger, to reside or travel in foreign lands.*

Ξενοκράτης, εος, contr. ους, ὁ, Xenocrātes, *a philosopher born at Chalcēdon, and educated in the school of Plato. He succeeded Speusippus in the Academy; over which he presided for twenty-five years.*

ξενοκτονέω, ὦ, fut. -ήσω (from ξένος, and κτείνω, *to slay*), *to slay strangers, to offer strangers in sacrifice.*

ξενοκτόνος, ου, ὁ and ἡ (from ξένος, and κτείνω, *to slay*) *he or she that slays strangers.*

ξένος, Ionic ξῆνος, ου, ὁ, *a guest (with whom bonds of hospitality have been formed), a foreigner, a stranger.* As an adjective, *foreign, strange, new, uncommon.*

Ξενοφών, ὦντος, ὁ, Xenōphon, *an Athenian, son of Gryllus, and pupil of Socrātes, distinguished as an historian, philosopher, and commander.*

ξενύλλιον, ου, τό (dim. of ξένος), *naughty stranger.*

Ξέρξης, ου, ὁ, Xerxes, *second son of Darius, succeeded his father on the throne of Persia in preference*

to his elder brother. He invaded Greece with an immense army, but after a series of defeats and losses, he was obliged to return to Persia with a small remnant of his vast forces.

ξηραίνω, fut. -ξῶ, perf. ξήρακα (from ξηρός), to dry up, to parch, to dry.

ξηρός, ἄ, ὄν (adj.), dry, parched, withered.

ξίφηρης, ες (adj. from ξίφος, and ἄρω, to fit to), armed with a sword, sword-bearing.

ξίφος, εος, τό, a sword.

ξόανον, ου, τό (from ξίω, to scrape), a work performed by carving or polishing, a piece of sculpture, a statue, an image.

ξυγκυκάω, ὦ, fut. -κυκῶ, perf. ξυκυκῶ, Attic for συγκυκάω, &c. (from σύν, with, and κυκάω, to mix up), to mix up together, to throw into confusion, to agitate to its centre.

ξύλινος, ον (adj. from ξύλον), made of wood, wooden.

ξύλον, ου, τό, wood, a piece of wood, a log, a board.

ξυμβαίνω, Attic for συμβαίνω (from σύν, together, and βαίνω, to walk), to walk with, to come together. Impers. ξυμβαίνει for συμβαίνει, it happens.

ξύν, Attic for σύν, with, &c.

ξύνεμι, Attic for σύνιμι, to be with; to come together, &c.

ξύρῶ, ὦ, fut. -ήσω, perf. ξύρηκα, and Ionic ξυρίω, ὦ, &c. (from ξυρόν, a razor), to shave.

ξύρόν, οὔ, τό (from ξύρω, to shave), a razor.

ξύω, fut. ξύσω, perf. ξύκα, to scrape, to scratch, to rasp, to polish, to plane, to carve and work in ivory, stone, &c.

Ο.

ὁ, ἡ, τό (the article), the. In the earlier writers, as Homer, the art. as such is not known, it being there a demonstrative pronoun, this, that, &c. See note, page 300, line 22—25. The article

acquires new significations in combination with various particles, as, ὁ μὲν ὁ δέ, the one the other, the former the latter, &c.

ὁμοσπότης, οὔ, ὁ (masc. to ὁμοσπότης, a female companion), a companion, an intimate friend, a comrade.

ὁβελός, οὔ, ὁ (from βίλος, an arrow or dart), a spit.

ὁβολός, οὔ, ὁ, an obolus, a small Athenian coin of bronze, worth between two and three cents.

ὀβριμοεργός, ὄν (adj. from ὀβριμος, mighty, and ἔργον, a deed), performing mighty deeds, terrible in arms, overbearing, audacious.

ὀγδοήκοντα (num. adj. indecl. from ὀγδοος), eighty.

ὀγδοος, η, ον (num. adj. from ὀκτώ, eight), the eighth. Neuter as an adverb, ὀγδοον, eighthly.

ὅγε, ἦγε, τόγε (pron. from ὁ, ἡ, τό, and γέ), this, this same.

ὀγκᾶμαι, ὦμαι, fut. -ήσομαι, perf. ὠγκῶμαι, properly to bray (like an ass); to bellow, to roar.

ὄγκος, ου, ὁ (from obs. ἰγκω, root of ἰγκυῖν, 2d aor. infin. of φέρω, to bear), prominence, bulk, magnitude. Hence, pride, pomp, self-conceit, arrogance.

ὅδε, ἦδε, τόδε (pron. from ὁ, ἡ, τό, and δέ), this.

ὀδεύω, fut. -ύσω, perf. ὤδευκα (from ὀδός), to go forth, to travel, to journey. ὀδεύειν τετραποδιστί, to go on all fours.

ὀδηγέω, ὦ, fut. -ήσω, perf. ὠδήγηκα (from ὀδός, and ἡγίεμαι, to lead), to point out the way, to direct or guide.

ὀδῖτης, ου, ὁ (from ὀδός), a traveller.

ὀδοιπορέω, ὦ, fut. -ήσω (from ὀδός, and πόρος, a passage), to go on a journey, to travel, to wander.

ὀδοιπορία, ας, ἡ (from ὀδοιπορέω), a journey, a route.

ὀδός, οὔ, ἡ, a road, a way, a journey; a means. ἐν ὁδῷ, on a journey.

ὀδοῦς, ὄντος, ὁ, a tooth, a fang.

ὀδύνη, ης, ἡ, pain, grief.

ὀδυνηρός, ἄ, ὄν (adj. from ὀδύνη, *painful, sad*.
 ὀδύρομαι, besides pres. and imperf. used only in the aor. part. ὀδύρεσθαι, *to be distressed, to lament, to grieve*. As active, *to bewail, to deplore*.
 Ὀδυσσεύς, ἔως, ὁ, *Ulyssus, son of Laërtes or (according to some) of Sisyphus, king of Ithaca and Dulichium, and the most crafty and eloquent of the Grecian princes in the Trojan war*.
 Ὀζόλαι, ὦν, οἱ (Λοκροί), *the Locri Ozolæ or Ozolian Locrians, a people of Greece, occupying a small tract of country on the northern shore of the Corinthian Gulf, between Ætolia and Phocis*.
 ὀζος, ὄν, ο, *a shoot, a branch; a descendant, offspring*.
 ὅθεν (adv. from ὅς), *whence; why, wherefore*.
 ὅθι (adv. poetic for οὗ), *where*.
 Οἶαγρος, ον, ὁ, *Æagrus, a king of Thrace, father of Orpheus by Calliope*.
 οἶαξ, ἄκος, ὁ, *properly, the handle of a rudder. Also, a rudder, the helm*.
 οἶδα, 2d sing. οἶδας, Attic οἶσθα, 3d sing. οἶδε, &c. perf. mid. of εἶδω, used as pres. *I know*. See under εἶδω, *to know*.
 Οἰδίπους, ποδός, ὁ, *Ædipus, a son of Laius king of Thebes, and Jocasta. The servant, who had been ordered to expose him on the mountains, bored his feet, and inserted a thong or strap (whence his name, from οἶδω, to swell, and πούς, a foot). His misfortunes and death form the subject of two of the most finished plays of Sophocles*.
 οἰκεία, ας, ἡ (properly fem. of οἰκῆος, with γῆ understood), *one's native land, home*.
 οἰκεῖος, α, ον (adj. from οἶκος, *a house*), *domestic, private, proper, suitable, in unison with, own, peculiar*. In the plural, as a noun, οἱ οἰκεῖοι, *those of one's own family, relations, countrymen; domestics*.

οἰκέτης, ον, ὁ (from οἰκῆω), *a member of a family. More commonly, a domestic slave*.
 οἰκῆω, ὦ, fut. -ήσω, perf. ὤκηκα (from οἶκος), *to inhabit, to live, to dwell in*. In the mid. *to be of a certain quality, to be situated*. οἱ οἰκοῦντες, *the inhabitants*.
 οἰκήσιμος, ον (adj. from οἰκῆω), *habitable*.
 οἰκησις, εως, ἡ (from οἰκῆω), *an inhabiting. Also, a habitation, a dwelling*.
 οἰκήτωρ, ορος, ὁ (from οἰκῆω), *an inhabitant*.
 οἰκία, ας, ἡ (from οἶκος), *an abode, a house*.
 οἰκίδιον, ον, τό (dim. of οἶκος), *a little house, a mean abode, a hut, a cabin*.
 οἰκίζω, fut. -ήσω, perf. ὤκηκα (from οἶκος), *to build a house, to render habitable, to people, to found*. In the mid. *to dwell*.
 οἰκοδομέω, ὦ, fut. -ήσω, perf. οἰκοδόμηκα (from οἶκος, and δέμω, *to construct*), *to build a house, to build or construct*.
 οἰκοθεν (adv. from οἶκος with ending θεν, denoting *motion from*), *from home*.
 οἶκοι (adv. properly an old dative of οἶκος for οἶκῳ), *at home*.
 οἰκονδε (adv. equivalent to εἰς οἶκον), *towards home, homeward*.
 οἰκονομία, ας, ἡ (from οἰκονομέω, *to direct the affairs of a household*), *the management of household affairs, housewifery, economy, management*.
 οἰκονόμος, ον, ὁ (from οἶκος, and νέμω, *to manage*), *one who regulates household affairs, a steward*.
 οἶκος, ον, ὁ, *a house, a family, a household*. κατ' οἶκον, *at home*.
 οἰκουμένη, ης, ἡ (properly fem. of present part. pass. of οἰκῆω, with γῆ understood), *the habitable world*.
 οἰκουρέω, ὦ, fut. -ήσω, perf. οἰκούρηκα (from οἶκος, and εὔρεω, *a watcher*), *to watch a house, to watch over affairs at home*.
 οἰκτεῖρω, future -τερεῶ, and -τερήσω,

perf. ὤκησα and ὠκτίσθηκα (from ὠκτος), to pity, to commiserate.
οἰκτιρμός, οὖ, ὁ (from οἰκτίζω), pity, compassion.
οἰκτος, ου, ὁ (from οἶ, alas), lamentation. Commonly, pity, mercy, compassion.
οἰκτρος, ἄ, ὄν (adj. from οἰκτος), piteous, lamentable, worthy of commiseration, pitiable.
οἶμαι, contracted from οἶομαι, to think, &c.
οἶμη, ης, ἡ (from οἶω, obsolete, from which οἶσω, fut. to φέρω, to bear), a way, a path, a journey; melody, a song, a voice.
οἶμωγῇ, ης, ἡ (from οἰμῶζω), wailing, lamentation.
οἰμῶζω, fut. -ῶξω (scarcely in use) and οἰμῶξομαι, perf. ὀμῶχα (from οἶμοι, alas, woe is me), to wail, to lament, to deplore.
οἶνοποιᾶ, ας, ἡ (from οἶνος, and ποίω, to make), the making of wine.
οἶνος, ου, ὁ, wine.
οἶνόφλυξ, gen. ὕγος (adj. from οἶνος, and φλύω, to overflow), intoxicated with wine, addicted to wine, drunken.
οἶνοχόος, ου, ὁ (from οἶνος, and χίω, to pour out), a cup-bearer.
οἶομαι and **οἶμαι**, fut. ὀήσομαι, perf. ὤημαι, to think, to suppose, to conjecture, to believe.
οἶον (neuter of οἶος, as an adverb), just as, as if.
οἰόπολος, ου, ὁ and ἡ (from οἶος, and obs. πῖλω, to be), one who leads a solitary life, solitary, lonely.
οἶος, οἶη, οἶον (adj.), alone.
οἶος, οἶα, οἶον (adj.), such, such as, as, like, just as, of such kind, manner, or nature. With an infin. capable of doing, &c. οἶός εἰμι, and οἶός τ' εἰμι, I am able. οἶόν τί ἐστι, it is possible, &c.
οἷς, οἷος, ἡ, a sheep.
οἶσθα. See οἶδα.
οἶστευμα, ἄτος, τό (from οἶστέω, to shoot arrows), an arrow discharged from the bow, a discharge of arrows.
οἶστός, οὖ, ὁ, an arrow, a dart.
Οἶτη, ης, ἡ, Oeta, a lofty chain of mountains in Thessaly, now called

Katavothra. Upon its summit Hercules burned himself.
οἶχομαι, fut. οἰχέσομαι, perf. ὤχημαι, to go away, to depart. ὤχιστο ἅπῃ, he departed quickly, or abruptly.
ὀκνος, ου, ὁ, sluggishness, sloth, inactivity, timidity, dullness.
ὀκτᾶμηνιαίος, α, ον (adj. from ὀκτώ, and μῆν, a month), of eight months, eight months old.
ὀκτώ (num. adj. indecl.), eight.
ὀκτωκαιδέκα (num. adj. from ἑκτώ, καί, and δέκα, ten), eighteen.
ὀλβιος, α, ον (adj. from ὀλβος), happy, prosperous, fortunate; wealthy.
ὀλβος, ου, ὁ, good fortune, wealth; prosperity.
ὀλέθριος, ον (adj. from ὀλεθρος), destructive, fatal, deadly.
ὀλεθρος, ου, ὁ (from ὀλλῦμι, to destroy), ruin, destruction, perdition.
ὀλιγαρχία, ας, ἡ (from ὀλιγάρχης, an oligarch, which is from ὀλίγος, and ἄρχω, to rule), a government in the hands of a few persons, an oligarchy.
ὀλιγαρχικός, ἡ, ὄν (adj. from ὀλιγαρχία), pertaining or friendly to an oligarchy, oligarchical.
ὀλίγος, η, ον (adj.), few, little, small, slender. μετ' ὀλίγον, shortly. κατ' ὀλίγον, gradually, by degrees.
ὀλιγωρία, ας, ἡ (from ὀλίγος, and ὥρα, care), carelessness, indifference, neglect, contempt.
ὀλισθαίνω and **ὀλισθαῖνω**, fut. ὀλισθήσω, perf. ὠλίσθηκα, 2d aor. ὠλισθον, to slip, to slide, to fall, to decay, to decline.
ὀλισθηρός, ἄ, ὄν (adj. from ὀλισθαίνω), slippery, smooth.
ὀλκάς, ἄδος, ἡ (from ὀλκή), a ship of burden, a merchant vessel.
ὀλκή, ης, ἡ (from ὀλλω, to draw), the act of drawing; weight. See note, page 288, line 60.
ὀλλῦμι, fut. ὀλίσω and Attic ὀλᾶ, perf. ὤλεκα, with Attic redupl. ὀλώλεκα, 2d perf. or perf. middle, ὤλα, with Attic redupl. ὤωλα, 2d aor. mid. ὤλόμην, to destroy, to ruin. In the pass. to perish, to be destroyed.
ὀλμος, ου, ὁ, a mortar; a trough.

- ὀλολύζω, fut. -ύξω, perf. ὀλόλυχα, to utter loud cries, to lament with loud wailing, to scream aloud.
- ὀλοός, ἡ, ὄν (adj. from ὀλλύμι), destructive, ruinous, wretched, sad, wicked.
- ὅλος, ἡ, ὄν (adj.), the whole, all, entire. τὸ δ' ὅλον, in a word then.
- ὀλοσίδηρος, ὄν (adj. from ὅλος, and σίδηρος, iron), wholly of iron, entirely iron.
- ὀλοσχερῶς (adv. from ὀλοσχερής, entire), entirely, wholly.
- ὀλοφύρομαι, epic 1st aor. ὀλοφύραμην (dep. mid.), to lament, to deplore, to weep over.
- ὀλόχρῦσος, ὄν (adj. from ὅλος, and χρῦσός, gold), wholly of gold, all-golden.
- Ὀλυμπία, ας, ἡ, *Olympia*, a name given to the sacred grove, and the collection of temples, altars, and other structures on the banks of the Alphæus in Elis, near the spot where the Olympic games were celebrated.
- Ὀλύμπια, ὦν, τὰ (neut. of Ὀλύμπιος, with ἀγωνίσματα understood), the Olympic games.
- Ὀλυμπιακός, ἡ, ὄν (adj.), *Olympic*.
- Ὀλυμπιάς, ἄδος, ἡ, a contest in the Olympic games, a victory at the Olympic games. Also, an *Olympiad*, a space of four years.
- Ὀλυμπιάς, ἄδος, ἡ, *Olympias*, the wife of Philip king of Macedonia, and the mother of Alexander the Great.
- ὀλυμπιονίκης, ὄν, ὁ (from Ὀλύμπια, and νικάω, to conquer), a victor in the Olympic games.
- Ὀλύμπιος, α, ὄν (adj.), *Olympian*.
- Ὀλυμπος, ὄν, ὁ, *Olympus*, a celebrated mountain on the coast of Thessaly, the fabled seat of the Grecian gods.
- Ὀλυνθος, ὄν, ἡ, *Olynthus*, a powerful city of Macedonia, in the district of Chalcidice.
- ὅλως (adv. from ὅλος), wholly, entirely, altogether, in general.
- ὀμᾶλός, ἡ, ὄν (adj. from ὁμός, united), even, level, smooth, like.
- ὀμᾶλῶς (adv. from ὁμᾶλός), uniformly, evenly, equally, alike.
- Ὀμβρική, ἡς, ἡ, *Umbria*, a district of Italy, to the east of Etruria and north of the Sabine territory.
- ὄμβρος, ὄν, ὁ, rain, a shower.
- Ὀμηρος, ὄν, ὁ, *Homer*. Consult Biographical Sketches.
- ὀμιλέω, ὦ, fut. -ήσω, perf. ὀμίλησα (from ὁμιλος), to associate with, to be conversant with, to hold intercourse with, to be among.
- ὀμιλητής, οὔ, ὁ (from ὀμιλέω), a companion, an associate, a friend.
- ὀμιλία, ας, ἡ (from ὁμιλος), intercourse, social converse; an assembly.
- ὀμιλος, ὄν, ὁ (from ὁμοῦ, together, and ἵλη, a throng), a gathering, a crowd, a throng.
- ὀμίχλη, ης, Ionic for ὀμίχλη, ας, ἡ, mist, vapour.
- ὀμμα, ἄτος, τό (from ὀπτομαι, to see), the eye.
- ὀμνῦμι and ὀμνύω, fut. ὀμῶσω, perf. ὤμοκα, with Attic redupl. ὀμῶμικα, perf. pass. ὀμῶμοσμαι, fut. mid. ὀμοῦμαι, to swear.
- ὀμοεθνής, ἐς (adj. from ὁμός, and ἔθνος, nation), of the same nation; a fellow-countryman.
- ὀμοιος, α, ὄν, and poet. ὁμοῖος, α, σ (adj. from ὁμός), like, resembling, the same, equal. Neut. as an adv. ὁμοια and ὁμοιον, similarly, in like manner.
- ὀμοιότης, ητος, ἡ (from ὁμοιος), resemblance, similarity.
- ὀμοιόω, ὦ, fut. -ώσω, perf. ὀμοίωκα (from ὁμοιος), to assimilate, to render similar.
- ὀμοίως (adv. from ὁμοιος), in like manner.
- ὀμολογέω, ὦ, fut. -ήσω, perf. ὀμολόγηκα (from ὁμοῦ, together, and λέγω, to say), to agree in opinion, to consent, to acknowledge, to confess, to grant. ὀμολογούμενος, α, σ, confessed, avowed.
- ὀμολογία, ας, ἡ (from ὀμολογία), consent, agreement; an engagement.
- ὀμονοέω, ὦ, fut. -ήσω, perf. ὀμονόηκα (from ὁμός, and νόος, mind), to be

of the same mind, to agree in opinion with, to be concordant.

ἔμμεν, ὦ, fut. -ήσω, perf. ἔμμενα (from ἔμμεν), *to border upon, to be adjacent to.*

ἔμμενος, ὦν (adj. from ἔμμεν), and ἔμμενος, *a boundary, bordering upon, neighbouring.* As a noun, *a neighbour.*

ἔμμεν, ἡ, ὦν (adj.), *united; like, equal, resembling.*

ἔμμεν (adv. from ἔμμεν), *together with, at the same place, together.*

ἔμμετεχνος, ὦν (adj. from ἔμμεν, and τέχνη, trade), *of the same trade, of the same calling.*

ἔμμεν (adv. from ἔμμεν), *together, in the same place, at the same time, at once.* ἔμμεν τι, *almost, nearly.*

Ὀμφάλη, ἡς, ἡ, *Omphālē*, a queen of Lydia, who bought Hercules when that Hero was sold as a slave. He was so passionately fond of her that he frequently spun among her female slaves, while she wore the lion's skin and carried his club.

Ὀμφαλός, οὔ, ὁ, *the navel.*

Ὀμφαξ, gen. ἄκος, *unripe.*

Ὀμῶς (adverb from Ὀμῶς), *together, equally, in like manner.*

ὄναρ, τό (indecl.), *a dream.*

ὄνησις, ἄτος, τό (from ὄνημι, *to profit*), *something profitable, advantage, utility, aid.* In the plural, *agreeable things, viands.*

ὄνειδος, ὦν, and ὄς, ὦν (adj. from ὄνειδος), *reproachful, shameful, opprobrious.*

ὄνειδιζω, fut. -ίσω, perf. ὄνειδιξα (from ὄνειδος), *to find fault with, to reproach, to upbraid.*

ὄνειδος, εὖς, τό (from ὄνειμαι, *to abuse*), *blame, reproach, ignominy, disgrace.*

ὄνειροπολέω, ὦ, fut. -ήσω, perf. ὄνειροπόληκα (from ὄνειρος, and πολέω, *to turn over*), *to be versed in the interpretation of dreams, to dream, to imagine.*

ὄνειρος, οὔ, ὁ, *a dream.*

ὄνησις, οὔ, ὁ, *aid.*

ὄνησις, and ὄνησις, fut. ὄνησω, perf. ὄνηκα, perf. pass. ὄνημαι (rarely found), 1st aor. pass. ὄνηθην, *to*

aid, to profit, to delight. Pres. mid. ὄνησμαι, *to derive advantage, to profit by.*

ὄνομα, ἄτος, τό, *a name.*

ὀνομάζω, fut. -άσω, perf. ὀνόμακα (from ὀνομα), and Æol. and Dor. ὀνομαίνω, fut. -μαίνω, perf. ὀνόμαγα, *to name, to style, to call; to celebrate.* ὀνομαζόμενος, ἡ, ὦν, *so called, named.*

ὀνομαστός, ἡ, ὦν (from ὀνομάζω), *famous, having a distinguished name, renowned.*

ὄνος, οὔ, ὁ, *the ass.*

ὄντως (adv. from ὄντος, gen. [of ὄν, pres. part. of εἰμι, *to be*), *truly, really, in truth.*

ὄνυξ, ὄνυξ, ὁ (from ὄνυσσω, *to pierce*), *a nail, a claw, a talon.*

ὄξεως (adv. from ὄξύς), *sharply; quickly, rapidly, actively.*

ὄξος, εὖς, τό (from ὄξύς), *vinegar, sour wine.*

ὄξυδερκής, εὖς (adj. from ὄξύς, and δερχόμεναι, *to see*), *sharp-sighted.*

ὄξύθυμος, ὦν (adj. from ὄξύς, and θυμός, *spirit*), *quick-tempered, irascible, passionate.*

ὄξύς, εἶα, ὦ (adjective), *sharp, keen, pointed, piercing, poignant; rapid, fleet.* εἰς ὄξύ, *to a point.*

ὄξύτης, ἡ, ὦν (from ὄξύς), *sharpness, pointedness, acuteness.*

ὄξύχολος, ὦν (adj. from ὄξύς, and χολή, *anger*), *choleric, passionate.*

ὀπάω, fut. ὀπάσω, perf. ὀπάκα (from ὀπαιμαι, *to follow*), *to follow, to adjourn, to add to, to confer upon, to communicate.*

ὀπη (adverb), *where; how, as, in such manner as, in whatsoever manner.*

ὀπή, ἡς, ἡ, *a hole, an opening.*

ὀπίθε or **ὀπίθεν** (adv.), poetic for ὀπισθε, and before a vowel ὀπισθεν (adv.), *from behind, behind, backward.*

ὀπίσθιος, ὦν (adj. from ὀπισθε), *that is behind, the hinder.* πῶς, *hind feet.*

ὀπίσσω, (adv.), poetic for ὀπίσω (adv.), *backward, behind, back, again, for the future.* εἰς τὰ ὀπίσω, *backward.*

ὀπλίζω, fut. -ίσω, perf. ὀπλῖνα (from ὀπλον), to furnish with arms, to arm, to equip.

ὀπλισμός, οὔ, ὁ (from ὀπλίζω), armour, equipment.

ὀπλίτης, ου, ὁ (from ὀπλον), a heavy-armed soldier.

ὀπλομαχέω, ὦ, fut. -ήσω (from ὀπλον, and μάχομαι, to fight), to contend in arms, to practise the use of arms.

ὄπλον, ου, τό, a weapon. In the plural, τὰ ὄπλα, arms.

ὀπλοποιία, ας, ἡ (from ὄπλον, and ποιέω, to make), the manufacture of arms.

ὀποῖος, α, ον (adj. correlative to τοῖος), such, of what kind or nature.

ὀπόσος, η, ον (adj. correlative to τόσος), as much, as great; how great, how much, what.

ὀπότεν and ὀπότε (adv. from πότε), when, since, as often as, because, whenever.

ὀποτέρως (adv. from ὀπίτερος, which of the two), in which way of the two.

ὀπου (adv. from ποῦ), wherever, where, since.

ὀπότε (adv.), poetic for ὀπίτε.

ὀπτᾶω, ὦ, fut. -ήσω, perf. ὀπτῖνα, to roast, to bake, to boil, to cook.

ὀπτομαι, fut. ὀφομαι, perf. pass. ὤμμαι, 1st aor. pass. ὤφθην (mid. voice, from ὀπτω, obsolete, theme to some of the tenses assigned to ὀράω), to see, to behold.

ὀπώρα, ας, ἡ, autumn, the beginning of autumn, harvest.

ὀπως (conj.), in order that, that, how, when, as that, as.

ὀρᾶσις, εως, ἡ (from ὀράω), vision, sight, the eye.

ὀράω, ὦ, fut. (from the obsolete ὀπτω) ὀφομαι, perf. ἰώρανα, perf. pass. ἰώραμαι, 2d aor. act. (from ἰῖδω) ἰῖδον, to see, to behold, to perceive.

ὀργάνον, ου, τό, an instrument, an engine, a machine; an organ.

ὀργή, ἧς, ἡ, anger, rage, passion, deep-seated hatred.

ὀργίζω, fut. -ίσω, perf. ὀργίνα (from

ὀργή), to render angry, to exasperate. In the mid. to become angry, to be angry.

ὀρέγω and ὀρέγνυμι, fut. ὀρέξω, perf. ὤρεχα, to stretch forth, to extend. In the mid. (with the gen.), to stretch forth the hands in order to receive, to strain after, to desire, i. e. with outstretched hands. ποτὶ στόμα χεῖρ' ὀρέγεσθαι. See note, page 325, line 24.

ὄρεινός, ἡ, ὄν (adj. from ὄρος, a mountain), mountainous, on mountains.

ὄρειος, ον (adj. from ὄρος, a mountain), dwelling on mountains, mountainous.

ὄρεστιάς, ἄδος, ἡ (from the same), dwelling on mountains, a mountain-nymph.

Ὀρθία, ας, ἡ, Orthia, a surname of Diana at Sparta, at whose altar boys were scourged, to test, according to the common opinion, their endurance of pain.

ὀρθίος, α, ον (adj. from ὀρθός), erect, steep, straight, upright.

ὀρθός, ἡ, ὄν (adj.), erect, upright, straight, steep; encouraged, steadfast.

ὀρθῶς (adj. from ὀρθός), rightly, fitly, suitably, correctly.

ὀρίζω, fut. ὀρίσω, perf. ὤρινα (from ὄρος), to limit, to bound, to define, to appoint. In the mid. to establish, to enact, to define.

ὀρίνω, fut. ὀρίνω, perf. ὤρινα (from ὄρω, to excite), to excite, to rouse.

ὄρκος, ου, ὁ, an oath.

ὀρμαθός, οὔ, ὁ (from ὄρμος, a neck-lace), a row, a series, a collection of things hanging together.

ὀρμαῶ, ὦ, fut. -ήσω, perf. ὤρμηκα (from ὀρμή, the first movement or impulse), to excite, to urge, to move forward, to rush onward, to hasten, to hurry forth, to advance, to flow from. In the mid. to arise (said of rivers).

ὀρμέω, ὦ, fut. -ήσω, perf. ὤρμηκα (from ὄρμος, a harbour), to be in harbour, to lie at anchor, to lie still or in security.

ὀρνεον, ου, τό, same as ὄρνε.

ὄρνις, ἰθος, ὁ and ἡ (from ὀρνύμι, to excite), a bird, a hen; a winged creature, applied to the cicada.

ὀρνύμι, see ὄρω.

ὀροβίτης, οὐ, ὁ, and ὀροβίτις, ἴδος, ἡ (from ὀροβος), like peas, pealike, reduced to the size of a pea.

ὀροβος, οὐ, ὁ, a pea.

ὀρόδαμνος, οὐ, ὁ, a branch.

ὄρος, εος, τό, a mountain.

ὄρος, οὐ, ὁ, a limit, a boundary, a landmark.

ὀροφος, οὐ, ὁ (from ἐρίφω, to cover), a reed, used for thatching houses; a roof.

ὀρρώδειω, ὦ, fut. -δήσω, perf. ὀρρώδηκα (from ὀρρος, the rump, and δέος, fear, a metaphor from animals which show their fears by the movement of the tail), to be terrified, to dread, to shudder at.

ὀρνυξ, ὕγος, ὁ, a quail.

ὀρυζα, ης, ἡ, rice.

ὀρύσσω, Attic ὀρύττω, fut. -ύξω, perf. ὤρυχα, Attic ὀρώρυχα, perf. pass. ὀρώρυμαι, 1st aor. act. ὤρυξα, 2d aor. ὤρυγον, to dig, to dig up, to excavate.

ὀρφανικός, ἡ, ὁν, without parents; deprived of, bereft of.

Ὀρφεύς, ἔως, ὁ, Orpheus, son of the Muse Calliōpē, and Ἐάγρως, or, according to some, Apollo; famous for his skill in playing on the lyre.

ὀρχέομαι, οὔμαι, fut. -ήσομαι, perf. ὤρχημαι (from ὄρω), to bound, to spring, to dance.

ὀρχησις, εως, ἡ (from ὀρχέομαι), a dance.

ὀρχηστικός, ἡ, ὁν (adj. from the same), pertaining or belonging to the dance, dancing.

ὄρω, obs. for which ὀρνύμι, fut. ὄρω, perf. ὤρεκα, perf. mid. ὤρεα, with Attic redup. ὄρωρα, to excite, to raise, to awaken, to move. ὄφρ' ἂν γούνατ' ὀρέωρ. See note, page 314, line 13.

ὄς, ἡ, ὄν, Homeric for ἰός, ἰή, ἰόν (pronom. adj.), his, her, its.

ὄς, ἡ, ὅ (rel. pron.), who, which, that.

Ὀσκοί, ων, οἱ, the Osci, one of the

most ancient tribes of Italy. They inhabited at first the central regions of the peninsula, but afterward spread east and west.

ὄσμή, ἡς, ἡ (from ὀζω, to emit a smell), a smell, a perfume, odour.

ὅσος, ὅση, ὅσον (pron.), as much, how great, as great as, as much as, as many as. Often opposed to τόσος and τοσούτος. In the plur. ὅσα, ὅσαι, ὅσα, as many as, how many, those who. ἰφ' ὅσον, as great as. ὅσῳ, with the comparative, by as much, or simply, the; as, ὅσῳ πλείονα, the more. ὅσῳ τοσούτον, as great as so great. With a numeral, about. In neut. as an adv. ὅσον, like.

ὅσπερ, ἥπερ, ὅπερ (pron. from ὅς, and περ), whoever, whichever, whatsoever.

ὀσπρίον, οὐ, τό (prob. from σπείρω, to sow), pulse.

Ὀσσα, ης, ἡ, Ossa, a celebrated mountain range of Thessaly, near Olympus, with which it is supposed it was once united.

ὄσσοις, η, ον, poetic for ὄσος, η, ον.

ὄσσοις, οὐ, ὁ, and ὄσσοις, εος, τό, the eye.

ὅστε, ἥτε, ὅτε (pron. from ὅς and τε), who, which, that, what.

ὀστέον, contr. ὀστοῦν, ὀστέου, contr. ὀστοῦ, τό, a bone.

ὅστις, ἥτις, ὅτι (pron. from ὅς, and τίς), whoever, whosoever, whatever.

ὀστράκιζω, fut. -ίσω, perf. ὀστράκισα (from ὀστράκον), to vote with shells, to banish by ostracism. See note, page 239, line 47.

ὀστράκον, οὐ, τό, baked clay, a tile, commonly, a shell used in voting at Athens, ostracism.

ὀστράκοφορία, ας, ἡ (from ὀστράκον, and φέρω, to bring), sentence of ostracism, an ostracising, banishment by ostracism.

ὅταν (conj. from ὅτε and αὖ), when, whenever.

ὅτε (conj.), when, at times, since; as, ἔσθ' ὅτε, sometimes.

ὅτι, poetic ὅττι (conj. prop. neut. of ὅστις), that, as, because.

ὄτου, Attic for οὐτίνος, gen. of ὅστις.
ὄτω for ὅτινι.

ὀτρηρός, ἄ, ὄν (adj. from ὀτρύνω, to urge), active, busy.

οὐ, οὐκ, οὐχ (neg. adv.), not. Οὐ is used before a consonant, οὐκ before a smooth vowel, οὐχ before an aspirated vowel. οὐ μὴν ἀλλά. See note, page 288, line 70—74.

οὐ (adv. prop. gen. of ὅς), where.

οὐ (reflexive pron.), nom. wanting, dat. οἱ, acc. ἑ, of himself, of herself, of itself.

οὐας, ἄτος, τό, Ionic for οὐς, the ear.

οὐδαμοῦ (adv. from οὐδέ, and ἀμός, any one), nowhere. οὐδαμοῦ γῆς, nowhere on earth.

οὐδας, τό (nom. and acc., the other cases from a form οὐδος, not used in nom.), a floor, the ground, a hall. Gen. οὐδος, dat. οὐδαί, contr. οὐδαί.

οὐδέ (conj. from οὐ and δέ), and not, not even, neither, nor, not.

οὐδεῖς, οὐδεμίᾱ, οὐδέν (adj. from οὐδέ, and εἷς, one), no one, none, nobody. οὐδέν, nothing. οὐδὲν ἥττον, nothing the less, nevertheless.

οὐδέποτε (adv. from οὐδέ, and ποτέ, ever), never.

οὐδέπω (adv. from οὐδέ, and πῶ, at some time), not even yet, not at all.

οὐδέτερος, α, ὄν (adj. from οὐδέ, and ἕτερος, the other), neither of the two.

οὐδός, οὐ, ὄ, a threshold.

οὐδός, εος, see οὐδας.

Οὐέναφρον, ον, τό, Venafrum, a city of Campania, in Italy, celebrated for the excellence of the oil which its territory produced.

Οὔεσσούιον, ον, τό (ὄρος), Mount Vesuvius, a volcanic mountain of Campania, about six miles south-east of Naples.

οὐκέτι (adv. from οὐκ, and ἔτι, still farther), no farther, no longer.

οὐκουν (adv. from οὐκ, and οὐν, then), therefore not, not then, surely not.

As an interrogative, is it not so? is it not then? not therefore? οὐκοῦν, therefore, then.

οὐλος, η, ὄν (adj. akin to εἶλω, εἰλίω, to roll up), l. crowded together;

woolly, curling, crisped-leaf, with long nap, soft. 2. (From ὀλίω, root of ὀλλῦμι, to destroy), destructive, dire.

Οὐλυμπόνδε, poetic for Ὀλυμπόνδε (adv. equivalent to πρὸς Ὀλυμπόν), to Olympus.

οὐν (conj.), therefore, then, now; namely.

οὐνεκα (for οὐ ἐνεκα), on which account, since, because.

οὐπερ (adv. prop. gen. of ὅσπερ), where.

οὐποτε (adv. from οὐ, not, and ποτέ, ever), never.

οὐπω (adv. from οὐ, not, and πῶ, at some time), not as yet, never, not at all.

οὐπώποτε (adv. from οὐπω, and ποτέ, ever), never as yet, never.

οὐρά, ἄς, ἡ (akin to ὄρεος, the rump), the tail.

Οὐρανία, ας, poetic Οὐρανία, ης, ἡ, Urania, one of the nine Muses. She presided over astronomy, whence her name (from οὐρανός, heaven).

οὐράνιος, α, ὄν (adj. from οὐρανός), heavenly, celestial. τὰ οὐράνια, the heavenly bodies.

οὐράνιον, ωνος, ὁ and ἡ (from οὐρανός), a god, a goddess. οἱ οὐρανῖοι, the inhabitants of heaven.

οὐρανόθεν (adv. from οὐρανός, with endingθεν, denoting motion from), from heaven.

οὐρανός, οὐ, ὄ, heaven.

οὔρος, εος, Ionic for ὄρος, εος, τό, a mountain.

οὐς, gen. ὠτός, τό, an ear.

οὐσία, ας, ἡ (from οὔστα, nom. fem. pres. part. of εἰμί, to be), a being, substance, property.

οὔτε (conj. from οὐ, not, and τε), and not, nor. οὔτε.....οὔτε, neither.....nor.

οὔτις, οὔτι, gen. οὔτινος (adj. from οὐ, not, and τις, any one), no one, none, nobody. οὔτι, not at all.

Οὔτις, ὁ (the above as a proper name), acc. Οὔτιν, Outis, i. e. nobody, a name assumed by Ulysses to deceive the Cyclops Polyphemus.

οὔτος, αὐτή, τοῦτο and τοῦτον (pron.), *this, that. καὶ ταῦτα, and that too, although.* ὃ οὔτος, see note, page 68, line 14, 15.

οὕτω and οὕτως (adv. from οὗτος), *thus, in this manner, so, so far, in the following order.*

οὐχ, see οὐ.

οὐχι, a form of οὐ, *not.*

ὀφείλω, fut. -λήσω, perf. ὀφείλουκα, 2d aor. ὤφισον (from ὀφίλλω, *to owe*), *to owe, to be indebted, to be under obligation.* With the infin. it is rendered by *must, would, ought, &c.* With ὥς and the infin. it expresses a wish; ὥς ὤφισον, *would that I had*, lit. how I ought. ὥς ὤφισεν Θανίσιν, *would that he had died.*

ὄφελος, εὖος, τό (from ὀφίλλω, *to succour*), *advantage, profit, succour.* ὀφθαλμός, ου, ὁ (from ὀπτομαι, *to see*), *an eye.*

ὄφις, εως, ὁ, *a serpent.*

ὄφρα (conj.), *in order that, that, until, while, as long as.*

ὄφρυες, ὄεσσα, ὄεν (adj. from ὄφρις), *hilly, elevated, steep.*

ὄφρυς, ὄος, ἡ, *the eyebrow.* Hence, *pride, superciliousness; an eminence, a hill, an elevation, a ridge or brow of a hill.*

ὀχεύς, ἦος, ὁ (from ὀχίω, *to carry*), *a fastening, a bolt, a clasp.*

ὀχθη, ης, ἡ, *a bank, a shore, an eminence.*

ὄχλος, ου, ὁ, *a crowd, the populace, the people.*

ὀχυρότης, ητος, ἡ (from ὀχυρός, *tenable*), *a fastness, strength, firmness.*

ὀχυρόω, ὦ, fut. -ώσω, perf. ὀχύρωκα (from ὀχυρός, *tenable*), *to render tenable, to fortify, to strengthen.*

ὄψ, ἐπός, ἡ (from ὀπω, root of ὀπεῖν, ἵπος, &c.), *the voice.*

ὄψις (adv.), *late, after.*

ὄψις, α, ου (adj. from ὄψις), *late.* Comparative ὀψιαίτερος, superlative ὀψιαίτατος.

ὄψις, εως, ἡ (from ὀπτομαι, *to see*), *sight, a seeing, external appearance, the countenance.* αἱ ὄψεις, *the eyes.*

ὄψον, ου, τό (from ὀψω, *to boil*), *any thing eaten with bread, and previously cooked, a relish.*

Π.

Παγγαῖον, ου, τό (ὄρος), *Pangæum, a range of mountains in Thrace.*

Πᾶγᾶσις, ἰδος, Doric for Πηγᾶσις, ἰδος, ἡ (fem. adj.), *of or belonging to Pegæsus, Pegasæan.*

Πᾶγᾶσις κρᾶνᾶ, ἡ, Doric for Πηγᾶσις κρήνη, ἡ, *the Pegasæan fountain, i. e. Hippocrēnē.* See note, page 361, line 24.

πᾶγη, ης, ἡ (from πηγῆμι, *to fix together*), *a snare, a noose, a trap.*

πᾶγίς, ἰδος, ἡ (from the same), *a snare, a trap, a net; cunning.*

πάγκαλος, ου (adj. from πᾶς, *all*, and κάλός, *beautiful*), *all-beautiful, very beautiful.*

πᾶγος, ου, ὁ (from πηγῆμι, *to fix together*), *a concrete mass, ice, a freezing; a hill.*

Πᾶδος, ου, ὁ, *the Po, the largest river of Italy, falling into the Adriatic about thirty miles south of Venice.*

πάθος, εὖος, τό (from πάσχω, *to suffer*, 2d aor. ἤπαθον), *suffering, misfortune; a passion, affection, feeling, emotion, sensation.*

Παιάν, ἄνος, ὁ, *Pæan, the god of medicine.* Also, a surname of Apollo and of Æsculapius, as being gods of medicine.

παιάν, ἄνος, ὁ, a pæan, *a triumphal hymn, a hymn in honour of Apollo, a song of victory.*

Παιᾶνιεύς, ἑως, ὁ, *a Pæanian, of the borough of Pæania in Attica.*

παιᾶνίζω, fut. -ίσω, perf. πεπαιᾶνίσα (from παιάν), *to sing a pæan or a song of victory.*

παιδαγωγός, οὔ, ὁ (from παῖς, *a boy*, and ἄγω, *to conduct*), *one who conducts boys to school, an attendant; a preceptor, a tutor.*

παιδάριον, ου, τό (dim. of παῖς), *a little boy.*

παιδεία, ας, ἡ (from παιδεύω), *instruction, education, learning, discipline, mental culture.*

παιδεύω, fut. -ύσω, perf. *παιπαιδευκα* (from *παῖς*), to educate, to bring up.
παιδιά, ας, ἡ (from *παίζω*), amusement, play, sport, pastime, sportive trifling.
παιδικός, ἡ, ὄν (adj. from *παῖς*), boyish, puerile, juvenile.
παιδίον, ου, τό (dim. of *παῖς*), a child, a young child.
παιδοφόνος, ον (adj. from *παῖς*, and the obsolete *φίνω*, to slay), child-destroying, the slayer of a son.
παίζω, fut. *παίσω*, Doric *παῖζω*, perf. *πίπαιχα*, perf. pass. *πίπαιγμαι*, Ionic and Attic *πίπαισμαι*, 1st aor. pass. *ἐπαίχθην* (from *παῖς*), to sport, to play, to frolic, to be merry, to jest, to dance.
παιήων, ονος, ὁ, Ionic for *παιάν*, a song of victory, &c.
παῖς, *παιδός*, ὁ, a child, a boy, a son, a slave. ἡ *παῖς*, a girl, a daughter.
παῖσδω, Doric for *παῖζω*.
παίω, fut. *παίσω*, Att. *παήσω*, perf. *πίπαικα*, to strike, to wound, to sting.
πάλα, ης, ἡ, see note, page 184, line 38.
πάλαι (adv.), formerly, in ancient times, long ago. οἱ *πάλαι*, the ancients.
Παλαίμων, ονος, ὁ, *Palæmon*. See *Μελιέρτης*.
παλαιός, ἄ, ὄν (adj. from *πάλαι*), old, ancient, of old. τὸ *παλαιόν*, anciently, formerly.
παλαιότης, ητος, ἡ (from *παλαιός*), age, antiquity.
παλαιστή, ης, ἡ (from *πάλλω*), the palm of the hand, a measure of four fingers' length.
παλαίστρα, ας, ἡ (from *παλαίω*), a place for wrestling, a *palæstra*, a gymnasium.
παλαίω, fut. -αίσω, perf. *πιπάλαικα* (from *πάλη*, wrestling), to contend, to wrestle, to struggle.
παλίμπαις, αιδος, ὁ and ἡ (adj. from *πάλιν*, and *παῖς*, a child), a second time a child, in a state of second childhood.
πάλιν (adv.), again, anew, back, back again, on the contrary.

πάλλω, fut. *πᾶλῶ*, perf. *πίπαλα*, to hurl, to brandish, to shake, to agitate, to fondle, to dandle.
πάμβορος, ον (adj. from *πᾶς*, all, and *βορέα*, food), that devours every thing, all-devouring, voracious.
παμμεγέθης, ες (adj. from *πᾶς*, all, and *μεγέθος*, size), of enormous size, immense.
παμπόνηρος, ον (adj. from *πᾶς*, all, and *πονηρός*, wicked), utterly wicked, abandoned, atrocious.
παμφάγος, ον (adj. from *πᾶς*, all, and *φάγειν*, to eat), that devours every thing, voracious, gluttonous.
παμφάνων, fem. -όωσα, gen. -ωντος, &c. epic pres. part. to *παμφαίνω*, as if from a form *παμφανᾶω* not used, beaming brightly, all brilliant to the view, all resplendent.
παμφόρος, ον (adj. from *πᾶς*, all, and *φέρω*, to bear), yielding all kinds of productions, very fertile, prolific, luxuriant, abundant.
Παμφυλία, ας, ἡ, *Pamphylia*, a province of Asia Minor, on the coast of the Mediterranean, between Lycia and Cilicia.
Πάν, *Πανός*, ὁ, *Pan*, the son of Mercury, god of shepherds, herdsmen, and rustics.
πανάποτος, ον (adj. from *πᾶς*, all, and *ἄποτος*, wretched), overwhelmed with misfortune, most wretched.
πανάφηλιξ, gen. ἱκος (adj. from *πᾶς*, all, *ἀπό*, from, and *ἡλιξ*, a companion in years), deserted by one's companions in years.
παναώριος, ον (adj. from *πᾶς*, all, and *ἄωριος*, untimely), wholly unseasonable, destined prematurely to perish.
πανδημεῖ (adv. from *πᾶς*, all, and *δῆμος*, the people), in a mass, by all the people.
Πανδίων, ονος, ὁ, *Pandion*, a king of Athens, son of Erichthonius, who succeeded his father B. C. 1437.
Πανδρόσιον, ου, τό, the *Pandrosium*. See note, page 137, line 46—49.
Πανδώρα, ας, ἡ, *Pandōra*, the first

woman, according to the heathen mythology; made by Vulcan, and presented with gifts by all the gods, whence her name (from *πᾶν*, *every*, and *δῶρον*, *a gift*).

πανήγυρις, εως, ἡ (from *πᾶς*, *all*, and *ἄγυρις* for *ἀγορά*, *an assembly*), *a public assembly, a festive meeting, a festival*.

Πανόπη, ης, ἡ, *Panōpē*, one of the *Nerēids*.

πανοπλία, ας, ἡ (from *πᾶς*, *complete*, and *ἔπλον*, *armour*), *a complete suit of armour, a panoply*.

πανόπτης, ου, ὁ (from *πᾶς*, *all*, and *ὄπτομαι*, *to see*), *he that seeth all, all-seeing*.

πανουργία, ας, ἡ (from *πανουργος*), *craft, cunning, villany, mischief*.

πανουργος, ου, ὁ (from *πᾶς*, *all*, and *ἔργον*, *a deed*), *capable of doing every thing, artful, dexterous, wicked, crafty*.

παντάπᾳσι (adv. from *πᾶς*, *all*, and *ἅπας*), *totally, wholly, utterly, altogether*.

παντᾷχόθεν (adv. from *παντᾷχῶ*, with ending *θεν*, denoting *motion from*), *from every quarter, from all sides*.

παντᾷχῶ (adv. from *πᾶς*, *every*), *every where*.

παντελῶς (adv. from *παντελής*, *complete*), *entirely, wholly, completely, very*.

παντοδαπός, ἡ, ὅν (adj. from *πᾶς*, *all*), *of every kind, manifold, various*.

παντοῖος, α, ον (adj. from *πᾶς*, *all*), *of all kinds, manifold, various*.

πάντως (adv. from *πᾶς*, *all*), *altogether*.

πάννυ (adv.), *very much, very, altogether, by all means*.

πᾶνύστατος, η, ον (adj. from *πᾶς*, *all*, and *ὑστάτος*, *the last*), *the last of all*.

πᾶνυμαι, used only in the aorist *ἐπᾶσᾱμην*, infin. *πᾶσασθαι*, &c. *to acquire*, and the perf. *πίπᾱμαι* with pres. signification (like *κίετημαι*), *I possess*.

παπταίνω, 1st aor. *ἐπάπτηνα* (no other part used in Homer), *to look*

forth with anxious eye, to look earnestly towards.

παρά (prep. governs the gen. dat. and acc.), with the gen. it denotes *from, of, on the part of*; with the dat. *at, near, among, with, by, by the side of*; with the acc. *to, towards, by, besides, above, beyond, against, more than, contrary to, near, during*. *παρὰ μίρον*, *by turns*. *παρὰ τὴν ἰδὸν*, *along the road*. *παρ' ὀλίγον*, *nearly*. *παρ' ἡμέραν*, *every other day*. In composition it denotes, *besides, in addition, beyond, contrary*, and frequently marks a *faulty or defective action*.

παραβάλλω, fut. *-βᾶλῶ*, &c. (from *παρά*, and *βάλλω*, *to throw*), *to throw to, to hold out to, to object to, to hold against or upon, to apply, to compare*.

παραβάτης, ου, ὁ (from *παραβαίνω*, *to stand near*), *one who stands by the driver in a chariot, a warrior*.

παράβολος, ον (adj. from *παραβάλλω*), *daring, rash, hazardous, dangerous*.

παραγγέλλω, fut. *-αγγεῖλῶ*, &c. (from *παρά*, and *ἀγγέλλω*, *to announce*), *to announce, to proclaim*.

παραγίγνομαι, fut. *-γενίσομαι*, &c. (from *παρά*, *near*, and *γίγνομαι*, *to be*), *to be near by, to be present at, to arrive at, to repair to, to approach*.

παράγω, fut. *-άξω*, &c. (from *παρά*, *near*, and *ἄγω*, *to bring*), *to bring near, to lead forth, to introduce, to guide, to lead*.

παραδίδωμι, fut. *-δώσω*, &c. (from *παρά*, *to*, and *δίδωμι*, *to give*), *to give to, to consign, to deliver up, to relate, to transmit, to commit*.

παράδοξος, ον (adj. from *παρά*, *contrary to*, and *δοξα*, *opinion*), *contrary to opinion or belief, unexpected, strange, remarkable*.

παραδόξως (adv. from *παράδοξος*), *unexpectedly, strangely, remarkably*.

παραθαρήρυνω (later form of *παραθαρήρυνω*), fut. *-θαρήρυνῶ*, perf. *παρᾶ-*

τιθάρρυκα (from παρά, besides, and θάρρυνω, to encourage), to inspire with renewed courage, to embolden.

παραίρῳ, ὦ, fut. -αίρῃσω, &c. (from παρά, from, and αἰρῖω, to take), to take away from, to diminish, to procure from.

παραίτῃμαι, οὔμαι, fut. -αἰτήσομαι, &c. (from παρά, from, and αἰτέομαι, to obtain by request), to obtain from by entreaty, to prevail upon, to pacify; to refuse, to reject.

παρακἄλέω, ὦ, fut. -κἄλέσω, &c. (from παρά, to, and καλέω, to call), to call to or upon, to call for aid, to invoke the aid of, to invite, to summon, to challenge, to request.

παρακατατίθημι, fut. -καταθήσω, &c. (from παρά, with, and κατατίθημι, to deposit), to deposit with some one for another. In the mid. to deposit for one's self, to entrust, to confide.

παράκειμαι, fut. -κείσομαι (from παρά, near, and κείμεαι, to lie), to lie near, to be contiguous, to stand before.

παρακίνησις, εως, ἡ (from παρακινέω, to move out of place), displacement, derangement.

παρακίνητικῶς (adv. from παρακινέω, deranged), insanely.

παρακοίτης, ου, ὁ (from παρά, with, and κείμεν, a couch), a husband.

παρακολουθέω, ὦ, fut. -ακολουθήσω, &c. (from παρά, with, and ἀκολουθέω, to follow), to follow closely, to accompany.

παραλαμβάνω, fut. -λήψομαι, &c. (from παρά, from, and λαμβάνω, to receive), to receive from another, to take to one's self, to adjoin, to take, to receive by inheritance or tradition, to assume, to hear of.

παράλια, ας, ἡ (prop. fem. of παράλιος, with χώρα understood), the sea-coast.

παράλιος, ον and ος, α, ον (adj. from παρά, along, and ἅλιος, the sea), bordering on the sea, maritime.

παραλλάσσω, fut. -αλλάξω, &c. (from παρά, by, and ἀλλάσσω, to move), to move along near, to pass by, to alternate.

παραμένω, fut. -μεινῶ, &c. (from παρά, by, and μένω, to remain), to remain by, to persist, to remain behind.

παραμυθέομαι, οὔμαι, fut. -ήσομαι, &c. (from παρά, with, and μυθίομαι, to speak), to encourage, to console, to advise, to remedy, to allay.

παραμυθία, ας, ἡ (from παραμυθίομαι), encouragement, consolation, a soothing.

παρανήχομαι, fut. -νήξομαι, &c. (from παρά, by, and νήχομαι, to swim), to swim by the side of.

παράνοια, ας, ἡ (from παρανοίω, to misconceive), folly, want of reason, insanity.

παρανοίγω, fut. -οίξω, &c. (from παρά, in a diminished degree, and ἀνοίγω, to open), to open gradually, to open partly.

παράπαν (adv. for παρά πᾶν), universally, altogether, generally.

παραπέμπω, fut. -πέμψω, &c. (from παρά, with, and πέμπω, to send), to send along with, to convey to. In the mid. to send one's self with, to accompany, to convey.

παραπεταῖομαι, ὦμαι, in Ion. prose for

παραπέτομαι, fut. -πτήσομαι and πτήσομαι, &c. (from παρά, near, and πέτομαι, to fly), to fly about near or by.

παραπλέω, fut. -πλεύσομαι (from παρά, by, and πλέω, to sail), to sail by or along, to sail beyond.

παραπλήσιος, ον (adj. from παρά, nearly, and πλῆσιος, alike), nearly alike, very similar, closely resembling, equal, like.

παραπλησίως (adv. from παραπλήσιος), like, equally with.

παραπόλλυμι, fut. -ολίσσω, &c. (from παρά, intensive, and ἀπόλλυμι, to destroy), to destroy, to ruin. In the mid. to perish, to be lost.

παραπολύ (adv. for παρά πολύ), by far, by much.

παράσημον, ου, τό (neut. of παράσημος), an ensign, a standard.
 παράσημος, ου (adj. from παρά, by, and σῆμα, a mark), marked, distinguished, famous.
 παράσιτος, ου, ὁ (from παρά, with, and σῖτος, food), one who flatters another in order to live at his expense, a parasite.
 παρασκευάζω, fut. -ᾶσω, &c. (from παρά, with, and σκευάζω, to provide), to provide with, to furnish with, to fit out, to arrange, to prepare, to produce. Mid. with the same sig.
 παρασκευή, ἥς, ἡ (from παρά, intensive, and σκευή, preparation), preparation, a premeditated measure, intention.
 παρασπονδῶ, ὦ, fut. -ήσω (from παρά, contrary to, and σπονδή, a treaty), to violate a treaty, to act in violation of a treaty.
 παραστᾶτης, ου, ὁ (from παρίσταμαι, to stand by the side of), one who stands by another to aid, a defender, a fellow-combatant.
 παράταξις, εως, ἡ (from παρατάσσω), order of battle, an army in battle array, a battle.
 παρατάσσω, fut. -τάξω, &c. (from παρά, by the side of, and τάσσω, to arrange), to range beside or near, to draw up in battle array.
 παρτείνω, fut. -τινῶ, &c. (from παρά, by the side of, and τείνω, to stretch), to extend by the side of or along, to stretch out, to reach to.
 παρατίθημι, fut. -θήσω, &c. from παρά, by the side of, and τίθημι, to place), to place by the side of or near, to set down before, to serve up to. In the mid. to cause to be served up before one's self.
 παρτρέχω, fut. -τρέξομαι, &c. (from παρά, by the side of, and τρέχω, to run), to run by the side of; to outstrip.
 παρτυγχάνω, fut. -τυξομαι, &c. (from παρά, with, and τυγχάνω, to meet), to meet with, to light upon by chance, to occur.
 παρῦντα (adv. from παρά, at, and αὐτῖνα, now), at the present moment, immediately, for the moment.

παραφέρω, fut. φερώσω, &c. (from παρά, from, and φέρω, to bring), to bring away from. In the pass. to be carried out of, to be driven away from.
 παράφορος, ου (adj. from παραφέρω), borne or driven from the right road, wandering; out of one's senses, delirious, passionate, madly fond.
 παραφυλάκη, ἥς, ἡ (from παραφυλάσσω), a watch, preservation.
 παραφυλάσσω, Attic -φυλάττω, fut. -φυλάξω, &c. (from παρά, near, and φυλάσσω, to watch), to watch standing near, to guard, to garrison.
 παραχρῆμα (adv. properly for παρά τὸ χρῆμα), at the very instant, immediately.
 παραχωρῶ, ὦ, fut. -χωρήσω, &c. (from παρά, towards, and χωρίω, to go), to go towards, to approach, to give way to, to yield, to deliver up.
 πάρδαλις, εως, ἡ, the panther.
 παρεγγυᾶω, ὦ, fut. -εγγυήσω, &c. (from παρά, to, and ἐγγυᾶω, to hand over), to hand over to, to consign to, to pass along, to deliver up, to command, to enjoin, to exhort.
 παρεδρεύω, fut. -εύσω (from παρά, by the side of, and ἔδρα, a seat), to sit by the side of (as a πάρεδρος or assessor), to be an assessor.
 παρειά, ᾤς, ἡ, the cheek.
 πάρεimi, fut. -έσομαι (from παρά, by, and εἰμί, to be), to be present. οἱ παρόντες, those present. τὰ παρόντα, present circumstances, the present.
 πάρεimi, fut. -έσομαι (from παρά, to, and εἰμι, to go), to approach, to draw near, to pass by, to pass beyond. οἱ παρόντες, the passers by.
 παρεισέρχομαι, fut. -ελεύσομαι, &c. (from παρά, by the side, and εἰσέρχομαι, to enter), to enter on one side, to pass to the other side and enter.
 παρεμφερής, ἐς (adj. from παρά, nearly, and ἑμφερής, like), nearly alike, similar, resembling.

παρέξειμι, fut. -είσομαι (from παρά, by the side, and ἔξειμι, to go out), to go out on one side, to pass out by.

παρέπομαι, fut. -έψομαι, &c. (from παρά, by the side of, and ἵπομαι, to follow), to follow closely, to be connected with.

πατέρχομαι, fut. -ελεύσομαι, &c. (from παρά, by, and ἔρχομαι, to go), to pass by, to go beyond, to come before the assembled people, to appear publicly, to approach. τὰ παρεληλυθότα, the past.

παρέχω, fut. παρέξω and παρασχίσω, &c. (from παρά, near, and ἵχω, to hold near, to offer, to bestow, to furnish, to display, to procure, to occasion.

παρηγορία, ας, ἡ (from παρηγορέω, to exhort), exhortation, consolation, relief.

πάριμαι, &c. (from παρά, by, and ἵμαι, to sit), to sit by or near.

παρθένος, ου, ἡ, a virgin, a maiden.

Παρθενών, ὠνος, ὁ (from παρθένος), the Parthēnon, a celebrated temple at Athens, on the summit of the Acropolis, and sacred to Minerva, the virgin goddess.

παρήμι, fut. παρήσω, &c. (from παρά, by, and ἵμι, to send), to let pass by, to pass over, to omit, to permit, to yield, to grant, to allow, to enfeeble. Perf. pass. part. παρεμμένος, η, ου, benumbed.

παριππεύω, fut. -ύσω, perf. παριππευκα (from παρά, by the side of, and ἵππεύω, to ride), to ride by the side of or near, to ride beyond, to outstrip.

Πάρις, ἰδος and ἰος, ὁ, Paris or Alexander, son of Priam and Hecuba. With the assistance of Venus, he carried off Helen the wife of Menelaus, and thereby caused the Trojan war.

παρίστημι, fut. παραστήσω, &c. (from παρά, near, and ἵστημι, to place), to place near, to compare. As a neut. in perf. pluperf. and 2d aor. παρίσθηκα, I stand near, I am present. παρίστην, I stood by the side of, I assisted, I waited

upon. In the mid. to approach, to present one's self, to appear.

Παρμενίων, ὠνος, ὁ, Parmēnio, a celebrated general in the army of Alexander, the most able and trustworthy of his officers.

Παρναῖος, οὔ, and Παρνασσός, οὔ, ὁ, Parnassus, a mountain of Phocis, remarkable for its two summits, one of which was sacred to Apollo and the Muses, the other to Bacchus.

παροδίτης, ου, ὁ (from πάροδος, a passer by, a traveller.

πάροδος, ου, ἡ (from παρά, by, and ὁδός, a way), a passage by, a passage, an entrance, a parade. In tragedy, the entering-song of the chorus.

παροιέω, ὦ, fut. -ήσω, &c. (from παρά, near, and οἰκίω, to dwell), to dwell near, to be in the neighbourhood of.

παροιμία, ας, ἡ (from παρά, by, and ὁμος, the way), a proverb.

παροινέω, ὦ, fut. -ήσω (from πάρονος, intoxicated), to insult when intoxicated, to behave disorderly, to conduct one's self disgracefully (like a person intoxicated).

παροιμία, ας, ἡ (from παροινέω), riotous conduct, disgraceful behaviour.

παροίχομαι, future -οιχήσομαι, &c. (from παρά, by, and οἶχομαι, to go), to go beyond, to pass by, to elapse.

παροξύνω, fut. -οξύνῶ, perf. παροξύνω (from παρά, intensive, and ὀξύω, to sharpen), to urge on, to encourage, to stimulate, to exasperate.

παρορᾶω, ὦ, fut. -όψομαι, &c. (from παρά, aside, and ὀράω, to look), to look aside, to overlook, to affect not to see, to neglect.

παρορμάω, ὦ, fut. -ορμήσω, &c. (from παρά, intens., and ὀρμάω, to drive), to urge onward, to stimulate.

παρορμέω, ὦ, fut. -ορμήσω, &c. (from παρά, near, and ὀρμίζω, to lie at anchor), to lie at anchor near, to lie by the side of in harbour.

πάρος (adv.), before, previously. As a preposition, poetic for πρό, before, in the presence of.

Πάρος, ου, ἡ, *Páros*, now *Paro*, one of the Cyclādes, situate to the south of Delos, famous for its marble.

παρουσία, ας, ἡ (from pres. part. of *παρίμι*, to be present), presence, arrival.

παροχέω, ὦ, fut. -ήσω, perf. *παρώχνηκα* (from *παρά*, by the side of, and *ὀχέω*, to convey), to convey by the side of. In the mid. to ride by the side of, i. e. to have one's self conveyed with.

παρρησία, ας, ἡ (from *πᾶς*, and *ῥῆσις*, speech), freedom of speech, boldness, frankness.

παρωκεάνιτης, ου, ὁ, and *παρωκεανίτης*, ἴδος, ἡ (from *παρά*, by the side of, and *ὠκεανός*, the ocean), lying along the ocean, dwelling near the ocean.

πᾶς, *πᾶσα*, *πᾶν* (adjective), every, each, all, the whole. τὸ πᾶν, the whole, every thing. πάντες, every body.

πάσχω, fut. *πίσομαι*, perf. mid. *πίπθα*, 2d aor. act. *ἔπαθον*, to suffer, to endure, to feel, to be affected (with an adverb expressing the manner or degree). See note, page 60, line 11.

πάταγος, ου, ὁ (from *πατάσσω*), a loud noise, a crash, roaring, din, tumult.

πατάσσω, fut. -άξω, perf. *πιπάταχα*, to strike, to beat, to dash.

πᾶτέομαι, 1st aor. *ἠπάσᾱμην*, perf. pass. as mid. *πίπασμαι*, pluperf. without augment, *πίπασμην* (poet. and Ionic dep. mid.), to eat, to taste of, to partake of (with the genitive).

πάτέω, ὦ, fut. -ήσω, perf. *πιπάτηκα*, to trample, to tread out, to crush by trampling.

πατήρ, *πατέρος*, contr. *πατρός*, ὁ, a father, a parent.

πάτρα, ας, Ionic *πάτρη*, ης, ἡ (from *πατήρ*), one's fatherland, a native country.

πάτριος, ου (adj. from *πατήρ*), inherited from a father, paternal, hereditary, peculiar to one's native country.

πατρίς, ἴδος, ἡ (from *πατήρ*), one's fatherland, one's native country. As an adj. native.

Πατρόκλος, ου, ὁ, *Patrōclus*, one of the Grecian chiefs in the Trojan war, son of Menætiſ, and the intimate friend of Achilles. He was slain by Hector.

πατρῷος, ου, and *ος*, α, ου (adj. from *πατήρ*), of a father, fatherly, paternal. As a noun, an hereditary protector.

παῦλα, ης, ἡ (from *παύω*), cessation, rest, the end.

Παυσανίας, ου, ὁ, *Pausanias*, a Spartan general, who offered to betray his country to the Persians, but was discovered, and fled for refuge to the temple of Minerva, in which he was starved to death.

παύω, fut. *παύσω*, perf. *πίπauκα*, to cause to cease, to restrain, to suppress, to finish. In the mid. to cause one's self to cease, to cease, to desist.

Παφία, ας, and Ionic *Παφίη*, ης, ἡ, *Paphia*, a surname of Venus, from being worshipped at Paphos, a city of Cyprus.

Παφλαγονία, ας, ἡ, *Paphlagonia*, a country of Asia Minor, on the coast of the Euxine.

παχύνω, fut. *παχύνῶ*, perf. *πιπάχυκα* (from *πάχύς*), to swell, to make firm, to fasten.

παχύς, εἶα, ὅ (adj. from *πάγω*, root of *πήγνυμι*), thick, stout, solid, robust.

πεδᾶω, ὦ, fut. -ήσω, perf. *πιπῖδκα* (from *πίδη*), to fetter, to bind.

πέδη, ης, ἡ, a fetter, a shackle.

πεδιάς, ἄδος, ἡ (from *πιδίον*), a plain. *πιδιὰς χώρα*, a level country.

πέδιλον, ου, τό (from *πίδη*), a shoe, a sandal, a buskin.

πεδῖνός, ἡ, ὅν (adj. from *πιδίον*), level, even, plain.

πεδίον, ου, τό (from *πίδον*, the ground), a plain, level ground, a field.

πεζεύω, fut. -εύσω, perf. *πιπίζευκα* (from *πίς*, on foot), to go on foot, to travel by land.

πεζῇ (adv. properly dat. sing. fem.

of *πεζός*, with ἰδῶ understood), *on foot, by land*.
πεζικός, ἡ, ὄν (adj. from *πεζός*), *on foot, of or pertaining to land*.
πεζικαὶ δυνάμεις, *land forces*.
πεζομαχία, ας, ἡ (from *πεζός*, and μάχομαι, *to fight*), *a battle of infantry, a battle on land*.
πεζός, ἡ, ὄν (adj. from *πεζα*, Doric for *πούς*, *a foot*), *on foot, land, by land*. τὰ *πεζόν*, τὰ *πεζά*, and οἱ *πεζοί*, *infantry, land forces*.
πειθαρχέω, ὦ, fut. -ήσω, perf. *πειπειθήρηκα* (from *πειθεμαι*, and ἀρχή, *authority*), *to obey authority, to obey*.
πείθω, fut. *πίσω*, perf. *πίπεικα*, 2d aor. *ἵπειθον*, perf. mid. *πίπειθα*, *to persuade, to induce*. In the mid. *to obey, to yield to persuasion, to believe, to acquiesce in, to follow*. Perf. mid. with the signification of the pres. *πίπειθα*, *I confide in*.
πεινᾶω, ὦ, fut. -ήσω, perf. *πειπίνηκα* (from *πείνα*, *hunger*), *to be hungry, to starve; to hunger or long for*.
πεῖρα, ας, ἡ, *an attempt, an undertaking, a trial, an experiment*.
Πειραιεύς, ἔως ὁ, *the Piræus*, the largest and most celebrated of the three harbours of Athens, connected with the city by the long walls.
πειρᾶω, ὦ, fut. -ᾶσω, Ionic -ήσω, perf. *πειπεράκα*, *to try, to make trial of, to prove, to attempt, to practise*. Mid. with the same signification.
Πειρίθοος, ὄου, contr. *Πειρίθους*, οὔ, ὁ, *Pirithoüs*, son of Ixion, king of the Lapithæ, and a friend of Theseus.
πείρω, fut. *περῶ*, perf. *πίπαρκα*, 2d aor. *ἵπαρον*, perf. mid. *πίπερα*, *to pierce, to transfix, to perforate*.
Πεισιστράτης, ου, ὁ, *Pisistrátus*, an Athenian, who made himself sole ruler of his native country, and held the sovereign power for thirty-three years.
πελαγίζω, fut. -ίσω (from *πῆλαγος*), *to spread or overflow like a sea, to be like a sea*.

πῆλαγος, εος, τό, *a sea*.
πελειάς, ἄδος, and *πέλεια*, ας, ἡ (from *πελὴς* for *πελλός*, *dark-coloured*), *a dove, a wood-pigeon*.
πελεκάν, ἄνος, ὁ (from *πτελέω*, *to cut with an axe*), *the woodpecker, the pelican*.
πέλεκυς, εως, ὁ, *an axe*.
Πελίας, ου, ο, *Pelias*, a king of Thessaly, who had unjustly seized upon the kingdom. In order to maintain himself in his usurpation, he sent his nephew Jason, to whom the kingdom belonged of right, to Colchis in search of the golden fleece.
πέλημα, ἄτος, τό, *the sole* (of a foot or of a sandal).
Πελοπίδας, ου, ὁ, *Pelopidas*, a celebrated general of Thebes, the friend of Epaminondas.
Πελοποννησιακός, ἡ, ὄν (adj.), *Peloponnesian*.
Πελοποννήσιοι, ων, οἱ, *the Peloponnesians*.
Πελοπόννησος, ου, ἡ (from *Πέλωπος*, of *Pelops*, and *νῆσος*, *the island*), *Peloponnesus*, a peninsula comprising that part of Greece which lies south of the Isthmus of Corinth. It is now the *Moræa*.
Πέλοψ, οπος, ὁ, *Pelops*, son of Tantälus king of Phrygia. He was murdered by his father and served up at a banquet, to try the divinity of the gods.
πέλτη, ης, ἡ (from *πάλλω*, *to brandish*), *a light shield*.
πέλω, more commonly *πέλομαι* (used only in the pres. and imperf.), *to be, to become*. Syncopated 3d sing. imperf. *ἵπλε*, and mid. *ἵπλετα*.
πέμπτος, η, ου (num. adj. from *πέντε*), *the fifth*. Neuter as an adv. *πίμπτον*, *fifthly*.
πέμπω, fut. *πίμψω*, perf. *πίπεμψα*, *to send, to send away, to throw*.
πένης, ητος, ὁ and ἡ (adj. from *πίνωμαι*), *poor*. ὁ *πίνης*, *a poor man*.
Πενθεύς, ἔως, ὁ, *Pentheus*, a king of Thebes in Bæotia, torn in pieces by the Bacchantes.
πενθέω, ὦ, fut. -ήσω, perf. *πτεπύθω*

(from *πένθος*), to mourn, to lament, to grieve.
πένθος, εος, τό, grief, sorrow, misfortune, a strain of woe.
πενία, ας, ἡ (from *πίνωμαι*), poverty.
πενιχρός, ά, όν (adj. same as *πίνης*), poor, necessitous.
πένωμαι (dep. mid. from the obsol. *πένω*, and used only in the pres. and imperf.), to work, to be occupied. As active, to do, to perform. Hence, to be poor, i. e. to work for one's subsistence.
πεντάκιςχιλίοι, αι, α (adj. from *πεντάκις*, five times, and *χίλιοι*, a thousand), five thousand.
πεντάκόσιοι, αι, α (num. adj. from *πέντε*, five, with numeral suffix denoting hundreds), five hundred.
πέντε (num. adj. indecl.), five.
πεντήκοντα (num. adj. indecl. from *πέντε*, with numeral suffix denoting tens), fifty.
πεντηκόντορος, ου, ἡ (from *πιντήκοντα*, and *ἱέσσω*, to row), a fifty-oared galley.
πέπειρος, ον (adj. from *πέπτω*, to cook), mature, ripe.
πέπλος, ου, ό, a robe, a garment.
πέρ (an enclitic particle, probably from *περί*, in the sense of *very*), wholly, entirely, although, truly. When added to pronouns and some other parts of speech, it signifies, *ever*, *soever*, &c. ; as *ὅσπερ*, *whoever* ; *ἔνθαπερ*, *wheresoever* ; *ὅθιπερ*, *whencesoever*, &c.
πέρᾱ, before a vowel *πέρᾱν*, epic *πέρην* (originally nom. and acc. of an obsolete noun *πίρα*, the end), as a preposition with the gen. *on the farther side of*, *beyond*, *on the other side*.
περαιά, ας, ἡ (fem. of *περαιός*, with *γῆ* understood), *land on the farther side*, *country lying opposite*, *country across or beyond*.
περαιός, α, ον (adj. from *πέρᾱ*), *situated on the farther side or beyond*.
περαιώω, ὤ, fut. -ώσω, perf. *πεπεραιώκα* (from *περαιός*), *to convey beyond or over*. In the middle, *to convey one's self beyond*, *to pass over*.

πείρας, ἄτος, τό (from *πίρα*), the end, a term, a limit, a boundary, an extremity, the termination.
περᾱω, ὤ, fut. -ᾱσω, Ion. and Hom. -ήσω, perf. *πεπείρακα* (from *πέρᾱ*), *to transport*, *to convey across*. Neut. *to pass over*, *to cross*.
Πέργᾱμος, ου, ἡ, and *Πέργᾱμον*, ου, τό, *Pergāinus*, the citadel of Troy.
πέρδιξ, ἱκος, ό and ἡ, the partridge.
πέρθω, fut. *πίρσω*, perf. *πίπερκα*, 2d aor. *ἔπερθον*, perf. mid. *πέπορθα*, *to lay waste*, *to sack*, *to destroy*.
περί (prep. governs the gen. dat. and acc.). The primary meaning is *above*. With the gen. it signifies *about*, *concerning*, *of*, *for*, *with respect to*. With the dat. *about*, *around*, *on*. With the acc. *round about*, *near*, *around*, *against*, *towards*, *at*, *with regard to*, *about*, *in*. On the construction of *ἐπὶ περὶ* *τινα*, as referring simply to the person spoken of, see note, page 292, line 35—41. In composition it signifies *about*, *around*, *over*, and often strengthens the simple verb, in which case it has its primitive force of *above*, *superior to*, *greater than*.
περιαίρῶ, ὤ, fut. -αιρήσω, &c. (from *περί*, and *αἰρίω*, to take), *to remove*, *to deprive of*.
Περιανδρός, ου, ό, *Periander*, tyrant of Corinth, by the meanness of his flatterers ranked as one of the seven wise men of Greece.
περιάπτω, fut. -άψω, &c. (from *περί*, about, and *ἄπτω*, to fasten), *to fasten round*, *to attach to*, *to suspend from*.
περιβάλλω, fut. -βάλλω, &c. (from *περί*, around, and *βάλλω*, to cast), *to throw around*, *to surround*, *to encompass*, *to entangle*, *to embrace*, *In the mid. to surround one's self with*, *to put on*.
περιβλεπτος, ον (adj. from *περιβλέπω*, to look around), *conspicuous*, *renowned*.
περιβόητος, ον (adj. from *περιβοάω*, to proclaim round about), *published abroad*, *celebrated*, *famous*.

περιβολή, ἥς, ἡ (from περιβάλλω), *the act of placing around, an envelope (of a cloak), an embrace.*

περίβολος, ου, ὁ (from περιβάλλω), *an enclosure, a circuit, a wall.*

περιγίγνομαι, future -γινήσομαι, &c. (from περί, *above*, and γίγνομαι, *to be*), *to be over and above, to remain over, to survive; to be superior to, to conquer, to excel.*

περιγράφω, fut. -γράψω, &c. (from περί, *around*, and γράφω, *to mark*), *to draw lines around, to limit, to define, to mark, to describe.*

περιδέω, fut. -δέσω, &c. (from περί, *around*, and δέω, *to bind*), *to bind around, to connect.*

περιδρομος, ον (adj. from περιδραμῖν, 2d aor. infin. of περιτρέχω, *to run around*), *running around, surrounding, encircling.* As pass. *encompassed.*

περιεῖδον (from περί, *around*, and εἶδον, *I looked*), used as 2d aor. to περιεώρα, which see; *I overlooked, I neglected, &c.*

περίειμι, fut. -ίσομαι, &c. (from περί, *above*, and εἰμί, *to be*), *to be over and above, to survive, to be superior to, to exceed.*

περίειμι, fut. -είσομαι, &c. (from περί, *around*, and εἶμι, *to go*), *to go round about, to encompass.*

περιελίσσω, fut. -ελίξω, perf. περιελίχα (from περί, *around*, and ἐλίσσω, *to roll*), *to roll round about, to wind or wrap round.*

περιέρχομαι, future -ελεύσομαι, &c. (from περί, *around*, and ἔρχομαι, *to go*), *to go round about, to wander, to surround, to fall upon.*

περιέχω, fut. -έξω, and -σχίσω, &c. (from περί, *around*, and ἔχω, *to hold*), *to hold around, to surround, to encompass, to contain, to require.* In the mid. *to attach one's self to, to resemble.*

περιζώννυμι and -ζωννύω, fut. -ζάσω, &c. (from περί, *around*, and ζώννυμι, *to gird*), *to place a girdle around, to gird, to bind around.*

Περιθοΐδης, ου, ὁ, *of the borough of Perithædæ.*

περίστημι, future περιστήσω, &c. (from περί, *around*, and ἵστημι, *to place*), *to place around, to surround.* As neut. in perf. pluperf. and 2d aor. *to stand around.* οἱ περιστῆκότες, and οἱ περιστῆτες, *the by-standers.*

περικαῖσθαι, &c (from περί, *around*, and κάθημαι, *to sit*), *to sit round about, to encamp around, to besiege.*

περικαλλής, ἐς (adj. from περί, *superior to*, and κάλλος, *beauty*), *exceedingly beautiful, very beautiful.*

περικαλύπτω, future -καλύψω, &c. (from περί, *around*, and καλύπτω, *to cover*), *to cover by wrapping around, to wrap up in.*

περίκειμαι, fut. -κείσομαι, &c. (from περί, *around*, and κείμαι, *to lie*), *to lie around.*

Περικλῆς, ἑους, ὁ, *Pericles*, an Athenian orator and statesman, so popular and talented that for fifteen years he enjoyed almost absolute sway in his native city.

περικόπτω, fut. -κόψω, &c. (from περί, *around*, and κόπτω, *to cut*), *to cut round about, to cut down, to cut off, to reduce, to refuse.*

περικυλίω, fut. -κυλίσω, &c. (from περί, *around*, and κύλιω, *to turn*), *to turn round.* In the middle, *to roll one's self into a ball.*

περιλαμβάνω, future -λήφομαι, &c. (from περί, *around*, and λαμβάνω, *to take*), *to embrace, to encompass, to enclose; to comprehend.*

περιλάμπω, fut. -λάμψω, &c. (from περί, *around*, and λάμπω, *to shine*), *to shine so as to give light all around, to shine brilliantly, to gleam.*

περιλείπω, fut. -λείψω, &c. (from περί, *over*, and λείπω, *to leave*), *to leave remaining.* In pass. *to be left over, to survive.*

περιμάχητος, ον (adj. from περιμάχομαι, *to fight around*), *contended for, closely contested, eagerly desired.*

περιμένω, fut. -μεινῶ, &c. (from περί, *around*, and μένω, *to remain*), *to*

remain round about, to wait for ; to stop.

περίμετρος, ου, ἡ (from περί, around, and μέτρον, measure), a circumference, a circuit.

περιναϊέτης, ου, ὁ (from περιναϊστάω, to dwell round about), a neighbour.

Περίνθιος, ου, ὁ, a Perinthian. οἱ Περίνθιοι, the Perinthisians, inhabitants of Perinthus, a Thracian city on the coast of the Propontis.

περίξ (prep. especially in Ionic, a strengthened form of περί), round about, around, &c.

περίοδος, ου, ἡ (from περί, around, and ὁδός, a way), a passage round, a circuit, a compass, a period (in rhetoric), a turn (in music).

περιοικέω, ὦ, fut. -οικήσω, &c. (from περί, around, and οἰκίω, to dwell), to dwell round about, to inhabit around, to settle around.

περιοίκος, ου (adj. from περί, around, and οἶκος, a dwelling), dwelling around, neighbouring.

περιόπτομαι, fut. -όψομαι, &c. (from περί, around, and ὀπτομαι, to look), to look all around (either pretending not, or failing, to see what is placed before one), to overlook, to neglect.

περιορᾶω, ὦ, fut. -όψομαι, &c. from περί, around, and ὀράω, to look). Primitive meaning same as περιόπτομαι. Hence, to take no notice of, to suffer to escape with impunity, to overlook, to disregard.

περιουσία, ας, ἡ (from περιίμι, to be over), superfluity, gain, affluence, abundance, property, excess.

περιπαθῶς (adv. from περιπαθής, deeply affected by any emotion), in fierce anger, passionately.

περίπατος, ου, ὁ (from περί, around, and πατίω, to walk), a place for walking about, a walk, a promenade.

περιπέμπω, fut. -πίμψω, &c. (from περί, around, and πέμπω, to send), to send round about.

περιπέτομαι, future -πήσομαι, &c. (from περί, around, and πέτομαι, to fly), to fly around.

περιπίπτω, fut. -πισῶμαι, &c. (from περί, around, and πίπτω, to fall), to fall around, to fall upon, to meet with, to incur.

περιπλέκω, fut. -πλίξω, &c. (from περί, around, and πλέκω, to fold), to wind or fold around, to involve, to implicate, to entangle.

περιπλέω, fut. -πλεύσομαι, &c. (from περί, around, and πλέω, to sail), to sail around, to sail up and down.

περιποιέω, ὦ, fut. -ποιήσω, &c. (from περί, about, and ποιέω, to make), to bring about, to produce, to procure, to provide. In the mid. to procure for one's self, to acquire.

περιπτύσσω, fut. -πτύξω, perf. περιπτύχῃα (from περί, around, and πτύσσω, to fold), to fold around, to wind around, to wrap up, to fold in one's embrace.

περιρρέω, fut. -ρρεύσομαι, &c. (from περί, around, and ρίω, to flow), to flow out all around, to melt away, to fall out in every direction. 2d aor. pass. περιέρρην.

περιρρήγγνυμι, fut. -ρήξω, &c. (from περί, around, and ρήγγνυμι, to tear), to tear all around, to burst open, to break in pieces.

περισᾶμος, ου, Dor. for περίσημος, ου (adj. from περί, intens. and σῆμα, a mark), very remarkable, easily distinguished.

περισκοπέω, ὦ, fut. -ήσω, &c. (from περί, around, and σκοπέω, to look), to look around, to survey.

περίστασις, εως, ἡ (from περιίσταμαι, to stand around), circumstance, condition, danger.

περιστέλλω, fut. -στελῶ, &c. (from περί, around, and στέλλω, to fit out, to adorn all around, to decorate ; to cover, to conceal.

περιστερά, ᾱς, ἡ, a dove.

περισῦλλω, ὦ, fut. -ήσω, perf. περισῦληκα (from περί, around, and σῦλλω, to strip off), to strip off all around, to despoil completely, to carry off from every quarter, to plunder.

περισώζω, fut. -σάσω, &c. (from περί, above, and σώζω, to save), to

rescue, to preserve (so that one may survive).
 περιτείνω, fut. -τινῶ, &c. (from περί, around, and τείνω, to stretch), to stretch around, to draw out, to strain.
 περιτέμνω, fut. -τεμῶ, &c. (from περί, around, and τέμνω, to cut), to cut around, to lop off, to retrench.
 περιτίθημι, fut. -θήσω, &c. (from περί, around, and τίθημι, to place), to place around, to put on, to invest, to surround. In the middle, to put on one's self, to place round for one's self.
 περιττός, ἡ, ὄν, Att. περιστός, ἡ, ὄν (adj. from περί, above), superfluous, excessive, immoderate, abundant, very large.
 περιφερής, ἐς (adjective from περιφέρω), turned round, circular; surrounded.
 περιφέρω, fut. περιόσω, &c. (from περί, around, and φέρω, to carry), to carry around, to turn around. In the mid. to turn one's self about, to return.
 περιφραδέως (adv. from περιφραδής, circumspect), prudently, skilfully, with great skill.
 περιχαρής, ἐς (adj. from περιχαίρω, to rejoice greatly at), highly delighted, overjoyed.
 περιχέω, fut. -χέσω, &c. (from περί, around, and χέω, to pour), to pour around or upon, to pour out into.
 περιχορεύω, fut. -εύσω, &c. (from περί, around, and χορεύω, to dance), to dance around.
 περιχρῶ, fut. -χρίσω, &c. (from περί, around, and χρίω, to anoint), to anoint all around, to lute.
 περιχρῦσώ, ὦ, fut. -ώσω, perf. περιχρῦσικα (from περί, around, and χρῦσώ, to cover with gold), to set round with gold, to gild.
 Περσέπολις, ἐως, ἡ, Persēpolis, a famous city of Asia, capital of the Persian empire.
 Περσεύς, ἐως, ὁ, Perseus, son of Jupiter and Danäë, a famous hero of antiquity, who cut off the head of the Gorgon Medūsa, and by means of it changed into stone the mon-

ster sent to devour Andromēda the daughter of Cepheus.
 Περσεφόνη, ἡς, ἡ, and Doric Περσεφνᾶ, ας, ᾶ, Proserpina, daughter of Ceres and Jupiter, carried off by Pluto as she was gathering flowers in the plain of Enna in Sicily.
 Πέρσης, ου, ὁ, a Persian. οἱ Πέρσαι, 1. The Persians, inhabitants of Persia. 2. The name of one of the seven remaining plays of Æschylus.
 Περσικός, ἡ, ὄν (adj.), Persian. Περσικὸς πόντος, the Persian Gulf.
 Περσίς, ἰδος, ἡ, Persis, a province of Persia, bounded by Media, Carmania, Susiana, and the Persian Gulf.
 πέρυσι (adv. from πέραις), last year.
 πέσσω, Attic πίττω (older forms of πίπτω), fut. πίψω, perf. pass. πίπεμαι, to boil or cook, to ripen, to digest; to keep down.
 πετεινόν, οὔ, τό (properly neuter of πετεινός), a winged creature, a bird.
 πετεινός, ἡ, ὄν (adj. from πέτομαι), winged.
 πέτομαι, fut. πετήσομαι, commonly πτήσομαι, sync. 2d aor. ἐπτόμην, perf. act. πέπτηκα, and 2d aor. act. ἔπτην, from an obsolete pres. act. to fly.
 πέτρα, ας, ἡ, a rock, a stone.
 πετραῖος, α, ον (adj. from πέτρα), rocky, stony, growing among rocks.
 πετρώδης, ἐς (adj. from πέτρα, and εἶδος, appearance), rocky, stony.
 πέττω, Attic for πίσσω.
 πεύκη, ἡς, ἡ, a pine tree.
 πέφνον, without augment for ἐπέφην, sync. 2d aor. with redupl. from the obsolete φένω, to slay; I slew, I killed.
 πῇ (interrog. particle from obs. πός), whither? πῃ, as enclitic, anywhere, somewhere.
 Πηγᾶσος, ου, ὁ, Pēgāsus, a winged horse sprung from the blood of Medūsa. He fixed his residence on Mount Helicon, where he became the favourite of the Muses.
 πηγή, ἡς, ἡ, a fountain, a spring, a source.

πήγνυμι, and **πηγύω**, fut. **πήξω**, 2d aor. **ἠάγω**, perf. mid. **πίπνυα**, with neut. signification, perf. pass. **πίπνυμαι**, 1st aor. pass. **ἠήχθην**, 2d aor. pass. **ἠάγην**, to fix together, to make fast, to fasten, to construct, to stiffen, to freeze. In the mid. to become stiffened, to freeze, to become torpid.

πηδάω, ὦ, fut. -ήσω, perf. **πιπύδνα**, to jump, to bound, to spring.

πηκτίς, ἴδος, ἡ (from **πήγνυμι**), a lyre.

Πηλείδης, ου, ὁ (patronymic from **Πηλεΐς**), son of **Peleus**, an epithet of **Achilles**.

Πηλεύς, ἔως ὁ, **Peleus**, the son of **Æacus**, was king of **Thessaly**. He married **Thetis**, one of the **Nereids**, by whom he had **Achilles**.

πηλός, οὔ, ὁ, clay, loam, mud, dung. **Πηλουσιᾶκός**, ἡ, ὅν (adj.), of **Pelusium**, a city of **Egypt** on the eastern mouth of the **Nile**.

πῆμα, ἄτος, τό (from **πάσχω**, to suffer), an injury, damage, a misfortune, suffering.

πηνίκα (adv.), at what time, when.

πῆξις, εως, ἡ (from **πήγνυμι**), congelation, ice, a freezing.

πήρα, ας, ἡ, a wallet, a bag, a sack.

πηρόω, ὦ, fut. -ώσω, perf. **πηπύρωκα** (from **πηρός**, maimed), to maim, to mutilate, to injure, to deprive of.

πήρωσις, εως, ἡ (from **πηρόω**), a maiming, mutilation, a plundering, deprivation, blindness.

πῆχυς, εως, ὁ, properly, the elbow. In poetry, the arm. As a measure, a cubit.

πιέζω, ὦ, and **πιέζω**, fut. **πίσω**, perf. **πιπίκα**, perf. pass. **πιπίσμαι**, to press, to squeeze, to press hard, to force. **πιζόμενος**, hard pressed.

Περία, ας, ἡ, **Pieria**, a region of **Macedonia**, north of **Thessaly**, and extending along the **Thermaic Gulf**; celebrated as the first seat of the **Muses**.

πιθάνος, ἡ, ὅν (adj. from **πιθω**, to persuade), persuasive, insinuating, courteous.

πιθηκος, ου, ὁ, an ape.

πίθος, ου, ὁ, a large vessel, a cask, a jar, a tub.

πικρός, ἄ, ὅν (adj.), bitter, sharp, piercing, painful.

πῖλιον, ου, τό (dim. of **πίλος**, a hat), a cap.

πίμελή, ἡς, ἡ (from **πῖαρ**, fat), fat.

πίμελής, ἐς (adj. from **πίμελή**), fat.

πινᾶκίς, ἴδος, ἡ (dim. from **πίναξ**, a board), a small board, a tablet (for writing), a painting.

Πινδάρως, ου, ὁ, **Pindar**, the most illustrious of lyric poets, born at **Thebes** B. C. 518.

πίννα, ης, ἡ, the pinna or pearl-muscle. See note, page 120, line 7—10.

πιννοτήρας, ου, ὁ (from **πίνω**, and **τηρίω**, to preserve or keep), a pinnotēras. See note under **πίνα**.

πίνω, fut. **πίομαι**, later **πιούμαι**, 2d aor. **ἠπῖον**, perf. (from obs. **πίω**), **πίπωνα**, perf. pass. **πίπομαι**, 1st aor. pass. **ἠπόθην**, to drink, to quaff, to sip.

πιπράσκω, Ionic **πιπρήσκω**, fut. and aor. wanting, perf. **πίπραν**, 3d fut., as fut. pass., **πιπρᾶσμαι**, to sell.

πίπτω, fut. **πισοῦμαι**, perf. **πίπτωνα**, 2d aor. **ἠπισον**, to fall, to fall in battle, to perish.

πιστεύω, fut. -ύσω, perf. **πισπίστεικα** (from **πίστις**, belief), to believe, to confide in, to trust, to rely on.

πίστις, εως, ἡ (from **πίστος**), belief, trust, good faith, reliance, persuasion.

Πίστις, εως, ἡ (as proper name), **Faith**, a goddess worshipped by the Romans under the name of **Fides**.

πιστός, ἡ, ὅν (adj.), faithful, trustworthy, confiding; credible, true.

πίτνημι, poetic for **πιδάνημι**, fut. **πιτάσω**, 1st aor. **ἠπιτάσα**, perf. pass. **πίπταμαι**, to spread out. In the mid. **πιτιάμαι**, imperf. poetic **πιπτάμεν**, to stream.

Πιττάκος, οὔ, ὁ, **Pittacus**, a native of **Mitylénē** in **Lesbos**, one of the seven wise men of **Greece**.

πίτρυρον, ου, τό (from **πίσσω**, to hull barley), bran, the hull of barley.

πίων, neut. πῖον, gen. πῖονος (adj.), *fat, rich*.
 πλάγιος, α, ον (adj.), *oblique; equivocal*.
 πλακός, όεντος, contr. πλακοῦς, οὔντος, ό (from πλάξ, a flat body), *a cake*.
 Πλάκος, ου, ή, *Placus, a mountain in Mysia*.
 πλανᾶω, ὦ, fut. -ήσω, perf. πεπλανῆκα (from πλάνη, *a wandering about*), *to cause to wander, to lead astray*. In the middle, *to wander about, to go astray*.
 πλάνος, η, ον (adj.), *wandering, deceitful*.
 πλάξ, ἄκος, ή, *a flat body, a board, a table, a mass of ore*.
 πλάσσω, Attic πλάττω, fut. πλάσω, perf. πέπλακα, *to form, to fashion, to figure, to mould* (especially in clay, as an image or model).
 πλάστης, ου, ό (from πλάσσω), *an artist, a sculptor*.
 πλαστικός, ή, όν (adj. from πλάσσω), *plastic*. Fem. as a noun, πλάστική, ἥς, ή (with τέχνη understood), *the art of making images in clay or plaster, the plastic art*.
 Πλάτεια, ας, ή, in prose more commonly Πλαταιαί, ὦν, αἱ, *Plataea, and Plataea, a city of Bœotia, in the neighbourhood of which the Persians were routed by the Athenians*.
 πλατᾶνος, ου, ή, *the plane-tree*.
 πλατεία, ας, ή (prop. fem. of πλατός, with ὁδός understood), *a spacious way, a broad street*.
 πλατος, εος, τό (from πλατύς), *breadth, width*.
 πλάττω, Attic for πλάσσω
 πλατύνω, fut. -ῶ, perf. πεπλάτυκα (from πλατύς), *to make broad, to widen, to spread out*.
 πλατύς, εἶα, υ (adj.), *broad, wide, spacious, flat*.
 Πλάτων, ωνος, ό, *Plato, a distinguished philosopher of Athens, disciple of Socrates, and founder of the Academy*. See Biographical Sketches.
 πλέγμα, ἄτος, τό (from πλέκω), *that which has been twined or woven, a cloth, a covering*.

πλέθρον, ου, τό, *a measure of a hundred feet, the sixth part of a stadium*.
 πλείστος, η, ον, superl. of πάλυς, *most, &c.*
 Πλειστῶναξ, ακτος, ό, *Plistonax, son of Pausanias, and general of the Lacedæmonian armies in the Peloponnesian war*.
 πλείων, neut. πλείον, gen. πλείονος (adj. irreg. comp. to πάλυς), *more, greater*. ἐπὶ πλείον, *to a greater degree* (than others). πλείους and πλείω, by syncop. and contr. for πλείονες or πλείονας and πλείονα.
 πλεκτάνη, ης, ή (from πλέκω), *a tress, a braid*. In the plural, *the arms of the sea-polypus*.
 πλεκτός, ή, όν (and from πλέκω), *twined, twisted, braided, plaited*.
 πλέκω, fut. πλέξω, perf. πέπληχα, *to knit, to weave, to intertwine, to fold, to construct, to arrange*.
 πλεονᾶκτις (adv. from πλείον), *often*.
 πλεονασμός, ου, ό (from πλεονάζω, *to be more*), *superfluity, abundance, excess, greatness*.
 πλεονεκτέω, ὦ, fut. -ήσω, perf. πεπλεονέκτηκα (from πλείον, and ἔχω, *to have*), *to have more, to seek to gain more, to be avaricious*.
 πλεονεξία, ας, ή (from πλείον, and ἔχω, *to have*), *the desire of having more, avarice, cupidity*.
 πλευρά, ᾶς, ή, *the side*. Also, πλευρόν, οὔ, τό.
 πλέω, fut. πλείσομαι, Doric and Attic πλεισοῦμαι, perf. πέπλευσα, perf. pass. πέπλευσμαι, 1st aor. pass. ἐπλεύσθην, *to navigate, to sail, to be at sea*.
 πληγή, ἥς, ή (from πλήσσω, *to strike*), *a blow, a wound*.
 πληθος, εος, τό (from πίμπλημι, fut. πλήσω, *to fill*), *a great number, a crowd, a multitude, abundance, extent*.
 πληθύν, υς, ή, Ionic for πλεῖθος, εος, τό.
 πληθύω and πληθύνω, fut. -ῶ, perf. πεπλήθυκα (from πληθος), *to fill*. Neut. *to be full, to abound*.
 πλήθω, fut. πλήσω, perf. mid. with

pres. signification, *πέπληθα*, to be full, to abound. Act. to fill.

πληκτρον, ου, τό (from *πλήσσω*, to strike), any instrument to strike with, a plectrum for striking the lyre, a quill for the same purpose, both made either of metal or ivory.

πλημμυρίς, ἴδος, ἡ, a flood, an inundation.

πλήν (from *πλέον*), as prep. with gen. above, besides, except. As an adv. or conjunction, over and above, besides, unless, however, but, yet.

πληρής, ἐς (adj. from *πλείος*, full), full, complete, abounding in.

πληρώω, ὦ, fut. -ώσω, perf. *πεπληρώκα* (from *πληρής*), to make full, to fill, to supply, to fulfil, to fit out.

πλήσιος, α, ου (adj. from *πέλας*, *πελάζω*, to approach), that is near, contiguous, neighbouring. ὁ *πλήσιος*, a neighbour. Neut. as an adv. *πλήσιον*, near.

πλήσσω, Attic *πλήττω*, fut. -ήξω, perf. *πέπληχα*, 2d aor. *ἐπᾶλυν* and *ἐπληγον*, to strike, to wound, to hit. Perf. mid. *πέπληγα*.

πλίνθος, ου, ἡ, a brick, a tile.

πλοῖον, ου, τό (from *πλείω*, to sail), a ship.

πλόκαμος, ου, ὁ (from *πλέκω*), a tress, braided hair; the arms of the sea-polyrpus.

πλόος, οὐ, contr. *πλοῦς*, οὔ, ὁ (from *πλείω*, to sail), navigation, a sailing, a voyage).

πλούσιος, α, ου (adjective), rich, wealthy.

Πλούτεύς, ἕως, Ionic *ῆς*, ὁ, poetic for *Πλούτων*, Pluto.

πλουτέω, ὦ, fut. -ήσω, perf. *πεπλούτηκα* (from *πλούτος*), to be rich, to have in abundance, to become rich.

πλουτίζω, fut. -ίσω, perf. *πεπλούτικα* (from *πλούτος*), to enrich, to make wealthy.

πλουτίνδην (adverb, equivalent to *κατὰ πλοῦτον*), with reference to wealth.

πλοῦτος, ου, ὁ (from *πλέον* or *πολύ*,

and *ἔτος*, a year), originally, an abundant year; abundance, wealth, riches.

Πλοῦτος, ου, ὁ, Pluto, the god of riches, son of Jasion and Ceres, represented as blind and with wings.

Πλούτων, ωνος, ὁ, Pluto, a son of Saturn, received from his brother Jupiter the dominion of the under world. His queen was Proserpina, the daughter of Ceres.

πλύνω, fut. *πλύνῶ*, perf. *πέπλυκα*, perf. pass. *πέπλυμαι*, 1st aor. pass. *ἐπλύθην*, poetic *ἐπλύθην*, 1st aor. act. *ἐπλύνα*, to wash (particularly clothes), to rinse, to wash away, to moisten.

πλωτός, ἡ, ὁν (adj. from *πλώω*, epic and Ionic for *πλείω*, to sail), navigable.

πνέω, poetic for *πνέω*.

πνεῦμα, ἄτος, τό (from *πνέω*), respiration, breath, wind, the air, a breeze; the spirit.

πνέω, fut. *πνέσω*, perf. *πέπνευκα*, to blow, to breathe, to exhale.

πνίγω, fut. *πνίξω*, perf. *πέπνιχα*, 2d aor. pass. *ἐπνίγην*, to strangle, to suffocate, to drown.

πόα, ας, ἡ, grass, herbage.

ποδάρκης, ἐς (adj. from *πούς*, a foot, and *ἀρκέω*, to suffice), sufficing with the feet; strong of foot, swift-footed.

ποδώκεια, ας, ἡ (from *ποδώκης*), swiftness of foot, speed in running.

ποδώκης, ἐς (adj. from *πούς*, a foot, and *δύς*, swift), swift of foot, fleet, rapid.

πόθεν (adv. from *πού*, with ending *θεν*, denoting motion from), from what place, whence.

ποθέω, ὦ, fut. -έσω, commonly -ήσω, perf. *πεπόθηκα*, perf. pass. *πεπόθην*, 1st aor. pass. *ἐποθίσθην*, 1st aor. act. *ἐπόθησα* and *ἐπόθησα* (from *πίθος*), to desire ardently, to long for, to regret, to feel the absence of, to mourn for.

πόθος, ου, ὁ, desire, a passionate longing, love, regret, demonstration of regret.

ποῖ (interrogative adverb), *where? whither?*

ποιέω, ὦ, fut. -ήσω, perf. ποιήκα, *to make, to do, to perform, to effect, to cause, to prepare. κακῶς ποιῆν, to treat ill, to injure. In the mid. to make for one's self, to regard as.*

ποίημα, ἄτος, τό (from ποιέω), *any thing made, a work, commonly a poem.*

ποιητής, οὔ, ὁ (from ποιέω), *a maker, a creator, commonly a poet.*

ποιητικός, ἡ, ὄν (adj. from ποιέω), *capable of making, efficient, poetical, adapted to poetry. As a noun, ἡ ποιητική (τέχνη understood), the poetic art.*

ποικιλία, ας, ἡ (from ποικίλλω), *embroidery, variety, diversity.*

ποικίλλω, fut. -ίλω, perf. πεποίηκα (from ποικίλος), *to variegate, to diversify, to vary, to ornament.*

ποικίλμα, ἄτος, τό (from ποικίλλω), *an embroidered tissue, ornament.*

ποικίλος, η, ὄν (adj.), *variegated, diversified, varied, adorned.*

ποικίλως (adv. from ποικίλος), *in a diversified manner, variously, confusedly.*

ποιμαίνω, fut. -μᾶνῶ, perf. ποιήμαγκα (from ποιμήν), *to pasture cattle, to tend the herds.*

ποιμενικός, ἡ, ὄν (adj. from ποιμήν), *pertaining to shepherds or herdsmen, pastoral.*

ποιμήν, ἐνος, ὁ, *a shepherd.*

ποίμνη, ης, ἡ, *a flock, a herd.*

ποίμνιον, ου, τό (syncopated from ποιμένιον, which from ποιμήν), *a flock.*

ποινή, ης, ἡ (from the obsolete φίνω, *to kill*), properly, *compensation for a homicide. Hence, satisfaction, retaliation, punishment, a penalty.*

πότος, α, ὄν (adj. from the obsolete πός), *of what kind? what? of what size? how large?*

ποιπνύω, imperf. without augment ποίπνυον (from πνέω, πίπνυμαι, with redup. in οι), fut. ποιπνύσω, *to be busily occupied, to hurry about, to minister, to attend upon.*

πολεμέω, ὦ, fut. -ήσω, perf. πολεμήκα (from πόλεμος), *to wage war with, to carry on a war, to attack, to invade.*

πολεμίζω, fut. -ίσω, perf. πολεμήκα (from πόλεμος), *to make war upon, to wage war, to attack in battle, to contend.*

πολεμικός, ἡ, ὄν (adj. from πόλεμος), *warlike, adapted to warlike purposes.*

πολέμιος, α, ὄν (adj. from πόλεμος), *warlike. More commonly, hostile, inimical. As a noun, πολέμιος, ου, ὁ, an enemy. οἱ πολέμιοι, the enemy. See ἰχθὺς for the distinction between ἰχθὺς and πολέμιος.*

πόλεμος, ου, ὁ, *war, battle.*

πολιόθριξ, gen. πολιότρεχος (adj. from πολίος, grey, and θριξ, hair), *grey-haired.*

πολιορκέω, ὦ, fut. -ήσομαι (from πόλις, and εἰργνύμι, *to shut in*), *to invest a city, to besiege a city.*

πολιορκητής, οὔ, ὁ (from πολιορκέω), *a besieger of cities, a taker of cities. As a proper name, Poliorcētes, a surname of Demetrius.*

πολιορκία, ας, ἡ (from πολιορκέω), *the investment of a city, a siege.*

πολίος, ἄ, ὄν (adj.), *grey, hoary.*

πόλις, εως, Ionic ἰος, epic ηος, ἡ, *a city, a state, a community.*

πολιτεία, ας, ἡ (from πολιτεῖω), *the management of public affairs, the constitution of a state, a form of government, a political career, public life.*

πολίτευμα, ἄτος, τό (from πολιτεῖω), *administration of public affairs, a constitution.*

πολιτεύω, fut. -είσω, perf. πολιτεύκα (from πολιτής), *to be a citizen, to manage public affairs. More commonly in the middle, πολιτεύομαι, to take part in public affairs, to manage state affairs, to be a politician.*

πολίτης, ου, ὁ (from πόλις), *a citizen.*

πολιτικός, ἡ, ὄν (adj. from πολίτης), *becoming in a citizen, suitable or belonging to a statesman, of a city*

οἱ *state, municipal.* τὰ πολιτικά, *state affairs, politics.*
 πολῖτικῶς (adv. from πολιτικός), *under a regular form of government, in organized society.*
 πολλάκις, and poetic πολλάκι (adv. from πολύς), *often, frequently.*
 πολλαπλάσιος, α, ον, and ος, ον (adj.), *manifold, much greater, much more, many more.*
 πολλαπλάσιων, ον (adj.), *same as the preceding.*
 πολλάχου (adv. from πολύς), *in many places, in many ways.*
 πολλάνδριον, ου, τό (from πολύς, and ἀνής, a man), *a place where many people assemble. Hence, the public cemetery.*
 πολυανθρωπία, ας, ἡ (from πολυ-άνθρωπος), *a vast concourse of people, population.*
 πολυάνθρωπος, ον (adj. from πολύς, and άνθρωπος, a man), *thronged with men, populous.*
 πολυάχενος, ον (adj. from πολύς, and αἰχμή, a neck), *many necked.*
 Πολυβιάδης, ου, ὁ, Polybiādes, *father of Naucrides.*
 πολύγονος, ον (adj. from πολύς, and γόνος, offspring), *very fruitful, productive, prolific.*
 πολυδαίδαλος, ον (adj. from πολύς, and δαίδαλος, curiously wrought), *curiously wrought, highly ornamented.*
 πολυδάκρυς, υ, and πολυδάκρυτος, ον (adj. from πολύς, and δάκρυ, a tear), *shedding many a tear, weeping profusely. Pass. wept with many a tear, deeply lamented.*
 πολυδεϊράς, gen. ἄδος (adj. from πολύς, and δεῖρή, the neck, also a summit), *many-peaked.*
 πολυδωρος, ον (adj. from πολύς, and δῶρον, a gift), *that has received rich gifts; rich-dowered.*
 Πολύευκτος, ου, ὁ, Polyeuctus, *a public speaker at Athens, in the time of Demosthenes.*
 πολύκλαυστος, ον (adj. from πολύς, and κλαίω, to weep), *loudly lamenting. Pass. much lamented, deeply deplored.*

πολυκοιρανία, ας, Ionic πολυκοιρανία, ης, ἡ (from πολύς, and κοίρανος, a ruler), *a plurality of rulers, the government of the many.*
 Πολυκράτης, εος, ὁ, Polycrātes, *a tyrant of Samos, at whose court Anacreon resided for some time.*
 πολυμαθής, ἐς (adj. from πολύς, and μαθεῖν, 2d aor. infin. of μαθαίνω, to learn), *very learned.*
 πολυμαθία, ας, ἡ (from πολυμαθής), *extensive learning.*
 Πολυμνία, ας, ἡ (from πολύς, and ὕμνος, a song), Polymnía or Polyhymnía, *one of the nine Muses. She presided over eloquence.*
 Πολυξένη, ης, ἡ, Polyxēna, *a daughter of Priam and Hecuba, immolated at the tomb of Achilles by his son Neoptolēmus.*
 πολυόμματος, ον (adj. from πολύς, and ὄμμα, an eye), *many-eyed.*
 πολύπους, gen. -ποδος, ὁ (from πολύς, and πούς, a foot), *a polypus.*
 πολύς, πολλή, πολύ (adj.), *much, many, large, abundant.* In the plural, οἱ πολλοί, *the many, the multitude.* Neut. as an adv. πολύ, *much, very, by far.* πολὺ μᾶλλον, *much more, rather.* Also with the article, τὰ πολλά and τὸ πολύ, *mostly, for the most part; frequently.* Compar. πλείων, ον, and πλείων, ον. Superl. πλείστος, η, ον, *most, &c.*
 πολυσαρκία, ας, ἡ (from πολύς, and σὰρξ, flesh), *abundance of flesh, corpulence.*
 Πολυσπέρχων, οντος, ὁ, Polysperchon, *one of the officers of Alexander. Antipater, at his death, appointed him governor of the kingdom of Macedonia in preference to his own son Cassander.*
 πολυστεγος, ον (adj. from πολύς, and στέγη, a roof, a chamber), *well-covered; having numerous apartments.*
 πολυστύλος, ον (adj. from πολύς, and στύλος, a pillar), *many-pillared, having numerous pillars.*
 πολυτάλαντος, ον (adj. from πολύς, and τάλαντον, a talent), *worth many talents.*

πολύτεκνος, ον (adj. from πολὺς, and τέκνω, a child), having many children, prolific.

πολυτέλεια, ας, ἡ (from πολυτελής), great expense, pomp, magnificence, sumptuousness.

πολυτελής, ἐς (adj. from πολὺς, and τέλος, expense), costly, precious, sumptuous, of great value.

Πολύφημος, ου, ὁ, Polyphēmus, one of the Cyclopes, a son of Neptune and Thoösa. He dwelt on the coast of Sicily.

πολύφωνος, ον (adj. from πολὺς, and φωνή, a voice), many-voiced, loquacious.

πολύχωρος, ον (adj. from πολὺς, and χώρα, a region), very capacious, spacious.

πόμα, ἄτος, τό (from πῖνω, to drink, perf. pass. πίπομαι, drink).

πομπεύω, fut. -ύσω, perf. πιπόμ-πεικα (from πομπή), to make a solemn procession, to march in solemn procession.

πομπή, ἥς, ἡ (from πέμπω, to send), the act of sending; a solemn procession.

Πομπήιος, ου, ὁ, Pompey, a famous Roman commander, the opponent of Cæsar in the civil wars, and defeated by him in the decisive battle of Pharsalia.

πομπός, οὔ, ὁ (from πέμπω, to send), a conductor, an attendant.

πονέω, ᾧ, fut. -ήσω, perf. πεπόνηκα (from πόνος), to work out. Neut. to labour, to toil at, to be weary, to be exhausted, to be worn down, to give way, to be insecure.

πονηρία, ας, ἡ (from πονηρός), badness, a bad condition, wickedness.

πονηρός, ἄ, ὅν (adj. from πονίω), wretched, evil, wicked, miserable, useless; causing distress.

πονηρῶς (adv. from πονηρός), in bad circumstances, wretchedly, badly.

πόνος, ου, ὁ (from πίνωμαι, to work), work, labour, toil, fatigue, distress.

Ποντικόν, οὔ, τό (Πέλαγος), the Euxine Sea, now called the Black Sea.

ποντικός, ἡ, ὅν (adj. from πόντος),

of or belonging to the sea, marine; of the Euxine.

πόντος, ου, ὁ, the sea.

Πόντος, ου, ὁ (Εὐξῖνος), the Euxine or Black Sea.

πόπᾶνον, ου, τό (from πίπτω, to cook), a sacrificial cake.

πορεία, ας, ἡ (from πορεύω), a departure, a passage, a journey, a way, a route.

πορεύω, fut. -ύσω, perf. πεπόρευκα (from πόρος), to cause to go, to convey, to transport. In the mid. to cause one's self to go, to go, to set out, to travel.

πορθέω, ᾧ, fut. -ήσω, perf. πεπόρθηκα (from πέρθω, to lay waste), to lay waste, to devastate, to plunder.

πορθμεύς, ἐως, ὁ (from πορθμύω, to ferry over), a ferryman.

πορθμός, οὔ, ὁ, a strait (over which there is a passage or ferry).

πόρος, ου, ὁ (from πείρω, to pass, perf. mid. πίπορα), a passage.

πόρρω (adv. from πρὶ), towards, farther on, far, afar off, remotely. Comparative πορρώτερος, superlative, πορρώτατος.

πόρρωθεν (adv. from πορρῶ, with ending θεν, denoting motion from), from afar, from a distance, in the distance.

πόρτις, ἰος, ἡ, a calf, a heifer.

πορφύρεος, ἑα, εον, contr. οὔς, ᾧ, οὖν (adj. from πορφύρα, the shell-fish yielding the purple colouring matter), purple, crimson.

πορφύρις, ἰδος, ἡ (from the same), a purple garment or robe.

πόρω, obsolete in the present, from which remains in use 2d aor. ἔπαρον, infin. πορεῖν, part. πορών, &c. (from πόρος), to give, to furnish, to provide, to present with.

Ποσειδῶν, ὄνος, ὁ, Neptune, called by the Greeks Posidon, a son of Saturn and Ops. He received, on the dethronement of his father, the dominion of the sea as his portion.

πόσις, ἐως, ἡ (from πῖνω, to drink; perf. pass. πίπομαι), a drinking, drink.

πόσις, ἐως, Ionic ἰος, ὁ, a husband, a spouse.

πόσος, η, ον (adj.), *how much? how large? of what value?* **πόσῳ**, by *how much?* In plur. **πόσοι**, *how many?*

ποσῆμαρ (adv. from **πόσος**, and **ἡμαρ**, a day), *how many days?*

ποταμῖος, α, ον (adj. from **ποταμός**), *dwelling in rivers, an inhabitant of the water.*

ποταμός, οὔ, ὁ, a river.

ποταῖομαι, ὦμαι, fut. -ήσομαι, perf. **πῖπτομαι** (a poetic form of **πίτομαι**), *to fly, to wing its flight.*

πότε (interrog. adv. from obs. **πός**), *when? at what time?* Not interrogative, **πότε**, on a certain time, *once, ever, some time or other, at times, perhaps, haply.* **πότε** **πότε**, now now.

πότερος, α, ον (pron. from obs. **πός**, and **ἑτερος**, the other of two), *which of the two?* Neut. as adv. **πότερον**, *whichever?*

ποτί, Doric for **πρός**.

Ποτίδαα, ας, ἡ, *Potidaea*, a city of Macedonia, founded by the Corinthians.

πότμος, ου, ὁ (from **πίπτω**, to fall), *what befalls one, fate, destiny, death, lot.*

πότνια, ας, ἡ (used only in the fem. and applied to women as a title of respect), *revered, honoured.* As a noun, *a sovereign, a mistress.*

ποτόν, ου, τό (from **πῖνω**, to drink), *drink.*

πότος, ου, ὁ (from the same), *a drinking, drink, a drinking in company, a bacchanalian festival.*

ποτός, ἡ, ὄν (verbal adj. from **πῖνω**), *potable, fit to drink.* **φάρμακον ποτόν**, medicinal drink, a potion, medicine.

ποῦ (interrog. adv. from obs. **πός**), *where? in what place?* **που**, as enclitic, sometimes, almost, any where. **ἢ που**, see note, page 158, line 32.

πούς, ποδός, ὁ, the foot. **ἐν ποδός**, on his very footsteps, closely. **πρὸς πόδα**, into feet (into metre).

πράγμα, ἄρος, τό (from **πράσσω**, to do), *a deed, an act, an affair, a*

business, a thing. **τὰ πράγματα**, public property.

πραγματεία, ας, ἡ (from **πράττω**, to prosecute any undertaking), *prosecution or management of any business; business, occupation, trouble, an undertaking.*

πρακτικός, ἡ, ὄν (adj. from **πράσσω**, to do), *capable of, or qualified for action, practical, efficient, active.*

πρᾶν, Doric for **πρὶν** (adv.), *formerly, in former days.*

πράξις, εως, ἡ (from **πράσσω**), *a deed, an act, a performance, a performing, an exploit.*

πρᾶος, ον, and **πῶος, ον** (adj.), *mild, gentle, soft, tame.*

πρᾶότης, ητος, and πρῶότης, ητος, ἡ (from the preceding), *gentleness, mildness.*

πράσσω, Attic **πράττω** (except in the Tragedians, who always use **πράσσω**), fut. **πράξω**, perf. **πῖπρᾶχα**, 2d aor. **ἱπρᾶγον**, perf. mid. **πῖπρᾶγα**, *to do, to act, to perform, to manage, to pursue, to effect.* Neut. *to be in a certain state or condition;* as, **εὖ πρᾶσσειν**, *to be fortunate, to fare well.* **τί πρᾶσσει**, *how fares?*

πρᾶῦς, εἰα, ὁ (adj.), *soft, mild, gentle, tame.*

πρᾶως and **πῶως** (adv. from **πρᾶος**), *softly, mildly, gently, politely, humanely.*

πρέπω, *to be distinguished, to be prominent; to become, to suit.* Often impersonal, **πρίπτει**, *it is fitting, it becomes, it is becoming, it relates.* Neut. part. **τὸ πρίπτον**, *what is becoming.*

πρεσβευτής, οὔ, ὁ (from **πρεσβύω**), *an ambassador, a deputy.*

πρεσβεύω, fut. -εύσω, perf. **πρεσβέβυκα** (from **πρεσβύς**), *to be an ambassador, to go on an embassy.*

πρεσβύς, ὄος, and εως, ὁ. As an adj. *old, ancient; hence, venerable or revered, esteemed.* As a noun, *an old man, an elder; hence, an ambassador, a deputy* (old men being originally selected for such offices).

πρεσβύτερος, ου, ὁ, *an old man, an elder.*

πρῆξις, εως, Ionic for πρᾶξις, εως, ἡ, *an action, avail, &c.*

πρήσσω, Ionic for πρᾶσσω.

πριάμαι, not used in the present; from it remains in use only *πριάμην*, as 1st aor. mid. to *ἰνίομαι*, subj. *πριάμαι*, opt. *πριάμην*, imp. *πριάσω*, *πρίω*, 3d sing. *πριάσθω*, &c. infin. *πριάσθαι*, part. *πριάμενος*, to buy, to purchase.

Πριάμος, ου, ὁ, *Priam*, the last king of Troy, was son of Laomedon and father of Hector. During his reign Troy was attacked by the Greeks, and, after a ten years' war, was destroyed, Priam himself being slain by Pyrrhus, the son of Achilles.

πρίν (adv.), *before, sooner, previously, before that.* πρὶν ἢ, *before that, sooner than.*

πρό (prep.), governs the gen. only. Primitive meaning, *before*. In the relation of place, *before, in front of*; of time, *before, prior to*; of the occasion or cause, *for, on account of, because of*. Also, *more than, rather than, in preference to, in the place of*. In composition it denotes, *before, for, instead of, in front of, forward, &c.*

προαγορεύω, fut. -εύσω, &c. (from *πρό*, and *ἀγορεύω*, to announce), to announce beforehand, to foretell.

προάγω, fut. -άξω, &c. (from *πρό*, *before*, and *ἄγω*, to lead), to lead onward, to convey to, to advance before, to precede, to urge on.

προαίρεσις, εως, ἡ (from *προαίρειν*), a premeditated purpose, a resolve, a design, an intention.

προαιρέω, ὦ, fut. -ήσω, &c. (from *πρό*, *forth*, and *αἰρέω*, to take), to take forth from, to take beforehand, to select, to undertake. In the mid. to take for one's self in preference, to prefer; to resolve upon (after previous deliberation), to determine.

προαἰσθάνομαι, fut. -αἰσθήσομαι, &c. (from *πρό*, *before*, and *αἰσθάνομαι*,

to perceive), to perceive beforehand, to foresee.

προανασείω, fut. -σεισω, perf. *προανασείσκα* (from *προ*, *before*, *ἀνά*, *aloft*, and *σείω*, to shake), to brandish before one.

προάστειον, ου, τό (from *πρό*, *in front of*, and *ἄστυ*, a city), a house in the suburbs. τὰ προάστια, the suburbs.

προβαίνω, fut. -έησομαι, &c. (from *πρό*, *before*, and *βαίνω*, to go), to go forward, to advance, to surpass.

προβάλλω, fut. -βάλλω, &c. (from *πρό*, *before*, and *βάλλω*, to cast), to cast before, to place before, to bring forward, to propose. τὴ προβλήθην, the thing proposed for consideration.

πρόβατον, ου, τό (from *προβαίνω*), a sheep. Properly, any four-footed animal, especially a domestic one.

προβιβάζω, fut. -άσω, perf. *προβιβέσκα* (from *πρό*, *before*, and *βιβάζω*, to carry), to carry forward, to advance, to push forward.

προβλής, gen. ἤτος (adj. from *προβάλλω*), cast forward, projecting.

προβοσκίς, ἴδος, ἡ, the proboscis or trunk (of an elephant).

προγίγνομαι, fut. -γινήσομαι, &c. (from *πρό*, *before*, and *γίγνομαι*, to be), to exist before, to precede, to go before. οἱ προγεγενημένοι, the men of former times, ancestors.

πρόγονος, ου, ὁ (from *προγίγνομαι*), an ancestor, a forefather.

προδείκνυμι, fut. -δείξω, &c. (from *πρό*, *before*, and *δείκνυμι*, to show), to hold up in front of, to exhibit in public, to show beforehand.

προδήλως (adv. from *προδηλος*, manifest), manifestly, evidently, publicly.

προδιαβαίνω, fut. -βήσομαι, &c. (from *πρό*, *before*, and *διαβαίνω*, to cross), to cross before, to pass over first.

προδιδάσκω, fut. -άξω, &c. (from *πρό*, *before*, and *διδάσκω*, to teach), to teach beforehand or previously.

προδίδωμι, fut. *προδώσω*, &c. (from *πρό*, *before*, and *δίδωμι*, to give),

to give before or in front of, to give over unto, to betray.

πρόδομος, ου, ὁ (from πρό, before, and δῶμος, a house), a vestibule, a porch (in the front of a house).

προδοσία, ας, ἡ (from προδίδωμι), treachery, a betrayal.

προδότης, ου, ὁ (from προδίδωμι), a traitor, a betrayer.

πρόειμι, fut. -είσομαι, &c. (from πρό, before, and εἶμι, to go), to go before, to precede, to lead the way, to advance.

προεξανίσταμαι, fut. -αναστήσομαι, &c. (from πρό, before, and the mid. voice of ἐξάνστημι, to arise and go forth), to rise up and start before the time.

προερέω, Ionic, and προερῶ, Attic, fut. from a pres. not in use (from πρό, before, and εἶρω, ἔρῶ, I will say), I will foretell, I will relate beforehand. See εἶρω. ὁ προερεμείας, the aforesaid.

προέρχομαι, fut. -ελεύσομαι, &c. (from πρό, before, and ἔρχομαι, to go), to go forward, to move onward, to advance, to proceed, to come forth, to appear in public.

προέχω, fut. -έξω and -σχίσω, &c. (from πρό, before, and ἔχω, to have), to have or hold before, to surpass, to excel, to have the advantage.

προΐκω, fut. -ήξω, &c. (from πρό, before, and ἵκω, to go), to go before, to precede, to advance.

προθίω, fut. -θίσωμαι, &c. (from πρό, before, and θίω, to run), to run before, to run forward, to outrun.

προθυμία, ας, ἡ (from προθύμως), willingness, activity, zeal.

πρόθυμος, ον (adj. from πρό, before, and θυμός, spirit), willing, prepared, eager, ready, disposed.

προθυμως (adv. from προθύμως), willingly, eagerly, readily.

προϊάπτω, fut. -άψω, &c. (from πρό, before, and ἵπτω, to hurl), to hurl forward, to send away, to send before the time or prematurely.

προΐημι, fut. προήσω, &c. (from πρό, before, and ἵημι, to send), to send forward, to yield or give up, to abandon. In the mid. to send forth for one's self, to emit.

προΐκα (adv. from προΐξ, a gift), gratis, without pay.

προΐστημι, fut. προστήσω, &c. (from πρό, before, and ἵστημι, to place), to place before, to propose. Neut. in the perf. and 2d aor. to stand in front of (to shield from harm), to defend. ὁ προϊστάς, an overseer.

προκάθημαι, &c. (from πρό, before, and κάθημαι, to sit), to sit down before.

προκαλέω, ῶ, fut. -καλίσω, &c. (from πρό, forth, and καλέω, to call), to call forth, to summon. In the mid. to challenge, i. e. to call forth for one's self.

προκάλυμμα, ἄτος, τό (from προκάλυπτω, to place before in order to conceal), any thing placed before for concealment. Hence, a screen, a covering, a veil.

προκατακλίνω, future -κλινήω, &c. (from πρό, before, and κατακλίνω, to cause to recline at table), to cause to recline at table in a higher place. In the mid. to recline at table in a higher place or before.

προκαταλαμβάνω, future -λήψομαι, &c. (from πρό, before, and καταλαμβάνω, to seize upon), to seize upon beforehand, to anticipate, to seize before.

πρόκειμαι, fut. -κείσομαι, &c. (from πρό, before, and κείμαι, to lie), to lie before, to be exposed.

Πρόκνη, ης, ἡ, Procne, a daughter of Pandion, king of Athens, and wife of Tereus. She was changed into a nightingale.

προκόπτω, fut. -κόψω, &c. (from πρό, before, and κόπτω, to cut), lit. to cut a way forward. Hence, to advance, to make progress.

προκρίνω, fut. -κρίνω, &c. (from πρό, before, and κρίνω, to choose), to choose in preference, to prefer.

προκύπτω, fut. -κύψω, &c. (from πρό, before, and κύπτω, to bend

down), to bend forward over, to project, to look out of, to put forth the head from.

πρόκωπος, ον (adj. from πρό, in front of, and κόπη, a handle), held by the handle, ready for the onset.

προλέγω, fut. -λέξω, &c. (from πρό, before, and λέγω, to say), to foretell, to predict, to divulge, to tell beforehand.

προμαντεύομαι, fut. -εύσομαι, &c. (from πρό, before, and μαντεύομαι, to prophesy), to prophesy beforehand, to predict, to foretell.

πρόμαντις, εως, ὁ and ἡ (from πρό, before, and μάντις, a diviner), one who foretells future things, a prophet, a soothsayer, the one that delivers oracles. As an adj. having the gift of prophecy.

Πρόμαχος, ον, ὁ, Promachus, a brother of Jason.

προμήθεια, ας, ἡ (from προμηθείς, provident), forethought, precaution, providence, care.

προμηθεόμαι, οὔμαι, future -ήσομαι (from προμηθείς, concerned about), to care for.

Προμηθεύς, εως, ὁ, Promētheus, a son of Iapetus, and one of the Titan race. He stole fire from the chariot of the sun, for which offence he was condemned to be chained to Mount Caucasus for thirty thousand years, with a vulture preying on his liver, which was renewed as fast as consumed. He was freed by Hercules after he had been in this situation many ages.

προνήχομαι, fut. -νήσομαι, &c. (from πρό, before, and νήχομαι, to swim), to swim before.

προνοέω, ὦ, fut. -νόσω, &c. (from πρό, before, and νοέω, to consider), to consider beforehand. In the mid. to provide for, to take care of.

πρόνοια, ας, ἡ (from προνοίω), previous consideration, forethought, prudence, providence, foresight.

προουδοιορέω, ὦ, fut. -ήσω, &c. (from πρό, before, and οδοιπορέω, to travel), to travel before, to precede.

προοίμιον, ον, τό from πρό, before,

and ὁμος, a song), a prelude, an exordium, an introduction.

προπάρουθε (adv. from πρό, intens., and παρθε, before), before.

προπάσχω, fut. -πίσομαι, &c. (from πρό, before, and πάσχω, to suffer), to suffer before, to be previously acted upon.

προπέμπω, fut. πέμψω, &c. (from πρό, before, and πέμπω, to send), to send forward, to convey on its way, to escort, to conduct, to accompany.

προπηδάω, ὦ, fut. -ήσω, &c. (from πρό, before, and πηδάω, to bound), to bound forward, to spring in front of.

προπηλακίζω, fut. -ίσω, (from πρό, intens., and πηλακίζω (from πηλες, mud), to trample in the mud, properly, to fling into, and trample on, in the mire. Hence, to treat with contempt, to abuse, to slight, to insult.

προπίνω, fut. πίομαι, &c. (from πρό, before, and πίνω, to drink), to drink before, to quaff before.

προρρίζω, ον (adj. from πρό, forth, and ρίζα, a root), with the roots, from the foundations.

πρός (prep.), governs the gen. dat. and acc. With the gen. *from, of, for the sake of, on account of, in respect to, by.* With the dat. *in addition to, besides, with, before, at, upon.* With the acc. *to, at, towards, against, with reference to, in comparison with, by, with.* πρὸς ὑπερβολήν, to excess. πρὸς πολὺν χρόνον, for a long time. πρὸς καιρὸν, for a time, for the moment. In composition it generally signifies, *in addition to, over and above, besides or against, unto, and often merely strengthens the simple verb.*

προσαγγέλλω, future -αγγελῶ, &c. (from πρὸς, and ἀγγέλλω, to announce), to carry intelligence to, to announce to.

πρόσαγορεύω, fut. -εύσω, &c. (from πρὸς, unto, and ἀγορεύω, to speak), to address, to accost, to salute by name, to name, to style.

προσᾶγω, fut. -ᾶξω, &c. (from πρὸς, unto, and ἄγω, to lead), to lead to, to admit, to introduce, to offer unto, to apply, to move to. In the mid. to draw unto one's self, to testify regard for.

προσαμύνω, fut. -αμύνῃ, &c. (from πρὸς, unto, and ἀμύνω, to defend), to come unto in order to defend, to come to the aid of.

προσάπτω, fut. -άψω, &c. (from πρὸς, to, and ἄπτω, to fasten), to fasten to, to apply, to attribute.

προσαρτᾶω, ὤ, fut. -ήσω, &c. (from πρὸς, unto, and ἄρτάω, to join), to attach to, to bind to, to unite, to connect.

προσανυᾶω, ὤ, fut. -αυδήσω, perf. προσνύθηκα (from πρὸς, to, and αὐδάω, to speak), to speak to, to address.

προσβάλλω, fut. -βάλλῃ, &c. (from πρὸς, to, and βάλλω, to cast), to cast to, to put to, to contribute unto; to run into (as a vessel into port).

πρόσβασις, εως, ἡ (from προσβαίνω, to approach), access, approach, an entrance, a doorway.

πρόσβορρος, ον (adj. from πρὸς, towards, and βορέας, the north), situated towards the north, northern.

πρόσγειος, ον (adj. from πρὸς, towards, and γῆ, γῆ, the earth), near the earth, towards the land.

προσγίγνομαι, fut. -γενήσομαι, &c. (from πρὸς, in addition, and γίγνομαι, to be), to be added, to occur in addition.

προσγράφω, fut. -γράψω, &c. (from πρὸς, in addition, and γράφω, to write), to write in addition, to add unto (a decree, or writing of any any kind).

προσδέομαι, future -δέησομαι, &c. (from πρὸς, in addition, and δέομαι, to need), to need besides, to feel additional need, to be in great want.

προσδέχομαι, future -δέξομαι, &c. (from πρὸς, in addition, and δέχομαι, to receive), to receive in addition, to take up, to admit farther, to await.

προσδίδωμι, fut. -δώσω, &c. (from

πρὸς, in addition, and δίδωμι, to give), to give in addition, to impart.

προσδοκᾶω, ὤ, future -δοκήσω, perf. προσδιδύκηνκα (from πρὸς, in addition, and δοκᾶω, obsolete, for δακνύω, to lie in wait), to wait for still longer, to expect besides, to await, to hope.

προσεδρεύω, fut. -εύσω (from πρὸς, near, and ἔδρα, a seat), to sit near or by, to ply a work diligently, to be diligently occupied. οἱ προσεδρεύοντες, overseers.

πρόσειμι, future -έσομαι, &c. (from πρὸς, at, and εἰμι, to be), to be present at, to be there, to be added to.

πρόσειμι, future -έσομαι, &c. (from πρὸς, towards, and εἰμι, to go), to go towards, to approach, to come near.

προσεῖπον (from πρὸς, to, and εἶπον, I spoke), Ionic προσείπον, used as 2d aor. to προσαγορεύω, to speak, to address.

προσεμβάλλω, fut. -βάλλῃ, &c. (from πρὸς, in addition, and ἐμβάλλω, to throw in), to throw in besides, to throw in together with.

προσεξευρίσκω, future -ευρήσω, &c. (from πρὸς, in addition, and ἐξευρίσκω, to invent), to invent in addition.

προσέρχομαι, fut. -ελύσομαι, &c. (from πρὸς, towards, and ἔρχομαι, to come or go), to come towards, to approach, to go to. ἐγγύς, to come near to.

προσέτι (adv. from πρὸς, in addition, and ἔτι, still), still farther, besides, moreover.

προσεύχομαι, fut. -εύξομαι, &c. (from πρὸς, to, and εὐχόμεαι, to pray), to pray unto.

προσεχῆς, ἐς (adj. from προσίχω), connected with, contiguous, bordering on, neighbouring.

προσέχω, fut. -έξω and -σχῆσω, &c. (from πρὸς, to, and ἔχω, to hold), to hold to, to bring towards. With νοῦν, to direct the thoughts to, to attend to, to observe attentively, to mark. Neuter, to follow, to associate with.

προσηγορία, ας, ἡ (from προσ-αγορεύω, to salute), a salutation, an accosting, a name, an epithet.

προσηκόντως (adv. from pres. part. of προσήκω), in a becoming manner, suitably, properly, justly.

προσήκω, fut. -ήξω, &c. (from πρῆς, to, and ἔκω, to come), to come to, to belong to, to be applicable to, to besit, to concern. Impers. προσήκει, it is fitting, it becomes, it is proper, it behoves, it is incumbent upon. προσήκειον, οὔσα, ον, suitable, proper. As a noun, ὅ, a relation.

προσηλώω, ὦ, fut. -ήλωσω, perf. προσήλωκα (from πρῆς, to, and ἔλω, to nail, to nail to).

προσηνής, ἐς (adj.), mild, gentle, agreeable.

πρόσθε, before a vowel πρόσθεν (adv. from πρό, before), before, in front of, formerly.

πρόσθετος, ον (adj. from προστίθημι, to add to), additional, adjoined, artificial.

πρόσθιος, α, ον (adj. from πρόσθε), anterior, fore, in front. τὰ πρόσθια σκέλη, the fore legs.

προσίσχω, same as προσέχω.

προσκάλλω, ὦ, fut. -κἀλέσω, &c. (from πρῆς, unto, and κἀλῶ, to call), to call unto, to call upon. In the mid. to call to come to one's self, to invite.

προσκαρτερέω, ὦ, fut. -ήσω, &c. (from πρῆς, in addition, and καρτερέω, to be vigorous), to continue vigorous exertion (i. e. in addition to previous exertion), to persevere in, to follow up steadily.

πρόσκειμαι, fut. -κείσομαι, &c. (from πρῆς, near, and κείμαι, to lie), to lie near, to press upon, to beset.

προσκομίζω, future -ίσω, &c. (from πρῆς, to, and κομίζω, to bring), to bring to.

προσλαμβάνω, future -λήψομαι, &c. (from πρῆς, in addition, and λαμβάνω, to take), to take in addition, to acquire besides, to appropriate, to comprehend.

προσμαρτυρέω, ὦ, fut. -ήσω, &c. (from πρῆς, in addition, and μαρτυρέω, to bear witness), to bear

additional witness in favour of, to confirm by one's testimony.

προσμύθευω, fut. -εύσω, &c. (from πρῆς, in addition, and μύθεω, to relate), and προσμυθεύομαι, to relate besides or moreover, to subjoin.

προσνέω, fut. -νέυσομαι, &c. (from πρῆς, to, and νίω, to swim), to swim to.

πρόσοδος, ου, ἡ (from πρῆς, unto, and ὁδός, a way), an approach, an entrance; revenue, income.

προσομιλέω, ὦ, fut. -ήσω, &c. (from πρῆς, intens., and ὁμιλέω, to associate with), to have intercourse with, to be familiar with, to associate with.

πρόσοψις, εως, ἡ (from πρῆς, at, and ὀπτομαι, to look), the appearance, the aspect, the surface, the view.

προσπαράτιθηναι, future -θήσω, &c. (from πρῆς, in addition, and παρ-τίθηναι, to place near), to place near in addition, to add to.

προσπασσάλεύω, Attic -παττάλειω, fut. -εύσω (from πρῆς, to, and πᾶσ-σᾶλος, a peg), to fasten to with a peg, to nail to or on.

προσπελάζω, fut. -ᾶσω (from πρῆς, unto, and πελάζω, to draw near), to draw near unto, to approach.

προσπίπτω, fut. -πισούμαι, &c. (from πρῆς, unto, and πίπτω, to fall), to fall out or happen to, to light upon, to come in contact with, to meet, to attack.

προσπλάσσω, Attic -πλάττω, fut. -πλάσω, &c. (from πρῆς, to, and πλάσσω, to form), to form upon, to paste to, to fix to.

προσπλέω, fut. -πλεύσομαι, &c. (from πρῆς, to, and πλέω, to sail), to sail to.

πρόσπνευσις, εως, ἡ (from προσπνέω, to breathe upon), a breathing upon; an odour, an exhalation, a scent.

προσποιέω, ὦ, future -ποιήσω, &c. (from πρῆς, to, and ποιέω, to make), to make over to, to add to, to assign unto. In the middle, to acquire for one's self, to lay claim or pretend to, to pretend, to profess, to feign.

προσπορίζω, fut. -ῖσω, perf. προσ-
πέζω (from πρὸς, in addition,
and πορίζω, to procure), to procure
in addition, to acquire besides, to
provide, to add to, to occasion.

προσπτύω, fut. -πτύσω, perf. προσ-
πίπτω (from πρὸς, at, and πτύω,
to spit), to spit at or upon. Hence,
to spurn, to despise.

πρόσταγμα, ἄτος, τό (from προσ-
τάσσω), an order, a command, an
injunction.

προστάσω, Att. -τάττω, fut. -τάξω,
&c. (from πρὸς, in addition, and
τάσσω, to enjoin), to enjoin in
addition, to ordain farther, to en-
join upon, to command, to order
strictly.

προστίθημι, future προσθήσω, &c.
(from πρὸς, in addition, and τίθημι,
to place), to adjoin, to place down
in addition, to add more, to attri-
bute, to impute, to ascribe.

προστίμησις, εως, ἡ (from προστι-
μᾶω, to decree a punishment), the
assigning a punishment, a sen-
tence, a punishment.

πρόσφατος, ον (adj. from πρὸς, re-
ferring to recent action, and the
obsolete φάω, to slay), recently
slain, recent, fresh.

προσφέρω, fut. προσείσω, &c. (from
πρὸς, to, and φέρω, to bring), to
bring unto, to offer unto, to apply,
to lay on. In the middle, to bring
one's self to, to come to, to arrive
at, to assault, to convey, to put
up with, to conduct one's self to-
wards.

πρόσφημι, &c. (from πρὸς, to, and
φημι, to speak), to speak to, to
address, to accost.

προσφιλής, ἐς (adj. from πρὸς, to, and
φίλος, dear), beloved, acceptable,
cherished, dear.

προσφιλῶς (adv. from προσφιλής),
agreeably, acceptably, kindly.

προσχωρέω, ὦ, future -χωρήσω, &c.
(from πρὸς, towards, and χωρέω, to
go), to go towards, to approach,
to pass over to, to join one's self
unto.

πρόσω (adverb from πρὸς, forward),
forward, farther on, afar, far.

Compar. προσωτέρω, superl. προσ-
ωτάτω.

προσωνυμία, ας, ἡ (from πρὸς, in
addition, and ὄνομα, a name), a
name in addition to one's previous
name; a surname, an epithet.

πρόσωπον, ον, τό (from πρὸς, to or
towards, and ὤψ, the eye), the
countenance, the aspect, the fore-
head.

προτείνω, fut. -τενῶ, &c. (from πρὸ,
before, and τείνω, to stretch), to
stretch before, to extend, to hold
out to, to present, to give up to.

προτερέω, ὦ, fut. -ήσω, perf. πτερο-
τήρηκα (from πρότερος), to be be-
fore, to be superior to, to conquer,
to excel.

προτέρημα, ἄτος, τό (from προτε-
ρίω), a precedence, a superiority,
an advantage.

πρότερος, α, ον (adj. compar. from
πρὸ, before), prior, anterior, pre-
ceding, earlier. Neut. as an adv.
πρὶντα, before, previously.

προτίθημι, fut. -θήσω, &c. (from
πρὸς, before, and τίθημι, to place),
to place before, to bring forward,
to propose, to make publicly known,
to expose, to publish.

προτιμᾶω, ὦ, fut. -τιμήσω, &c. (from
πρὸς, before, and τιμᾶω, to prize),
to prize more highly, to esteem in
preference to, to prefer.

προτρέπω, future -τρέψω, &c. (from
πρὸς, forward, and τρέπω, to turn),
to push forward, to urge on, to
impel, to incite, to warn.

προτρέχω, fut. -δραμῶμαι, &c. (from
πρὸς, before, and τρέχω, to run),
to run before, to outstrip.

προὔργον (adv. for πρὸ ἔργον), use-
ful, expedient, requisite, of ad-
vantage.

προφαίνω, fut. -φάω, &c. (from πρὸς,
before, and φαίνω, to show), to hold
out to view, to foreshow.

πρόφασις, εως, ἡ (from προφαίνω),
a pretext, a pretence, an excuse,
a cause or occasion.

προφερέας, ἐς (adj. from προφέρω),
preferable, superior, distinguished,
excellent.

προφέρω, fut. προσείσω, &c. (from

πρό, before, and φέρω, to bring), to bring before or forward, to bring forth to view, to make evident. In the mid. to bring one's self forward, to boast.

προφεύγω, fut. -φύξομαι, &c. (from πρό, before, and φύγω, to flee), to flee before, to flee forth, to escape.

προφήτης, ου, ό (from πρό, before, and φημί, to say or tell), a soothsayer, a prophet, a diviner. ή, a prophetess, &c.

προφορά, ᾱς, ή (from προφέρω), a bringing forward, delivery, pronouncement, a proposal.

πρόφρων, ον (adj. from πρό, before, and φρήν, mind), with mind previously inclined, with predetermined resolution, in serious earnest, ready, willing.

προχειρίζω, fut. -ίσω, perf. προχειρίσας (from πρό, before, and χειρίζω, to handle), to have at hand ready for use. More commonly in the mid. to take in hand, to undertake, to choose.

προχέω, fut. -χύσω, &c. (from πρό, forth, and χέω, to pour), to pour forth, to pour out. In the mid. to flow out.

προχωρέω, ὦ, future -χωρήσω, &c. (from πρό, forward, and χωρέω, to go), to go forward, to proceed, to advance, to succeed, to increase, to grow.

πρύμνα, and Ionic πρύμνη, ης, ή (properly fem. of πρυμνός, the extreme), the poop of a vessel, the stern.

Πρυτάνειον, ου, τό, the Prytānēum, a large public building at Athens, where the Prytānes or council of fifty, and those citizens who had deserved well of their country, were maintained at the public expense.

πρώην (adv.), lately, recently, formerly, previously.

πρωί (adv. from πρό, before), early, in the morning.

πρώιος, α, ον (adjective from πρωί), early. Compar. πρωϊαιτερος, superl. πρωϊαίτατος.

πρώρᾱ, ας, ή (from πρό, before), the fore part of a ship, the prow.

πρώτα (adv. prop. neut. plur. of πρώτος), in the first place.

πρωτεῖον, ου, τό (from πρωτίω), the first place, the palm, the highest rank.

Πρωτεσίλαος, ου, ό, Protesilāus, one of the Grecian chiefs in the Trojan war. He was the first to land on the Trojan shore, and the first to fall by the hand of the enemy.

πρωτεύω, fut. -ύσω, perf. πεπρωτίσθαι (from πρώτος), to be the first or best, to maintain the highest rank, to excel.

πρώτος, η, ον (adj. prop. πρώτατος, πρώατος, superlative of πρό, before), first. Neuter as an adverb, πρώτον, in the first place, at first. τὸ μὲν πρῶτον and τὰ μὲν πρώτα, at first.

πρώτως (adv. from πρώτος), in the first place, at first.

πταίρω, fut. πτάξω, 1st aor. ἔπτᾱρα, 2d aor. ἔπτᾱρον, to sneeze.

πελεῖᾱ, ας, ή, the elm-tree.

πτέρνη, ης, ή, the heel.

πτερόεις, όεσσα, όεν (adv. from πτερόν), winged, having wings.

πτερόν, οὔ, τό (from πίτομαι, to fly), a pinion, a wing.

πτερώω, ὦ, fut. -ώσω, perf. ἑπτερώσθαι (from πτερόν), to furnish with wings, to fledge.

πτέρυξ, ὕγος, ή (from πτερόν), a wing, a plume, a pinion.

πτερωτός, ή, όν (adjective, from πτερόν), winged, furnished with pinions.

πτηνός, ή, όν (adj. from πτεῖναι, 2d aor. infin. of πίτομαι, to fly), having wings, winged.

πτοέω, ὦ, fut. -ήσω, perf. ἑπτόσθαι, to cause terror, to strike with dread, to cause to fly away (through terror), to frighten away.

Πτολεμαῖος, ου, ό, Ptolemy, surnamed Lagus, as being the son of Lagus. He received Egypt in the division of Alexander's conquests, and from him his successors assumed the title of Ptolemy.

πόλις, poetic for πόλις, a city.

πτωχός, ἡ, ὄν (adj. from πτώσσω, to crouch), that begs from door to door, poor, wretched. ὁ πτωχός, a beggar.

Πυγμαῖοι, ὡν, οἱ, the Pygmies, a fabled nation of dwarfs, dwelling, according to the common account, in India, and engaged in frequent warfare with the cranes.

Πυθαγόρας, ου, ὁ, Pythagōras, a celebrated Grecian philosopher of Samos. He established a school at Crotona in Magna Græcia, where he taught with great success, in the sixth century B. C.

Πυθαγόρειος, ον (adj.), of or pertaining to Pythagoras, Pythagoreān. As a noun, ὁ Πυθαγόρειος, the disciple of Pythagoras.

Πυθαγορικός, ἡ, ον (adj.), Pythagoreān. As a noun, ὁ Πυθαγορικός, the follower of Pythagoras, the Pythagoreān.

Πύθαρχος, ου, ὁ, Pytharchus, a native of Cyzicus, to whom Cyrus gave seven cities.

Πυθίας, ου, ὁ, Pythēas.

Πυθία, ας, ἡ, the Pythia, the priestess of Apollo at Delphi.

Πυθοκλῆς, έους, ὁ, Pythōcles, a friend of Phocion.

Πύθων, ὠνος, ὁ, Python, a celebrated serpent destroyed by Apollo.

πυκάζω, fut. -άσω, perf. πιπύκα (from πύκα, closely), to compress, to cover, to deck profusely, to surround.

πυκνός, ἡ, ὄν, poetic πυκνός, ἡ, ὄν (adj.), thick, close, compact, crowded, frequent, numerous, intense, firm.

πύκνωμα, ἄτος, τό (from πυκνών, to thicken), a stiffening, thickness. πύκνωμα τῶν τριχῶν, a thick growth of hair.

πύλη, ης, ἡ, a gate, a pass.

Πύλαι, ὧν, αἱ (commonly an abbreviated expression for Θερμοπύλαι), Thermōpylæ. See note, page 96, line 61—65.

Πύλος, ου, ὁ, Pylos, a city of Elis in the Peloponnēsus.

πυλωρέω, ὦ, fut. -ήσω (from πυλωρός, a gatekeeper), to keep watch

at the gate or opening, to be a gatekeeper, to watch.

πυνθάνομαι, poetic πύθομαι, future πύσομαι, perf. πίπυσμαι, 2d aor. ἐπύθην, to inquire, to question, to learn by inquiry, to ascertain, to ask, to perceive, to learn.

πυξοειδής, ές (adj. from πύξος, and είδος, appearance), resembling the box-tree.

πύξος, ου, ἡ, the box-tree.

πῦρ, πῦρός, τό, fire.

πῦρά, ἄς, ἡ (from πῦρ), a pile of wood for burning, especially a funeral pile.

πυρακτώω, ὦ, fut. -άσω (from πῦρ, and ἄγω, to lead), properly, to turn about in the fire, to make hot, to harden in the fire.

πῦρᾶμις, ίδος, ἡ, a pyramid.

πύργος, ου, ὁ, a tower.

Πυρηναιά, ὡν, τά (from the Celtic Pyren or Pyrn, a high mountain), the Pyrenees, a well-known range of mountains, separating France from Spain.

πύρινος, η, ον (adj. from πυρός), wheaten, made of wheat.

πυρίπνοος, ον (adjective from πῦρ, and πνίω, to breathe), fire-breathing.

Πυριφλεγέθων, οντος, ὁ (from πῦρ, fire, and φλέγω, to burn), Pyriphlegēthon, a river in the lower world which rolled with waves of fire.

πῦρός, οὔ, ὁ (from πῦρ, fire, from its colour), wheat.

πῦρόω, ὦ, fut. -άσω, perf. πιπύρωκα (from πῦρ, fire), to set on fire, to burn, to heat.

πυρπολέω, ὦ, fut. -ήσω (from πῦρ, fire, and πολέω, to turn round), to light up a fire, to inflame, to waste, to be in the fire.

Πύρρα, ας, ἡ, Pyrrha, a daughter of Epimētheus and Pandōra, and wife of Deucalion.

πυρρίχιζω, fut. -ίσω (from πυρρίχη, the Pyrrhic dance, a dance performed by men in full armour), to dance the Pyrrhic dance.

Πύρρος, ου, ὁ, Pyrrhus, a celebrated king of Epirus, who assisted the

Tarentines in their wars with the Romans.

πω (an enclitic particle from the obsolete *πίς*), *yet; in some way, somehow, ever*. Generally joined with negatives; *as, οὐδὲ πω, not yet, not at all; μή πω, not yet, by no means, &c.*

πωλέω, ὦ, fut. -ήσω, perf. *πεπώληκα* (from *πολῖω*, to turn round), to go about and barter, to sell goods, to barter, to sell, to exchange.

Πῶλος, ου, ὁ, *Pōlus*, a native of Ægina, a celebrated actor.

πῶμα, ἄτος, τό, a cover, a lid.

πῶποτε (adv. from *πω*, and *ποτί*, ever), ever, at any time, at some time.

πῶς (adv.), with the circumflex it is interrogative, *how? in what way?* Without the accent, *πως*, as an enclitic, *any how, in some way or other, in any way, somehow*.

P.

πα (an enclitic particle), epic for *ἄρα*, then, thereupon, indeed, &c. See *ἄρα*.

πάβδος, ου, ἡ, a staff, a rod, a wand.

Ῥαδάμανθυς, νος, ὁ, *Rhadamanthus*, a son of Jupiter and Eurōpa, and brother of Minos. For his justice and impartiality while on earth, he was made, after death, one of the judges of the under world.

ράδιος, α, ου (adj.), *easy, light, com-pleasant*. Comparative *ράων*, superlative, *ῤῥατος*.

ῤῥάδιως (adv. from *ράδιος*), *easily*.

ράθυμῶ, ὦ, fut. -ήσω (from *ῤῥάθυμος*), to be careless or indolent, to be negligent, to be free from care, to be at ease.

ράθυμία, ας, ἡ (from *ῤῥάθυμῶ*), *indolence, the absence of care, idleness, carelessness, ease, leisure*.

ράθυμος, ου (adj. from *ῤῥάδιος*, and *θυμός*, mind), *that has an easy mind, light-hearted, thoughtless, careless, indolent*.

ῤῥάθυμως (adj. from *ῤῥάθυμος*), *indolently, carelessly, thoughtlessly*.

ράκος, εος, τό (from *ῤῥάσσω*, *ῤῥαγνῦμι*, to rend), a piece torn off. Hence, a rag, a shred, a tattered garment.

ῤῥάμμα, ἄτος, τό (from *ῤῥάπτω*, to sew), a seam.

ῤῥάξ, ῤῥαγός, ἡ, a grape, a grape-stone.

ῤῥάπιζω, future -ήσω, perf. *ῤῥάπισα* (from *ῤῥάπις*, a rod), to strike with a rod, to beat.

ῤῥάπισμα, ἄτος, τό (from *ῤῥάπιζω*), a blow, a stripe, a stroke.

ῤῥάχις, εως and ιος, ἡ, the back-bone, the back.

ῤῥέα, ας, ἡ, *Rhea*, a daughter of Caelus and Terra, wife of Saturn, and mother of the gods.

ῤῥέθρον, Ionic and poet. for *ῤῥέθρε*.

ῤῥέζω, poetic, fut. *ῤῥέξω* and (from the obsolete *ῤῥεω*) *ῤῥέξω*, perf. *ῤῥεγα*, to do, to perform, especially, to sacrifice.

ῤῥεῖα (adv. from *ῤῥάδιος*), *easily*.

ῤῥεῖθρον, ου, τό (from *ῤῥέω*, to flow), a stream.

ῤῥέμβω (akin to *ῤῥόμβος*, circular motion), to turn round. More usually in the mid. to turn one's self around, to go astray, to wander about.

ῤῥέπω, fut. *ῤῥέψω* (akin to *ῤῥέω* and *ῤῥέμβω*), to bend downward, to sink, to incline.

ῤῥεῦμα, ἄτος, τό (from *ῤῥέω*), a stream.

ῤῥέω, fut. *ῤῥέσομαι*, 1st aor. *ῤῥήναι*, seldom used. The only genuine Attic forms are 2d aor. pass. *ῤῥήναι*, fut. pass. *ῤῥήσομαι*, and perf. (formed from this aorist), *ῤῥήναι*. To flow, to run, to flow down.

ῤῥέω (obsolete as a pres.), from it in use, as tenses of *φημί*, are perf. *ῤῥήκα*, perf. pass. *ῤῥήμαι*, 1st aor. pass. *ῤῥήθην* and *ῤῥέθην*, 3d fut. pass. *ῤῥήσομαι*, to say, to tell, to speak.

ῤῥήγμα, ἄτος, τό (from *ῤῥαγνῦμι*), a rupture, a rent, a strain.

ῤῥήγνυμι, fut. *ῤῥίξω*, 2d aor. pass. *ῤῥήγην*, to rend, to tear, to break. Perf. mid. with the neut. signification, *ῤῥήρωα*, to be torn in pieces, to break loose.

ῥῆγος, εος, τό (from ῥήζω, ῥίζω in Dor. for βάπτω, to dye), a coloured coverlet, in general, a covering (for a bed or seat), a coverlet. See page 335, line 70.

ῥῆμα, ἄρος, τό (from the obsolete ῥίω, to speak), a word, a saying.

Ῥῆνος, ου, ὁ, the Rhine, a celebrated river of Europe, rising in the Alps, and forming in part the boundary between France and Germany.

ῥῆσις, εως, ἡ (from the obsolete ῥίω, to speak), a saying, a speech, a verse.

ῥητέον (verb. adj. from the obsolete ῥίω, to speak), to be spoken or said.

ῥήτωρ, ορος, ὁ (from the same), a public speaker, an orator, a rhetorician.

ῥιγέω, ὦ, poetic, fut. -ήσω, perf. mid. with the pres. signification, ἐῤῥιγα (from ῥίγος, cold), to stiffen with cold, to freeze, to shiver with cold; to become stiff with dread.

ρίζα, ης, ἡ, a root.

ρίζοτόμος, ου, ὁ (from ῥίζα, and τέμνω, to cut), one that cuts and gathers roots, a root-collector, as physicians and sorcerers do.—Hence, a nickname for a physician.

ρίζοφαγέω, ὦ, fut. -ήσω (from ῥίζα, and φάγῃν, to eat), to devour roots, to live on roots.

ρίζω, ὦ, fut. ῥιζώσω, perf. ἐῤῥίζωκα (from ῥίζα), to cause to take root. In the mid. to take firm root, to strike root.

ῥινώκερως, ωτος, ὁ (from ῥίς, a nose, and κίρας, a horn), the rhinoceros.

ῥίον, ου, τό, the summit of a mountain, a peak; a promontory.

ῥίπιζω, fut. -ίσω, perf. ἐῤῥίπινα (from ῥίπης, a fan), to fan.

ρίπτω, ὦ, same as

ῥίπτω, fut. ῥίψω, perf. ἐῤῥίφα, 2d aor. ἐῤῥίφον, to throw, to hurl, to cast, to beat down, to cast away, to plunge.

Ῥοδᾶνός, οὔ, ὁ, the Rhone, a large and rapid river of Europe, rising in the Alps near the sources of the Rhine. It flows through the south of France, and discharges

itself by three mouths into the Gulf of Lyons.

ῥοδινός, ἡ, ὁν (adj. from ῥόδον), made of roses.

Ῥόδιος, ου, ὁ, an inhabitant of Rhodes, a Rhodian.

ῥόδον, ου, τό, the rose.

Ῥόδος, ου, ἡ, Rhodes, a celebrated island in the Mediterranean Sea, lying south-west of the coast of Caria, and about forty-three miles distant.

ῥόος, ῥόου, contr. ῥοῦς, ῥοῦ, ὁ (from ῥίω, to flow), a stream, a current.

ῥόπαλον, ου, τό (from ῥέπω, to bend upon), a club, a staff.

ῥοφέω, ὦ, fut. -ήσω, perf. ἐῤῥόφηκα, to sip, to sup up, to drink, to taste.

ῥύαξ, ἄκος, ὁ (from ῥίω, to flow), a stream, a current (especially of lava).

ῥύγχος, εος, τό (from ῥύζω, to snarl like an angry dog), properly, the distorted visage of a snarling dog, a bill, a beak.

ῥύεω, ὦ, future pass. ῥύσομαι, &c. (another form of ῥίω, which see), to flow, &c.

ῥυθμός, οὔ, ὁ, measured movement, cadence, harmony, rhythm, the beat, music, measure.

ρύμμα, ἄρος, τό (from ῥύπτω, to cleanse), that which is used for cleansing, a cleansing process.

ῥυμοτομέω, ὦ, fut. -ήσω (from ῥύμη, a street, and τέμνω, to cut), to divide into streets, to lay out a city in streets and quarters.

ῥυμοτομία, ας, ἡ (from ῥυμοτομέω), the laying out the streets of a city, a line of streets.

ῥύομαι, fut. ῥύσομαι, 1st aor. ἐῤῥῡσάμην, epic ῥύσᾱμην (see under ῥύω), to rescue, to preserve, to deliver, to restrain.

ῥυπᾶρός, ἄ, ὁν (adj. from ῥύπος, filth), filthy, foul, soiled.

Ῥωμαῖος, ου, ὁ, a Roman.

ῥωμαλέος, α, ον (adj. from ῥάμη), robust, strong.

ῥώμη, ης, ἡ (from ῥώνυμι), strength, vigour, might.

Ῥώμη, ης, ἡ, Rome.

ῥώννυμι and ῥωννύω, fut. ῥώσω,

perf. ἔρρωκα, perf. pass. (with the force of a pres.) ἔρρωμαι, *I am strong*, imper. ἔρρωσο, *farewell*, 1st aor. pass. ἔρρωσθην, *to strengthen, to fortify, to confirm*.

ῥώομαι, fut. ῥώσομαι, 1st aor. ἔρρωσάμην (an old epic verb), *to move about rapidly, to dance*.

ῥῶσις, εως, ἡ (from ῥώνυμι), *a strengthening, strength, vigour*.

Σ.

Σάβινη, ης, ἡ, *the Sabine territory, in Italy, lying north-east of Rome*.

Σάβινοι, ων, οἱ, *the Sabines*.

σάγήνη, ης, ἡ, *a net*.

Σάγρα, ας, ἡ, *the Sagra or Sagras, a river of Magna Græcia*. See note, page 197, line 77, 78.

σαίνω, fut. σᾶνῶ, perf. σείσαγα (akin to σείω), *to shake, to move or wag the tail (as dogs do when fawning)*. Hence, *to fawn, to flatter or wheedle, to fawn upon*.

σαίρω, fut. σᾶρῶ, perf. σίστηα, *to grin; to sweep, to brush, to clean*.

σαλαμάνδρα, ας, ἡ, *the salamander*.

Σαλαμῖνιος, ου, ὁ, *an inhabitant of Salamis, a Salaminian*.

Σαλαμίς, ἴνος, ἡ, *Salāmis*, 1. An island in the Sinus Saronicus, off the coast of Attica. In the strait between this island and the main land the Greeks obtained a splendid victory over the Persian fleet, B.C. 480. 2. A city on the eastern shore of Cyprus, the largest and most important in the island. 3. The title of the poem composed by Solon to incite the Athenians to recover the island of Salamis.

Σαλμυδησσός, οὔ, ἡ, *Salmȳdessus*, a city of Thrace, on the coast of the Euxine.

Σαλμωνεύς, εως, ὁ, *Salmōneus*, a king of Elis, who styled himself Jupiter, and endeavoured to imitate thunder and lightning. See note, page 150, line 95—98.

σαλπικτής, οὔ, ὁ (from σαλπίζω, fut. σαλπύξω, *to sound a trumpet*), *a trumpeter*.

σαλπικτής, υγος, ἡ, *a trumpet*.

Σάμιος, ου, ὁ, *an inhabitant of Samos, a Samian*.

Σάμος, ου, ἡ, *Samos*, an island of the Ægean, lying off the coast of Ionia, celebrated for the worship of Juno, and as the birthplace of the philosopher Pythagoras.

σάνδαλον, ου, τό, *sandal*.

σάνις, ἴδος, ἡ, *a board, a table*.

σαπρός, ά, ὄν (adj. from σήπω, *to corrupt*), *decayed, spoiled, corrupted, useless*.

Σαπφώ, όος, contr. οὔς, ἡ, *Sappho*, a celebrated poetess, a native of Lesbos, and contemporary with Pittacus and Alcæus. She flourished B.C. 610.

Σαρδανάπαλλος, ου, ὁ, *Sardanapālus*, the last king of Assyria, celebrated for his luxury and voluptuousness.

Σαρδανία, ας, ἡ, *Sardinia*, an island in the Mediterranean, west of Italy.

Σάρδεις, εων, αἱ, *Sardis*, a city of Lydia, the ancient capital of that country. Its site is now occupied by a village called *Sart*.

Σαρδῷοι, ων, οἱ, *the Sardinians, inhabitants of Sardinia*.

Σαρδῷος, α, ου (adj.), *Sardinian*. τὸ Σαρδῶν πέλᾳγος, *the Sardinian Sea*.

σαρκοβόρος, ου (adj. from σάξ, *flesh*, and βορά, *food*), *that uses flesh as food, carnivorous*.

σαρκοφάγῳ, ῶ, fut. -ήσω (from σάξ, and φάγειν, *to eat*), *to eat flesh, to be carnivorous*.

Σαρμαῖται, ῶν, οἱ, *the Sarmatians, inhabitants of Sarmatia*.

Σαρματία, ας, ἡ, *Sarmatia*, an extensive country, comprising a large part of the north of Europe and Asia, corresponding to what is now *Russia, Poland, Prussia, Little Tartary, Astrucan*, and several other neighbouring countries.

σάρξ, σαρκός, ἡ (from σαίρω, *σύρω*, *to draw off*), lit. *that which has been stripped off, flesh*.

σατράπης, ου, ὁ, *a satrap*.

σάτυρος, ου, ὁ, *a satyr*.

Σάτυρος, ου, ὁ, *Satȳrus*, a Greek actor, who taught Demosthenes

how to acquire a good style of elocution.

σαύνιον, ου, τό, a javelin.

Σαυνῖται, ὧν, οἱ, the Samnites, the inhabitants of Samnium, a country of central Italy, north of Campania and west of Apulia.

Σαυνῖτικός, ἡ, ὄν (adj.), of or belonging to Samnium, Samnite.

σαυτοῦ, ἧς, contr. for σεαυτοῦ, ἧς.

σαφής, ἐς (adj. akin to σοφός), manifest, clear, evident, plain. τοῦ σαφοῦς χάριν, for the sake of clearness or perspicuity.

σβέννυμι and σβεννῶ, fut. σβίσω, perf. ἔσβηκα, perf. pass. ἔσβεισμαι, to extinguish, to quench. The perf. ἔσβηκα and 2d aor. ἔσβην have the intransitive signification, to go out, to be extinguished.

σεαυτοῦ, ἧς (reflexive pron., nom. wanting, from σέο for σοῦ, gen. of σύ, thou, and gen. of αὐτός, self), of thyself, thine.

σεβάζομαι, fut. -άσομαι (from σέβας, reverential awe), to stand in awe or reverence, to revere, to dread, to worship.

σέβομαι, fut. σέβομαι, perf. σέσεμμαι, to revere, to adore, to worship, to stand in awe of.

σέθεν, poetic for σοῦ, gen. of σύ.

σειρά, ἄς, ἥ (from εἶρω, to tie), a cord, a rope, a chain.

σεισμός, οὔ, ὅ (from σείω, to shake), an earthquake.

Σέλευκος, ου, ὁ, Seleucus, one of Alexander's generals, surnamed Nicātor, or the victorious. He received Babylon in the division of the empire, but made himself master of Syria by subsequent conquest.

σελήνη, ἧς, ἡ, the moon.

σέλινον, ου, τό, parsley.

Σεμέλη, ἧς, ἡ, Semēlē, daughter of Cadmus and Hermione, and mother of Bacchus.

σεμίδαλις, εως, ἡ, the finest wheat flour.

Σεμίραμις, ἰδος, ἡ, Semīrāmis, a celebrated queen of Assyria, wife of Ninus, whom she survived and succeeded on the throne.

σεμνός, ἡ, ὄν (from σέβομαι, perf. pass. σέσεμμαι), venerable, revered, holy, dignified, solemn, majestic, honourable. σεμνός τις, a grave sort of a person.

σεμνύνω, fut. -ῶ, (from σεμνός), to render venerable. In the mid. to be proud of, to boast of, to pride one's self, to grow arrogant.

Σερίφιος, ου, ὁ, a Seriphian, an inhabitant of Serīphus.

Σέριφος, ου, ἡ, Serīphus, an island of the Ægean, one of the Cyclādes. It is now Serpho.

σεῦ, Ionic and Doric, gen. of σύ, for σοῦ.

σηκός, οὔ, ὁ, an enclosed place—hence, a fold or pen, a stable; a sepulchre, a temple, but especially the shrine or cella of a temple.

σῆμα, ἄτος, τό, a gravestone, a sepulchral mound or monument, a tomb. Κυνὸς σῆμα, "the dog's tomb."

σημαίνω, fut. -ᾶν, perf. σισήμαγα (from σῆμα), to point out, to show, to indicate, to signify, to command.

σημασία, ας, ἡ (from σημαίνω), the giving a signal, an indication, a sign, a signal.

σημεῖον, ου, τό (from σῆμα), a sign, a proof, an indication.

σηραγγώδης, ἐς (adj. from σήραγξ, a cleft, and εἶδος, appearance), full of clefts and fissures, abounding in hollows.

Σῆρες, ων, οἱ, the Sēres, a nation of Asia, who inhabited the eastern part of the continent, corresponding in a great degree to the modern Chinese.

σῆσάμον, ου, τό, Sesame.

σθένω (from σθίος, strength), to be strong, to be able, to have power.

σιᾶγών, ὄνος, ἡ, the jawbone, the jaw, a cheek.

σιγᾶλός, ὅσσα, ὅεν (adj. from σιάλος, fat), fat, oily. Hence, sleek, shining, splendid, brilliant, delicate.

σιγᾶω, ᾶ, fut. -ήσω, perf. σεσίγηκα (from σιγή), to be silent, to keep silence. Strictly speaking, σιγᾶω is like tāceo in Latin, to become silent after having just spoken;

and *σιωπᾶω*, like *sileo*, to remain or continue silent.

σιγή, ἡς, ἡ, *silence*.

σιδήρειος, α, ον (adj. from *σίδηρος*), of steel or iron.

σιδηρεος, ἑα, εον, contr. *σιδηροῦς*, ᾱ, οὔν (adj. from *σίδηρος*), of iron, iron.

σίδηρος, ον, ὁ, *iron*; a sword.

Σιδών, ὤνος, ἡ, *Sidon*, an ancient and wealthy city of the Phœnicians.

Σιδώνιος, α, ον (adj.), *Sidonian*. As a noun, ὁ *Σιδώνιος*, a *Sidonian*.

Σικᾶνία, ας, ἡ, *Sicānia*, an ancient name of Sicily, derived from the Sicāni.

Σικᾶνοί, ὧν, οἱ, the *Sicāni*, one of the early tribes of Sicily.

Σικελία, ας, ἡ, *Sicily*, the largest and most important island of the Mediterranean, lying south of Italy, from which it is separated by a narrow strait.

Σικελιωταί, ὧν, οἱ, the *Sicilians*.

Σικελικός, ἡ, ὄν (adj.), same as

Σικελός, ἡ, ὄν (adj.), *Sicilian*. οἱ *Σικελοί*, the *Sicilians*.

Σίκιννος, ον, ὁ, *Sicinnus*, a Persian captive employed by Themistocles to deceive Xerxes.

Σικυών, ὤνος, ἡ, *Sicyon*, a city of Achaia, situate to the north-west of Corinth, one of the oldest cities of Greece.

Σικωνία, ας, ἡ, *Sicyonia*, the territory of Sicyon, west of Corinthia, one of the members of the Achæan confederacy.

Σιλοῦϊος, ον, ὁ, *Silvius*, son of Æneas, and third king of Alba.

σιμός, ἡ, ὄν (adj.), properly, *flat-nosed*; *bent*, turned up, *oblique*, *steep*.

Σιμωνίδης, ον, ὁ, *Simōnides*, a celebrated poet of Ceos, born at Iulis in that island, B. C. 566.

σινδών, ὄνος, ἡ, *fine linen*, a *fine garment* (of cotton), a *towel*, a *napkin*.

σῖνομαι (dep. mid.), in Homer used only in the present and imperfect, to hurt, to injure, to destroy, to plunder.

Σινύεσσα, ης, ἡ, *Sinuessa*, a city of Campania, subsequently of New Latium, on the sea coast.

Σινωπεύς, ἑως, ὁ, a *Sinōpian*, an inhabitant of *Sinōpe*, a city of Asia, on the shores of the Euxine. It is now *Sinub*.

Σίπυλος, ον, ὁ, *Sipylus*, a mountain of Lydia in Asia Minor, branching off from Mount Tmolus.

Σίσυφος, ον, ὁ, *Sisyphus*, a son of Æolus and Enaretta, the most crafty prince of the heroic age.

σιταρκέω, ὦ, fut. -ήσω (from *εἶτος*, and *ἀρκεῖω*, to furnish), to furnish provisions, to provide with food, to feed, to board.

σιτέω, ὦ, fut. -ήσω, perf. *σεσῆται* (from *εἶτος*), to feed, to nourish.

In the mid. to help one's self to food, to feed upon, to eat, to feast upon, to live on.

σῖτιον, ον, τό (from *εἶτος*), food, provisions, nourishment.

σῖτις, εως, ἡ (from *σῖτιζω*, to feed), a nourishing or feeding, support, food.

σῖτοδεία, ας, ἡ (from *εἶτος*, and *δέομαι*, to want), a want of provisions, scarcity, a famine.

εἶτος, ον, ὁ, wheat, corn, bread, food, provision. In the plur. τὰ *εἶτα*.

σιτοφόρος, ον (adj. from *εἶτος*, and *φέρω*, to bear), producing grain, abounding in grain, fertile.

σιωπᾶω, ὦ, fut. -ήσω, perf. *σεσιώπηκα* (from *σιωπή*), to remain silent, to refrain from speaking. See *σιγᾶω*.

σιωπή, ἡς, ἡ, *silence*.

Σκαιαί, ὧν, αἱ (prop. fem. of *σκαίος*, with *πύλαι* understood), properly, the western gate; the Scæan gate.

σκαίος, ᾱ, ὄν (adj.), properly, left, on the left side. Hence, unlucky, awkward; western, towards the west.

Σκαμάνδριος, ον, ὁ, *Scamandrius*, the son of Hector and Andromache.

σκάπτω, fut. *σκάψω*, perf. *ἐσκάφα*, perf. pass. *ἐσκαμμαι*, 2d aor. pass. *ἐσκάφην*, 1st aor. act. *ἐσκάφα*, to dig.

σκάφος, εος, τό (from *σκάπτω*), a boat, a skiff, a vessel, a raft.

σκέλος, εος, τό, the leg. In the plural, τὰ *σκέλη*, the legs, i. e. the

long walls extending from the city of Athens to its harbour the Piræus.

σκεπάζω, fut. -ᾶσω (from σκέπας, a covering), same as

σκέπω, fut. σκέψω, perf. ἔσκηφα, to cover, to protect, to defend, to conceal.

σκευάζω, fut. -ᾶσω, perf. ἔσκεύαξα (from σκευή), to prepare, to arrange, to get in readiness, to fit out, to attire, to put on.

σκευασία, ας, ἡ (from σκευάζω, preparation, equipment.

σκευή, ἡς, ἡ, equipment, armour, dress, attire.

σκεῦος, εος, τό, a vase, a vessel; a tool, an implement, a weapon, an article of dress, a piece of furniture; baggage.

σκευοφόρος, ον (adj. from σκεῦος, and φέω, to carry), that carries baggage. τὰ σκευοφόρα, beasts of burden.

σκηνή, ἡς, ἡ, a tent, a hut, a stage, a scene.

Σκηπίων, ωνος, ὁ, Scipio.

σκήπτρον, ου, τό (from σκήπτω), a staff, a sceptre.

σκήπτω, fut. σκήψω, perf. ἔσκηφα, to place on the ground; to fix, especially a staff for the purpose of supporting something. In the mid. to rest one's self upon something, to lean upon for support; to dissemble, to pretend.

σκιά, ᾶς, ἡ, a shadow, a shade.

σκιᾶδιον, ου, τό (from σκιά), a shaded place, an arbour, a shaded walk.

σκιρτάω, ω, fut. σκιρτήσω, perf. ἔσκιρτηκα, to bound, to spring, to gambol, to skip.

σκληρός, ᾶ, ὄν (adj. from σκληναι, 2d aor. inf. of σκέλλω, to dry up), dry, hard, brittle, rough, difficult, harsh, rude, violent.

σκληρότης, ητος, ἡ (from σκληρός), hardness, roughness, harshness, rude conduct.

σκόπελος, ου, ὁ (from σκοπές), a height, an eminence, a lofty rock, a cliff.

σκοπέω, ῶ, fut. σκοπήσω, perf. ἔ-

κόπηκα (from σκοπές), to observe narrowly, to examine, to survey, to consider, to aim at, to look at.

σκοπός, οὔ, ὁ (from σκίπτωμαι, to look out around), a watcher, a scout; an aim, an object, a mark.

σκορπίος, ου, ὁ, the scorpion.

σκυδαίνω, fut. -μᾶνω, perf. ἔσκυδμαγα, to be angry with, to be enraged again.

Σκύθης, ου, ὁ, a Scythian.

Σκυθία, ας, ἡ, Scythia, a general name given by the ancient Greeks and Romans to a large portion of Northern Asia.

Σκυθικός, ἡ, ὄν (adj.), Scythian.

σκυθρωπάζω, fut. -ᾶσω (from σκυθρωπός), to have a morose aspect, to look sour.

σκυθρωπός, ἡ, ὄν (adj. from σκυθρός, morose, and ὤψ, the countenance), having a morose look, of gloomy aspect.

σκύλαξ, ἄκος, ὁ, a young animal.

Commonly, a young dog, a whelp.

Σκύλλα, ης, ἡ, Scylla, a daughter of Nisus, king of Megara.

σκῦλον, ου, τό (from σκύλλω, to tear in pieces), a hide, any thing stripped off. Hence, spoils, booty, plunder.

σκύμνιον, ου, τό (dim. of σκύμνος), a young animal, the young.

σκύμνος, ου, ὁ, a young animal.

σκῦτάλη, ης, ἡ (from σκῦτος, a skin), a scytlā, a cylindrical piece of wood with a piece of skin wrapped around, used by the Spartans for transmitting secret orders to their generals when abroad.

σκῦτινος, η, ον (adj. from σκῦτος, a skin), made of leuther, leuthern.

σκῶμμα, ἄτος, τό (from σκώπτω), a sarcastic jest, sarcasm, raillery, a libel, a slander.

σκώπτω, fut. σκώψω, perf. ἔσκωφα, to banter, to deride, to mock, to jest.

σμάω, ῶ, fut. σμήσω, perf. (from σμήχω) ἔσμηχα (from the obsolete μάω, root of μάσσω, to touch), to rub, to rub on, to wipe, to anoint, to embalm.

σμηνοργός, οὔ, ὁ (from σμήνος, a swarm of bees, and ἔργον, work), one who has the care of bees.

σμήρυα, ης, ἡ, *myrrh*.

σμήυω, fut. σμύξω, perf. ἱσμήχα, to smoulder. σμύχεμαι πυρὶ, to be consumed by a smouldering fire.

Σόανες, ων, οἱ, the *Soānes*, a brave and warlike race, inhabiting the summits of Mount Caucasus in Colchia, whose method of collecting the gold, washed down by the mountain torrents, in wool skins, is fabled to have given rise to the legend of the golden fleece.

σοβέω, ὦ, fut. -ήσω, perf. σοσέβηκα, to move, to drive off, to urge forward. Neut. to hasten.

Σόλων, ωνος, ὁ, *Solon*, one of the seven wise men of Greece, born in the island of Salāmis; elected archon and legislator of Athens B. C. 594.

σορός, οὔ, ἡ, a coffin, an urn, a sarcophagus.

σός, σή, σόν (poss. pron. from σύ), thine.

Σουνιάς, ἄδος, ἡ (fem. adj.), *Sunian*.

Σούνιον, ου, τό, *Sunium*, a celebrated promontory of Attica, forming the extreme southern point of that province. On it was a beautiful temple of Minerva, whence her appellation of *Sunias*.

Σοῦσα, ων, τά, *Susa*, a celebrated city of Susiana in Persis, on the east side of the Eulāeus or Chospes.

Σουσαμίθρης, ου, ὁ, *Susamithres*.

σοφία, ας, ἡ (from σοφός), wisdom.

σοφιστής, οὔ, ὁ (from σοφίζω, to render wise), a teacher of wisdom; a sophist.

Σοφοκλῆς, έους, ὁ, *Sophocles*, a celebrated Greek tragic poet, born at Colōnus, B. C. 495.

σοφός, ἡ, ὅν (adj.), wise.

σπάθᾱω, ὦ, fut. -ήσω, perf. ἱσπάθηκα (from σπάθῃ, a weaver's tool for striking the threads together), to press the web with the beam. Hence, to weave; to squander, to consume.

σπάνιζω, fut. -ίσω, perf. ἱσπάνισα (from σπάνις), and mid. σπανίζομαι, to want, to be in want, to be destitute of.

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σπάνις, εως, ἡ (from σπανίς, scarce), want, scarcity, indigence.

σπάνιστός, ἡ, ὅν (adj. from σπανίζω), lacking, standing in need, wanting. Passive, scarce.

σπάνιως (adv. from σπάνις, scarce), scarcely, rarely, seldom.

σπαργάνον, ου, τό (from σπάργω, to swathe), a swathing cloth or band.

Σπάρτη, ης, ἡ, *Sparta*, a celebrated city of Greece, the capital of Laconia, situated on the west bank of the Eurōtas. Its remains are near the modern *Misitra*.

Σπαρτιάτης, ου, ὁ, a *Spartan*.

σπᾶω, ὦ, fut. σπᾶσω, perf. ἱσπᾶσα, to draw, to drag, to draw up, to drink.

σπείρω, fut. σπερῶ, perf. ἱσπερα, perf. pass. ἱσπεραμαι, 2d aor. ἱσπᾶρον, 2d aor. pass. ἱσπᾶσθην, perf. mid. in an active sense, ἱσπερα, to sow, to scatter seed.

σπέρμα, ἄτος, τό (from σπείρω), seed.

σπεύδω, fut. σπύσω, perf. ἱσπυια, to propel, to urge forward. Mostly neut. to press forward, to hasten, to exert one's self, to strive after.

σπήλαιον, ου, τό (from σπιος, a cave), a cave, a grotto.

σπιθᾱμή, ης, ἡ (from σπίζω, to extend), a span. See note, page 105, line 2.

Σπινθᾱρος, ου, ὁ, *Spintharus*.

σπλαγχνέω, future -ύσω, perfect ἱσπλάγχνυκα (from σπλάγχνω), to inspect the entrails of a victim, to predict from the appearance of the entrails of a victim.

σπλάγχνον, ου, τό (mostly in the plur.), τὰ σπλάγχνα, the entrails.

σπογγία, ας, ἡ, a sponge.

σπόγγος, ου, ὁ, a sponge.

σπονδή, ης, ἡ (from σπίνδω, to make a libation), a libation. In the plur. αἱ σπονδαί, commonly, a treaty, a truce, because the hostile parties poured out libations in ratification of the contract thus entered into.

σπόρος, ου, ὁ (from σπείρω), a sowing, seed, a crop.

σπουδάζω, fut. -ᾶσω, perf. ἰσπυδάα (from σπουδή), to be earnest or zealous, to apply earnestly, to strain every effort, to hasten.

σπουδή, ἥς, ἡ (from σπύδω, earnestness, zeal, activity, diligence.

σπουδαῖος, α, ον, (adj. from σπουδή), zealous, active, upright, honest, excellent, worthy.

στᾶγών, όνος, ἡ (from στάζω, to fall in drops), a drop.

στάδιον, ου, τό, a stadium, a Grecian measure of length, containing 606 feet, 10 inches.

στάδιος, ου, ό. Same as στάδιον.

σταθμός, οὔ, ό (from ἵσθμαι, to stand), a place where men or animals rest on a journey. Hence, a halting or resting place, an inn, a stable; a balance, a weight. In the plural, τὰ σταθμά.

στασιάζω, fut. -ᾶσω, perf. ἱστασίαα (from στάσις), to excite dissension, to stir up revolt, to revolt, to quarrel, to disagree.

στάσις, εως, ἡ (from ἵσθμαι, to stand, to rise up), a rising against lawful authority, sedition, discord, faction, revolt, a party; position, posture.

Στάτᾱνος, η, ον (adj. from Στάτᾱνα, Statāna, a city of lower Italy), Statānian. οἶνος, Statanian wine.

σταυρός, οὔ, ό, a cross, a stake.

σταυρώω, ὦ, fut. -ώσω (from σταυρός), to crucify.

σταφύλη, ἥς, ἡ, a grape, a bunch of grapes.

στέγη, ἥς, ἡ (from στέγω, to cover), a roof, a ceiling, a covering.

στέλεχος, εος, τό, a trunk (of a tree).

στέλλω, fut. στείλω, perf. ἱσταλκα, perf. pass. ἱσταλμαι, 1st aor. pass. (poet.) ἱστάλθην, 2d aor. pass. ἱστᾶλην, to send, to fit out, to equip, to array, to get ready.

στενάζω and στενᾶχω, future -άξω, perf. ἱστίναχα (forms of στίνω, to groan), to groan, to lament, to bewail, to sigh.

στενᾶχίζω, future -ῖσω. Same as στενάζω.

στενός, ἡ, όν (adj.), narrow, strait, close, crowded; pinched by want, in narrow circumstances. τὰ στενά, the straits.

στενωπός, όν (adj. from στενός, and ὤψ, the eye), where the view is confined within narrow bounds, narrow. As a noun, ό and ἡ στενωπός, a lane, a narrow road.

στέργω, fut. στέξω, perf. ἱστερχα, 2d perf. in an act. sense, ἱστοργα, to love (with parental affection), to cherish, to be content with.

στερεότης, ητος, ἡ (from στερεός, firm), firmness, strength, hardness.

στερρός, ά, όν (adj. from ἵσταμαι, to stand), firm, compact, hard, solid.

στερρότης, ητος, ἡ (from στερρός), firmness, hardness, solidity.

στεφάνισκος, ου, ό (dim. of στέφανος), a small crown, a wreath, a garland.

στέφανος, ου, ό (from στέφω), a crown.

στεφάνωω, fut. -ώσω, perf. ἱστέφαναα (from στέφανος), to crown.

στέφος, εος, τό, poetic for στέφανος.

στέφω, fut. στίψω, perf. ἱστιφα, to crown.

στήθος, εος, τό, the breast.

στήλη, ἥς, ἡ (from ἵστημι, to erect), a column. αἱ Στῆλαι, the Pillars of Hercules.

στηρίζω, fut. στηρίξω, perf. ἱστήριχα, to prop, to support.

στῖβάς, ἄδος, ἡ (from στειβω, to tread), a bed or couch of straw or leaves.

στῖβεύω, fut. -εύσω, perf. ἱστιβευκα (from στειβω, to tread), to tread; to follow by track, to track or trace, to search out, to follow.

στίφος, εος, τό (from the same), a troop, a crowd, a multitude.

στίχος, ου, ό (from στείχω, to march in a row), a rank, a row, a line.

στολή, ἥς, ἡ (from στέλλω, to fit out), attire, dress, a robe, a garment.

στόλος, ου, ό (from στέλλω, to fit out), a fleet, an expedition.

στόμα, ἄτος, τό, *the mouth, an opening.*
 στόμιον, ου, τό, same as στόμα.
 στονάχη, ἥς, ἡ (from στενάχω, *to grieve*), a *groan, lamentation.*
 στοργή, ἥς, ἡ (from στέργω), *love, affection.*
 στορέννυμι, by syncope· στόρνυμι, and στρώννυμι, fut. στορίσω and στρώσω, perf. ἱστρῶκα, 1st aor. passive, ἱστρώθην and ἱστορέσθην, *to strew, to spread, to smooth down.*
 στοχάζομαι, fut. ἄσομαι (from στόχος), a *mark*, *to aim at, to have in view, to strive to attain, to exert one's self, with the genitive.*
 στρατεία, ας, ἡ (from στρατεύω), a *military expedition, a campaign.*
 στρατεύμα, ἄτος, τό (from στρατεύω), an *army.*
 στρατεύω, fut. -εύσω, perf. ἱστράτευκα (from στρατός), and middle στρατεύομαι, *to make a military expedition, to go on an expedition, to serve in war.*
 στρατηγέω, ὦ, fut. -ήσω, perf. ἱστράτηγνκα (from στρατηγός), *to lead an army, to be a general, to have the command of, to command.*
 στρατηγία, ας, ἡ (from στρατηγέω), *the office of general, chief commander, conduct in command.*
 στρατηγός, οὔ, ὁ (from στρατός and ἄγω, *to lead*), a *commander.*
 στρατιά, ας, ἡ (from στρατός), an *army.*
 στρατιώτης, ου, ὁ (from στρατιά), a *soldier.*
 στρατιωτικός, ἡ, ὄν (adj. from στρατιώτης), *of or pertaining to soldiers, military, warlike.* τὸ στρατιωτικόν, an *army.*
 Στρατονίκη, ἥς, ἡ, *Stratonice*, a daughter of Demetrius Poliurctes, who married Seleucus, king of Syria.
 στρατόπεδον, ου, τό (from στρατός, and πῆδον, a *base or foundation*), an *encampment, an army established in camp, an army.*
 στρατός, οὔ, ὁ (from στρέφω), a *camp, an encampment.* Mostly, an *army.*

στρεβλόω, ὦ, fut. -ώσω, perf. ἱστρέβλωκα (from στρεβλός, *twisted*), *to wind or twist with a screw or roller; to torture, to put to the rack.*
 στρέφω, fut. στρέψω, perf. ἱστροφα, perf. pass. ἱστραμμαι, 2d aor. act. ἱστράφον, 1st aor. pass. ἱστρέφθην, 2d aor. pass. ἱστράφην, *to turn, to twist, to turn round.* In the middle, *to turn one's self round, to return.*
 στρουθίον, ου, τό (dim. of στρουθίς), a *small bird, a sparrow.*
 στρουθοκάμηλος, ου, ὁ (from στρουθός, a *sparrow*, and κάμηλος, a *camel*), an *ostrich.*
 Στροφαῖδες, ων, αἱ (νῆσοι), *Strophades*, two small islands in the Ionian Sea, off the coast of Elis. They received this name from the circumstances of Zetes and Calais having returned from thence (from στρέφωμαι, *to return*), after they had driven the Harpiesthither from the table of Phineus.
 Στρυμών, όνος, ό, *the Strymon*, a large river of Thrace forming the boundary between that country and Macedonia. It is now the *Karasou.*
 στρῶμα, ἄτος, τό (from στρώννυμι, *to spread*), *any thing spread out to lie on; a bed, a couch, a couch-covering, a coverlet.*
 στυγέρος, ά, όν (adj. from στυγία, *to hate*), *odious, hateful, dreadful; drear, dismal.*
 στυγρός, ἡ, όν (contr. from στυγῆς (adj. from the same), *hateful, dismal, sad, harsh, cruel.*
 στῦλος, ου, ὁ, a *pillar, a column.*
 Συμφάλις, ἰδος, ἡ (fem. adj.), of *Symphālus, Symphalian.* Συμφάλις λίανη, ἡ, *Lake Symphalis*, in Arcadia. Συμφάλιδες ὄρνιθες or ὄρεϊς, *the Symphalian birds.*
 Σύμφαλος, ου, ἡ, *Symphālus*, a town of Arcadia, in the north-eastern angle, near the confines of Achaia
 Στύξ, Στύγος, ἡ, *the Styx*, a river of the lower world.
 στυφελίζω, fut. -ίξω (from στυφέλις,

close), to beat, to push away, to drive away.

σύ, gen. σοῦ (pers. pron.), thou.

Συβάρης, ἶος, or ἰδος, ἡ, *Sybāris*, a city of Lucania, on the Tarentine Gulf, and noted for the luxury of its inhabitants. It was destroyed by the Crotonians about B. C. 510.

Συβαρίτης, ου, ὁ, a Sybarite, an inhabitant of Sybaris.

συγγένεια, ας ἡ (from συγγινής), affinity, relationship, kindred.

συγγενής, ἐς (adj. from σύν, with, and γένος, birth), having a common origin with, of the same family. As a noun, ὁ, a relation.

συγγηράσκω, fut. -γηῆσω, &c. (from σύν, with, and γηράσκω, to grow old), to grow old with.

συγγιγνώσκω, fut. -γνώσομαι, &c. (from σύν, with, and γινώσκω, to be of opinion), to agree in opinion with; to pardon, to forgive.

συγγνώμη, ης, ἡ (from συγγιγνώσκω), pardon, forgiveness.

σύγγραμμα, ἄτος, τό (from συγγράφω), a writing, a history.

συγγραφεύς, ἑως, ὁ (from συγγράφω), a writer, an author, an historian.

συγγραφω, fut. -γράψω, &c. (from σύν, together, and γράφω, to write), to put down together in writing, to compose, to write, to prepare.

συγγυμναστής, οὔ, ὁ (from σύν, together, and γυμναστής, a teacher of gymnastics), a fellow-gymnast.

σύγε, for σύ, thou for thy part, thou indeed, thou even thou.

συγκάθεύδω, fut. -εὐδήσω, &c. (from σύν, together, and καθεύδω, to lie down to sleep), to lie down with, to sleep with.

σύγκαιρος, ου (adj. from σύν, with, and καιρός, a season), seasonable, opportune.

συγκάλέω, ὦ, fut. -καλήσω, &c. (from σύν, together, and καλέω, to call), to call together, to invite, to convoke. οἱ συγκλημένοι, the invited guests.

συγκάλυπτω, fut. -καλύψω, &c. (from σύν, with, and καλύπτω, to cover),

to cover with, to cover up, to hide away.

συγκάμνω, fut. -κάμῶ, &c. (from σύν, with, and κάμνω, to labour), to labour with, to partake in the toil of, to assist, to help.

συγκαταβαίνω, future -βήσομαι, &c. (from σύν, together, and καταβαίνω, to descend), to descend with, to go down together, to engage in, to submit to.

συγκαταδύνω, fut. -δύσω, &c. (from σύν, with, and καταδύνω or -δύνω, to sink), to sink with, to go down along with.

συγκατακαίω, fut. -καύσω, &c. (from σύν, with, and κατακαίω, to consume), to burn up along with, to consume together with.

συγκατασβέννυμι, fut. -σβήσω, &c. (from σύν, with, and κατασβέννυμι, to quench), to extinguish together with, to destroy utterly.

σύγκειμαι, fut. -κείσομαι, &c. (from σύν, with, and κείμαι, to lie), to lie with, to be joined together, to consist of.

συγκλείω, fut. -κλείσω, &c. (from σύν, together, and κλείω, to shut), to shut together, to shut in.

σύγκλητος, ου, ἡ (from συγκάλέω, to call together), the senate.

συγκρίνω, fut. -κρίνῶ, &c. (from σύν, together, and κρίνω, to judge), to place things together in order to judge, to compare.

συγκροτέω, ὦ, future -κροτήσω, &c. (from σύν, together, and κρότιω, to strike), to strike together, to clap, to unite, to collect, to organize.

συγκρούω, fut. -κρούσω, &c. (from σύν, together, and κρούω, to strike), to strike or dash together, to bring into collision, to join together.

συγχαίρω, fut. -χαῖρῶ, &c. (from σύν, with, and χαίρω, to rejoice), to rejoice with.

συγχορεύω, fut. -χορεύσω, &c. (from σύν, with, and χορεύω, to dance), to dance with.

συγχωρέω, ὦ, future -χωρήσω, &c. (from σύν, with, and χωρέω, to go), to go with. Mostly, to concede, to grant, to pardon.

σύκον, ου, τό, *a fig.*

σύκοφαντέω, ὦ, fut. -ήσω (from συκοφάντης, *an informer*), to inform against, to calumniate, to slander, to denounce.

συλλαμβάνω, future -λήψομαι, &c. (from σύν, *with*, and λαμβάνω, to seize), to seize together with, to lay hold of, to seize upon, to grasp; to succour.

συμβαίνω, fut. -βήσομαι, &c. (from σύν, *together*, and βαίνω, to go), to go together, to come together, to meet, to agree. Impers. συμβαίνει, it happens, it is fitting, it suits. τὸ συμβεβηκός, *what has occurred*, a peculiarity; and in the plural, τὰ συμβεβηκότες, occurrences, the attributes of a thing. τὰ συμβάντα, *the things that have happened*, the occurrences.

συμβάλλω, fut. -βάλλω, &c. (from σύν, *together*, and βάλλω, to cast), to cast together, to unite, to connect, to compare, to strike together, to contend, to engage with, to appoint. In the mid. to meet with, to contribute to.

συμβασιλεύω, fut. -εύσω, &c. (from σύν, *with*, and βασιλεύω, to reign), to reign with.

συμβίωσις, εως, ἡ (from συμβιών, to live together), a living together, a community, union.

σύμβολον, ου, τό (from συμβάλλω), a sign, a token, a symbol.

συμβουλευώ, future -βουλεύσω, &c. (from σύν, *together*, and βουλεύω, to counsel), to give advice to, to counsel, to advise.

σύμβουλος, ου, ὁ and ἡ (from σύν, *with*, and βουλή, counsel), an adviser, a counsellor.

συμμαχία, ας, ἡ (from συμμαχέω, to be an ally in war), an alliance, a confederacy, assistance.

σύμμαχος, ου (adj. from σύν, *together with*, and μάχομαι, to fight), allied with, friendly. As a noun, an ally or confederate in war, a fellow-combatant.

συμμένω, fut. -μενῶ, &c. (from σύν, *with*, and μένω, to remain), to remain with, to continue, to persist.

συμμίγνυμι, future -μιξω, &c. (from σύν, *with*, and μίγνυμι, to mingle), to mingle with, to intermingle, to blend, to mix together. In the middle, to mingle with, to confer with.

συμμισγώ, poetic for συμμίγνυμι.

συμπαίζω, fut. -παιξομαι, &c. (from σύν, *with*, and παίζω, to play), to play with, to sport together.

συμπαράδiew, future -θεύσομαι, &c. (from σύν, *together with*, and παράδiew, to run by the side of), to run along with, to run by the side of.

συμπάρεμι, fut. -ίσομαι (from σύν, *with*, and πάρεμι, to be present), to be present with.

σύμπας, -πᾶσα, -παν (adj. from σύν, *together*, and πᾶς, all), all together, the whole.

συμπάσχω, fut. -πίσομαι, &c. (from σύν, *with*, and πάσχω, to suffer), to suffer along with; to sympathize with.

συμπείθω, fut. -πίσω, &c. (from σύν, *with*, and πείθω, to persuade), to persuade along with, to prevail upon, to influence, to move by entreaty.

συμπίνω, fut. -πίομαι, &c. (from σύν, *with*, and πίνω, to drink), to drink with, to drink together.

συμπίπτω, fut. -πεσῶμαι, &c. (from σύν, *together*, and πίπτω, to fall), to fall together, to meet, to come into contact, to fall down. συμπίπτειν εἰς μάχην, to engage in battle with.

συμπλέχω, fut. -πλέξω, &c. (from σύν, *together*, and πλέχω, to weave), to bind or weave together, to intertwine, to interweave. συμπλέκεται, to come to blows with, to join battle with, to grapple with.

συμπλέω, fut. -πλεύσομαι, &c. (from σύν, *with*, and πλέω, to sail), to sail with.

Συμπληγάδες, ων, αἱ (πίτραι understood), the Symplegades (i. e. the dashers-together, from σύν, *together*, and πλήσσω, to dash), a name applied to the Cyānē, from their supposed collision when ves-

sels attempted to pass. See *Κυάνισαι*.

συμπληρώω, ὦ, fut. -πληρώσω, &c. (from σύν, denoting completion, and πληρώω, to fill), to fill completely, to fill up.

σύμπλοος, ον, contr. **σύμπλους**, ουν (adj. from συμπλέω), sailing with, accompanying on a voyage. As a noun, the companion of a voyage, a companion.

συμπνέω, fut. -πνύσω, &c. (from σύν, with, and πνέω, to blow), to blow with, to join.

συμπόσιον, ου, τό (from συμπῖνω), a drinking together, a banquet, a banquetting-hall, a saloon.

συμπότης, ου, ὁ (from συμπῖνω, a table companion, a guest.

συμπράσσω, fut. -πραξω, &c. (from σύν, with, and πράσσω, to do), to do along with, to perform jointly, to sympathize, to help.

συμπρήθω, fut. -πρήσω, perf. συμπρήκα (from σύν, with, and πρήθω, to burn), to burn with.

σύμπτωσις, εως, ἡ (from συμπίπτω, to meet), a meeting, a concurrence.

συμφέρω, fut. -ίσω, &c. (from σύν, together, and φέρω, to bring), to bring together, to collect, to contribute, to be profitable or useful, to assent to. τὸ συμφέρον, that which is of advantage or profit, advantage. In the mid. to come together, to flow, to stream. In the pass. to be borne together.

συμφεύγω (fut. -φείξομαι, &c. (from σύν, together, and φεύγω, to flee), to flee together with, to flee away, to escape to.

συμφθέγγομαι, fut. -φθίγξομαι, &c. (from σύν, with, and φθέγγομαι, to speak), to speak with, to agree with, to accompany.

συμφλέγω, fut. -φλέξω, perf. συμπύριχα (from σύν, together, and φλέγω, to burn), to burn together, to burn with.

συμφορά, ἄς, ἡ (from συμφέρω), an accident, a misfortune, a calamity.

συμφύης, ἐς (adj. from συμφύω, neut. to grow together), grown together,

united by nature, naturally coherent, placed together.

σύν (prep.), governs the dative only. with, together with, in company with, &c. In composition it denotes concurrence in action, association, union, collection, completion or fulfilment of an action, and frequently merely strengthens the force of the simple verb.

συναγάνακτέω, ὦ, future -ήσω, &c. (from σύν, and ἀγανακτέω, to be angry), to share in the indignation of another.

συναγελάζω, fut. -ἄσω (from σύν, together, and ἀγελάζω, to herd), to bring together into a herd, to unite with a herd. In the mid. to herd together or with.

συνᾶγω, fut. -ἄξω, &c. (from σύν, together, and ἄγω, to lead), to draw together, to collect, to lead together, to gather, to unite.

συνᾶδω, fut. -ᾶσω, &c. (from σύν, with, and ᾶδω, to sing), to sing with.

συναθροίζω, fut. -αθροίσω, &c. (from σύν, together, and ἀθροίζω, to assemble), to assemble together.

συναείρω, poetic for συναίρω.

συναίρῃω, ὦ, fut. -αιρήσω, &c. (from σύν, together, and αἰρέω, to take), to take together, to collect, to destroy, to capture.

συναίρω, fut. συναῶω, &c. (from σύν, together, and αἶρω, to raise), to raise together, to assist in raising, to lift with; to take away, to seize upon.

συναισθάνομαι, fut. -αισθήσομαι, &c. (from σύν, with, and αἰσθάνομαι, to perceive), to perceive with or at the same time, to have a fellow-feeling with, to be conscious of, to feel certain of.

συναντᾶω, ὦ, fut. -αντίσω, &c. (from σύν, with, and ἀντάω, to meet), to meet with, to light upon, to go to meet.

συναπόλλυμι, future -απολείσω, &c. (from σύν, with, and ἀπόλλυμι, to destroy), to destroy together with. In the mid. to perish with.

συνάπτω, fut. -ἄψω, &c. (from σύν,

together, and ἄπτω, to fasten), to fasten together, to unite, to join, to hang together, to meet together.

συναρπάζω, fut. -αρπάσω, &c. (from σύν, together, and ἀρπάζω, to carry off), to carry off together or at once, to carry off, to seize, to plunder.

συναρτᾶω, ᾶ, fut. -αρτίσω, &c. (from σύν, together with, and ἀρτάω, to hang up), to hang up together with, to join together, to fit to, to unite with.

συνδίδω, fut. -δίδω, &c. (from σύν, together, and δίδω, to bind), to bind together, to fasten with, to chain to.

συνδιαπράσσω, Attic -πράττω, fut. -πράξω, &c. (from σύν, with, and διαπράσσω, to accomplish), to effect in conjunction with, to bring about by means of, to manage with, to take part in the management of.

συνδιαφθείρω, fut. -φθέρω, &c. (from σύν, with, and διαφθείρω, to destroy), to destroy along with, to aid in destroying.

συνδιώκω, fut. -διώξω, &c. (from σύν, with, and διώκω, to pursue), to pursue together with, to join in the pursuit.

συνέδριον, ου, τό (from σύν, with, and ἔδρα, a sitting). Lit. a sitting together; the sitting of a council, an assembly.

συνεῖδω, fut. -ἴσομαι, &c. (from σύν, denoting completion, and εἶδω, to know), to know thoroughly, to feel conscious of, to feel within one's self, to feel certain of, to perceive.

σύνειμι, fut. -ἴσομαι (from σύν, with, and εἰμι, to be), to be with, to associate with, to be on terms of intimacy with. συνῆναι τῷ ἀρίστῳ βίῳ, to be in communion with the happiest life, i. e. to lead the happiest life.

σύνειμι, fut. -ἴσομαι, &c. (from σύν, with, and ἔλμι, to go), to go along with, to come with, to accompany.

συνεισφέρω, fut. -εισείσω, &c. (from σύν, together, and εισφέρω, to contribute), to contribute together with.

συνεκβάλλω, fut. -βάλλω, &c. (from σύν, together, and ἐκβάλλω, to eject or banish), to banish at the same time.

συνεκπέμπω, fut. -πέμψω, &c. (from σύν, with, and ἐκπέμπω, to send forth), to send forth together with. συνεκπλέω, future -πλεύσομαι, &c. (from σύν, with, and ἐκπλέω, to sail out), to sail out along with, to join a naval expedition.

συνεκφέρω, fut. -εξείσω, &c. (from σύν, with, and ἐκφέρω, to bear forth), to bring forth together with, to make manifest at the same time with.

συνελαύνω, fut. -ελάσω, &c. (from σύν, together, and ἐλαύνω, to drive), to drive together, to bring into contact, to drive.

συνεξαίρῃω, ᾶ, future -αιρήσω, &c. (from σύν, together, and ἐξαίρειν, to take out), to take out or away together, to remove together with, to assist in removing or destroying.

συνεξανίστημι, fut. -αναστήσω, &c. (from σύν, together, and ἐξανίστημι, to cause to arise), to cause to arise together or at the same time. As a neut. in perf. and 2d aor. to arise as one man.

συνέπομαι, fut. -ἵπομαι (from σύν, with, and ἵπομαι, to follow), to follow with, to accompany, to attend.

συνεργέω, ᾶ, fut. -ήσω, perf. συνεργῆκα (from συνεργός), to work with, to aid one in his work, to co-operate in, to assist.

συνεργός, οὔ, ὁ and ἡ (from σύν, with, and ἔργον, a work), an assistant.

συνέρχομαι, future -ελεύσομαι, &c. (from σύν, with, and ἔρχομαι, to come or go), to come with, to go with, to come together, to meet, to be present.

σύνεσις, εως, ἡ (from συνήμι), intelligence, judgment, understanding.

συνεστιᾶω, ᾶ, future -εστιᾶσω, &c. (from σύν, together, and ἐστιᾶω, to receive into one's house), to entertain a guest at one's house. In the mid. to feast with.

συνετός, ἡ, όν (adj. from *συνήμι*), *intelligent, prudent, wise.*
συνευνέτης, ου, ό (from *σύν*, *with*, and *ἐνὶ, a couch*), *a spouse.*
συνέχεια, ας, ἡ (from *συνήης*), *perseverance, permanency, constancy.*
συνεχής, ές (adj. from *συνίχω*), *connected with, joined together, continuous, next to, bordering upon, frequent, habitual, constant.* Neut. as an adverb, *συνεχίς, unceasingly, frequently.*
συνέχω, fut. -ίξω and -σχίσω, &c. (from *σύν*, *together*, and *ἔχω, to hold*), *to hold together, to hold fast, to fasten.*
συνεχῶς (adv. from *συνήης*), *continually, constantly, frequently, connectedly.*
συνήθεια, ας, ἡ (from *συνήθης*), *familiar intercourse, habit, familiarity, custom, a practice.*
συνήθης, ες (adj. from *σύν*, *together*, and *ἔθος, an abode*), *dwelling together.* Hence, *familiar, intimate, accustomed, trusty.*
συνήθως (adj. from *συνήθης*), *constantly.*
συνηρεφής, ές (adj. from *συνερέφω*, *to overshadow*), *overshadowed, covered, shaded.*
σύνθεσις, εως, ἡ (from *συντίθημι, to place together*), *a composition, combination.*
συνθηρᾶω, ᾶ, future -θήρᾶσω, &c. (from *σύν*, *together*, and *θήρᾶω, to hunt*), *to hunt in company, to aid in hunting or pursuing.*
συνήμι, fut. συνήσω, &c. (from *σύν*, *together*, and *ἔημι, to send*), *to send together; to comprehend, to perceive, to understand, to observe, to mark.*
συνικετεύω, fut. -εύσω, &c. (from *σύν*, *with*, and *ἰκετεύω, to supplicate*), *to supplicate with, to offer up prayers with.*
συνίστημι, fut. συστήσω, &c. (from *σύν*, *together*, and *ἵστημι, to place*), *to place together, to establish, to set on foot, to bring forward, to introduce, to plan, to collect; to ensue.* With the acc. and dat. *to recommend to.*

συννεάξω, fut. -νιάσω, perf. συννιάξα (from *σύν*, *with*, and *νιάζω, to be young*), *to pass one's youth with.*
συννεφής, ές (adj. from *σύν*, *with*, and *νέφος, a cloud*), *covered with clouds, cloudy, shaded.*
σύννομος, ου (adj. from *σύν*, *together*, and *νέμω, to pasture*), *pasturing together, grazing together, feeding in company.*
σύννοος, οον, contr. σύννοους, οον (adj. from *σύν*, *intensive*, and *νόος, νοῦς, mind*), *wrapped in thought, contemplative, pensive.*
σύννοδος, ου, ἡ (from *σύν*, *with*, and *ὁδός, a way*), *a meeting, an assembly, company.*
συνοικέω, ᾶ, fut. -ήσω, &c. (from *σύν*, *with*, and *οἰκίω, to dwell*), *to dwell with, to dwell together, to inhabit, to colonize, to hold communion with, to labour under.*
συνουκίζω, fut. -ουκίσω, &c. (from *σύν*, *with*, and *οἰκίζω, to cause to dwell*), *to cause to dwell with or together, to give in marriage, to plant a colony.*
σύνολος, ου (adj. from *σύν*, *together*, and *ὅλος, the whole*), *all together.* Generally in the neut. *τὸ σύνολον, the whole, all together.* Also, *τὸ σύνολον*, adverbially, *in fine, on the whole, in general.*
συνομιλέω, ᾶ, fut. -ήσω, &c. (from *σύν*, *with*, and *ὁμιλέω, to associate*), *to associate with, to keep company with.*
σύνορος, ου (adj. from *σύν*, *with*, and *ὄρος, a boundary*), *bordering upon, contiguous, adjoining.*
συνουσία, ας, ἡ (from pres. part. of *σύνιμι, to be together*), *an assembly, a meeting, a festival.*
σύνταξις, εως, ἡ (from *συντάσσω*), *a collection, an array, arrangement.*
συντάσσω, fut. -τάξω, &c. (from *σύν*, *together*, and *τάσσω, to arrange*), *to place together in proper order, to arrange, to draw up in battle array, to dispose.*
συντέλεια, ας, ἡ (from *συντελέω*), *accomplishment, perfection, termination, completion.*

συντελέω, ὦ, fut. -τελίσω, &c. (from σύν, together, and τελίω, to bring to an end), to terminate completely, to bring about with, to accomplish, to perfect, to produce, to fulfil.

συντιθήμι, fut. συνθήσω, &c. (from σύν, together, and τίθημι, to place), to place together, to compose, to arrange, to prepare, to invent, to make.

σύντονος, ον (adj. from συντίνω, to strain), strained, vigorous, severe, strong.

συντρέχω, fut. -δραμῶμαι, &c. (from σύν, together, and τρέχω, to run), to run together, to assemble, to collect, to concur.

συντριβω, fut. -τριψω, &c. (from σύν, together, and τριβω, to rub), to rub together, to grind, to crush.

σύντροφος, ον (adj. from συντρέφω, to rear or bring up with), brought up with, familiar; domestic.

σύντυγχᾶνω, future -τιξομαι, &c. (from σύν, with, and τυγχᾶνω, to meet), to meet with, to fall in with, to have a conference with.

συντύραννος, ου, ὁ (from σύν, with, and τύραννος, a tyrant), a fellow-tyrant.

συνωρίς, ἴδος (probably from σύν, together, and αἰρῶ, to raise, to bear), a team, a pair, a span, a chariot.

Συρία, ας, ἡ, Syria, a country of Asia Minor, on the coast of the Mediterranean.

σῦριγξ, ἰγγος, ἡ (probably from σῦρξ), the syrinx, the shepherd's pipe or reed. See note, page 359, line 11.

συρίζω, Att. συρίττω, Dor. συρίσσω, fut. συρίξω and συρίξομαι, perf. σσῦριχα (from σύριγξ), to play on the pipe.

συρρίω, fut. -ρίσομαι, &c. (from σύν, together, and ρίω, to flow), to flow together, to run into.

Σύρτις, εως and ἴδος, ἡ, a quicksand. In the plur. αἱ Σύρτις, ων, the Syrtis, two bays or gulfs on the coast of Africa, of which one was called Syrtis Major, now

styled by sailors Gulf of Sydra, the other Syrtis Minor, now Gulf of Cabes. The name Syrtis is generally derived from σύρξ, to drag, but comes more probably from the term Sert, a desert tract.

σῦρω, fut. σῦρῶ, perf. σίσυρκα, to draw, to drag, to tear, to agitate, to wash down.

σῦς, σὺός, ὁ and ἡ, a swine, a boar, a hog, a sow.

συσκέλλω, future συσκλησομαι, perf. συνίσκληκα, 2d aor. συνίσκλην (from σύν, together, and σκέλλω, to dry), to dry up together.

σύσκηνος, ου, ὁ (from σύν, with, and σκηνή, a tent), a tent-mate, a comrade, a fellow-soldier.

συσκιάζω, fut. -ᾶσω (from σύν, together, and σκιάζω, to shade), to overshadow, to cover with shade.

συσκίος, ον (adj. from σύν, with, and σκία, a shadow), covered with shade, shady, overshadowed.

συσσίτιον, ου, τό (from σύν, together, and σίτος, food), a meal eaten in common, a common eating-hall.

συστάσις, εως, ἡ (from συνίσταμι, to place together), structure, construction, form, make, condition, a frame.

συστέλλω, fut. -στέλω, &c. (from σύν, together, and στέλλω, to send), to send together, to draw together, to contract, to retrench, to reduce.

συστρατεύω, fut. -ίσω, &c. (from σύν, with, and στρατεύω, to go on an expedition), to go on an expedition with, to perform military service with.

συχνός, ἡ, ὄν (adj.), crowded, frequent, continual, connected, long, abundant.

σφάγή, ἥς, ἡ (from σφάζω), slaughter, immolation, an execution.

σφάζω, Attic σφάττω, future σφάξω, perf. ἱσφάχα, perf. pass. ἱσφαγμαι, 1st aor. pass. ἱσφάχην, 2d aor. pass. ἱσφάγην, to slaughter, to slay, to immolate, to put to death, to kill.

σφαιροειδής, ἐς (adj. from σφαῖρα, a globe, a sphere, and ἵδως, appearance), spherical, resembling a sphere.

σφαλέρως, ἄ, ὄν (adj. from σφάλω), *slippery, deceitful, treacherous, dangerous, deceptive, insecure, tottering, ready to fall.*

σφάλω, fut. σφαλῶ, perf. ἴσφαλα, perf. pass. ἴσφαλμαι, 1st aor. act. ἴσφηλα, 2d aor. act. ἴσφαλον, 2d aor. pass. ἴσφαλν, to move or shake from its place, to cause to totter, to stagger, to deceive, to mislead. Neut. to totter, to be ready to fall, to be insecure.

σφάλμα, ἄτος, τό (from σφάλω), a slip, a fall, a false step, an error.

σφάττω, Attic for σφάζω.

σφε, epic and Ionic for σφίας, σφεῖς, acc. plur. of σφίς.

σφεῖς, neut. σφία, gen. σφίον, Ionic for σφῶν, dat. σφίσι, acc. σφεῖς, poetic σφίας (plur. of the pron. of 3d pers., nom. wanting, gen. οὔ, &c.), they, &c.

σφενδόνη, ης, ἡ, a sling.

σφετερίζω, fut. -ίσω (from σφίτερος, your, his own), and middle σφιερίζομαι, to make your own, to appropriate to one's self.

σφήν, σφηνός, ὁ (akin to σφίγω), a wedge.

σφηνόω, ῶ, fut. -ώσω, perf. ἴσφηνωκα (from σφήν), to wedge, to cleave with wedges, to wedge open.

Σφήττιος, ου, ὁ, a Sphettian, one of the borough of Sphettus, in Attica.

σφίγω, fut. σφίξω, perf. ἴσφιγχα, to draw or press together, to contract, to squeeze, to contract.

Σφίγξ, ιγγος, ἡ, the Sphinx, a fabulous monster, having the head and breast of a woman, the body and claws of a lion, and the tail of a serpent. It infested the neighbourhood of Thebes, and destroyed those who could not solve the riddle proposed by it to them.

σφόδρᾶ (adv. from σφοδρῆς, violent), violently, forcibly, fiercely, much, strongly, very, excessively.

σφοδρῶς (adv.), same as σφόδρα.

σφραγίς, ἴδος, ἡ, a seal, an impression.

σφυρήλατος, ον (adj. from σφυρα, a hammer, and ἱλαίνω, to drive),

wrought with the hammer, beat out with the hammer.

σφυρόν, οὔ, τό, the ankle.

σχεδία, ας, ἡ (prop. fem. of σχιδίος, hastily done, with ταῦς understood), a vessel built in haste, a raft or float.

σχεδόν (adv.), near; nearly, almost.

In Attic with τι generally. σχιδόν τι, nearly, almost; perhaps.

σχέτλιος, α, ον (adj.), harsh, cruel, indefatigable, wretched, unhappy.

σχῆμα, ἄτος, τό (from ἵχω, to have, to hold), form, figure, posture, gesture, air, attire, dress, rank, dignity.

σχίζω, fut. σχίσω, perf. ἴσχινα, to split, to cleave, to divide.

σχοῖνος, ου, ὁ and ἡ, a sort of rush, especially of an aromatic species.

σχολάζω, fut. -ᾶσω, perf. ἴσχολάνα (from σχολή), to be at leisure, to have leisure, to be at rest, to bestow one's leisure time upon, to apply to, to enjoy leisure with; to be a pupil of.

σχολαίως (adv. from σχολαῖος, at leisure), leisurely, indolently, idly.

σχολαστικός, ἡ, ὄν (adj. from σχολή), enjoying (learned) leisure, devoted to study, studious. As a noun, a student. In later writers, a simpleton.

σχολή, ἥς, ἡ, Doric σχόλα, ας, ἡ, leisure, freedom from occupation, rest; a school.

σώζω, fut. σώσω, perf. σίσυνα, perf. pass. σίσουμαι, Attic σίσουμαι, 1st aor. pass. ἴσῶθην, 1st aor. act. ἴσωσα, to save, to preserve, to keep safe, to liberate, to rescue.

Σωκράτης, εος, contracted ους, ὁ, Socrates, the most illustrious of the Grecian philosophers.

Σωκρατικός, οὔ, ὁ, a disciple of Socrates, a Socratic philosopher.

σῶμα, ἄτος, τό, the body.

Σώστρατος, ου, ὁ, Sosträtus.

σῶστρον, ου, τό (from σώζω), a reward given for saving, salvage.

σωτήρ, ἥρος, ὁ (from σώζω), a savor, a preserver, a deliverer.

σωτηρία, ας, ἡ (from σωτήρ), pre-

ervation, salvation, delivery from danger, safety.

σωφρονέω, ὦ, fut. -ήσω, perf. σέσω-
φρόνεια (from σώφρων), *to be of sound mind, to be in his right senses, to be wise or prudent, to be discreet, to become rational, to be chaste.*

σωφροσύνη, ης, ἡ (from σώφρων), *soundness of mind, discretion, prudence, probity, discreteness of deportment, continence, chastity.*

σώφρων, ον (adj. from σόος, σῶς, *sound*, and φρήν, *mind*), *sound of mind, discreet, prudent, wise, moderate, chaste, sensible.*

T.

τᾷ καὶ τᾷ, Doric for τῇ καὶ τῇ (ὁδῷ understood), *in this direction and in that.*

Ταινάριος, α, ον (adj.), *Tænarian, of Tænarus.*

Ταινᾶρος, ον, ὁ, *Tænārus*, a promontory of Laconia, forming the southernmost point of the Peloponnesus. It is now *Cape Matapan*.

ταινία, ας, ἡ (from τίνω, *to stretch out*), *a band, a fillet, a strip of land.*

τακτός, ἡ, ὄν (adj. from τάσσω, *to arrange*), *arranged, in proper order.*

τάλαντον, ον, τό, *a talent*, a sum of money. The Attic talent of silver was worth two hundred and six pounds, five shillings; but the Attic talent of gold, three thousand, three hundred pounds.

τάλας, αῖνα, αν (adj. from παλάω, *to suffer*), *wretched, miserable, unfortunate.*

τᾶλλα, by crasis for τὰ ἄλλα, used adverbially, *as for the rest, finally, besides.*

ταμεῖον and ταμιεῖον, ον, τό, *a magazine, a storehouse, a granary.*

ταμιεύω, fut. -εύσω (from ταμίας, *a steward*), *to manage, to provide as a steward. In the mid. to provide for one's self, to divide among one another.*

ταμίη, ης (epic and Ionic for ταμία, ας), ἡ, and with γυνή expressed, *γυνὴ ταμίη, the female housekeeper.*

τᾶν, see ᾶ τᾶν.

τάν, Doric for τήν, and τάνδε for τήνδε.

Τανᾶϊς, ἴδος, ὁ, *the Tanāis*, now *the Don*, a large river of Europe, emptying into the *Palus Mæotis*.

Τάντᾶλος, ον, ὁ, *Tantālus*, a king of Phrygia, punished by the gods for divulging their secrets unto mortals, by being placed up to the chin in water, and tormented with insatiable thirst, while the water eluded his lips as often as he attempted to taste it.

τᾶνῦν for τὰ νῦν adverbially, *now, at the present moment.*

τάξις, εως, ἡ (from τάσσω), *an arrangement, an office, an employment, a duty, regulation, order.*

τᾷκενός, ἡ, ὄν (adj.), *humble, low, mean, small, submissive, lowly, of modest deportment.*

τᾷκενῶω, ὦ, fut. -ώσω, perf. τιτᾷ-
κείνωκα (from ταπεινός), *to depress, to make low, to reduce, to humble, to humiliate.*

ταπεινῶς (adv. from ταπεινός), *in a lowly manner, humbly, meanly, servilely.*

ταπεινώσις, εως, ἡ (from ταπεινός), *debasement, humiliation.*

τᾶπης, ητος, ὁ, *a coverlet, a carpet.*

Ταράντινοι, ων, οἱ, *the Tarentines*, the inhabitants of *Tarentum*, a city of lower Italy, on the Tarentine Gulf. It is now *Taranto*.

ταράσσω, Attic ταράττω, fut. ταράξω, perf. τιτάρεῖχα, *to stir up, to disturb, to throw into confusion, to terrify, to agitate.*

ταρᾶχώδης, ες (adj. from ταραχή, *disorder*, and εἶδος, *appearance*), *like a disorderly assemblage, in commotion, tumultuous, disturbing, stormy.*

ταρβέω, ὦ, fut. -ήσω, perf. τιτάρβηκα (from τάρβος, *fear*), *to be terrified at, to stand in awe of, to fear.*

ταριχεύω, fut. -εύσω, perf. τιταριχεύκα (from τάριχος, *any thing salted, preserved, or embalmed*),

to preserve flesh, to salt, to pickle, &c. In the case of dead bodies, to embalm.

ταρσός, οὔ, ὁ (from *τίρω*, to dry up), a pinion, a wing.

Τάρταρος, οὐ, ὁ, *Tartarus*, one of the regions of the lower world, where the wicked are punished. Also, one of the earliest of the Grecian deities.

Ταρτήσιος, οὐ, ὁ, a *Tartessian*, an inhabitant of *Tartessus*.

τάσσω, fut. *τάξω*, perf. *τίταχα*, 2d aor. *ἔταγον*, to arrange, to dispose, to assign, to place in order, to draw up.

Ταύγετος, οὐ, ὁ, *Taygētus*, part of a lofty ridge of mountains, traversing the whole of Laconia.

ταῦρος, οὐ, ὁ, a bull.

Ταῦρος, οὐ, ὁ, *Mount Taurus*, a chain of mountains in Asia, extending from the frontiers of India to the *Ægean Sea*.

τάφῃ, ἧς, ἡ (from *θάπτω*, to bury, 2d aor. *ἔταφον*), a grave, a sepulchre, a coffin, burial.

τάφος, οὐ, ὁ (from the same), a grave, a sepulchre, a tomb, burial.

τάχα (adv. from *ταχύς*), quickly, rapidly, soon, speedily, easily, perhaps.

τάχῃως (adv.), same as *τάχα*.

τάχος, εὐς, τό, speed, swiftness, rapidity. διὰ τάχους, with speed, rapidly, quickly.

ταχύς, εἶα, ὅ (adj.), swift, rapid, fleet, prompt, quick. Neut. as an adv. *ταχύ*, quickly, &c., comp. *ταχίων*, *ιον*, and *θάσσων*, *ων*, superl. *τάχιστος*, *η*, *ον*. Neut. pl. superl. as an adv. *τάχιστα*, and *ὡς τάχιστα*, as rapidly as possible, instantly.

ταχύτης, ητος, ἡ (from *ταχύς*), swiftness, celerity.

ταῶς, γεν. *ταῶ*, ὁ, the peacock.

τε (conj.), and. *τε.....τε*, or *τε.....καί*, both..... and; as well.....as.

τέθριππος, οὐ (adj. from *τέτρα* for *τέσσαρα*, four, and *ἵππος*, a horse), harnessed with four horses. *τέθριππον*, οὐ, τό, a four-horse chariot.

τεινώ, fut. *τινῶ*, perf. *τίτανα*, perf. pass. *τίτᾶμαι*, 1st aor. pass. *ἔταθην*,

1st aor. act. *ἴτινα*, to stretch, to strain, to draw out, to extend. Perf. pass. part. *τετάμινος*, *η*, *ον*, strained, extended.

Τειρεσίας, οὐ, ὁ, *Tiresias*, a prophet of Thebes, son of *Evérus* and *Chariclo*, deprived of sight by *Minerva*.

τείρω, fut. *τιρῶ*, perf. *τίτανα*, to rub, to wear by rubbing, to wear out, to consume, to distress, to harass, to press hard.

τειρίζω, fut. *-ῖσω*, perf. *τιτείχινα* (from *τείχος*), to enclose with walls, to build the walls of.

τείχος, εὐς, τό, a wall.

τεκμαίρω, fut. *-μαρῶ* (from *τέκμαρ*, a limit), to fix the limit, to determine, to end, to give a proof, to demonstrate. In the mid. *τεκμαιρόμαι*, epic aor. *τεκμηράμην*, to judge by, to infer from any appearance, to conjecture from.

τεκμήριον, οὐ, τό (from *τεκμαίρομαι*), a mark, a sign, an indication, a proof.

τέκνον, οὐ, τό (from *τίκτω*, to bring forth), a child.

τεκνόνω, ὦ, fut. *-ώσω*, perf. *τιτέκνωκα* (from *τίκνω*), to beget children, to be a parent.

τέκος, εὐς, τό (from *τίκτω*, to bring forth), a child, offspring.

τεκταίνω, fut. *-τάνῶ* (from *τίκτων*), to construct, to fabricate, to build.

τεκτονική, ἧς, ἡ (properly feminine of *τεκτονικός*, with *τέχνη* understood), the art of building, architecture.

τέκτων, ονος, ὁ (akin to *τέχνη*, *τίκτω*), a carpenter, an artificer, a builder.

Τελαμών, ὦνος, ὁ, *Telāmon*, son of *Æacus*, brother of *Peleus*, was king of the island of *Salāmis*, and father of *Ajax* and *Teucer*.

τέλειος, οὐ (adj. from *τέλος*), finished, perfected, complete, perfect, entire.

τελειόω, ὦ, fut. *-ώσω*, perf. *τιτελείωκα* (from *τέλειος*), to bring to a termination, to finish, to complete, to perfect.

τελείω, poetic for *τελείω*.

τελετή, ἥς, ἡ (from τελίω), a completion, a termination, accomplishment, an initiation into sacred mysteries, mysteries, rites.

τελευταῖος, α, ον (adj. from τελευτή), last, final, at the end, concluding. Neuter as an adv. τὸ τελευταῖον, finally, lastly.

τελευτᾶω, ῶ, fut. -ήσω, perf. τετελεύτηκα (from τελευτή), to end, to complete, to finish, to accomplish. (With βίω, which, however, is often understood), to die, to perish.

τελευτή, ἥς, ἡ (from τελίω), an end, death.

τελέω, ῶ, fut. -ήσω, perf. τετέλεκα (from τέλος), to complete, to finish, to perform, to accomplish, to pay (a tax or contribution), to offer.

τελέως (adv. from τέλος for τέλειος), completely, perfectly, extremely.

τέλμα, ἄτος, τό, a swamp, a marsh, a morass.

τέλος, εος, τό, the end, the issue, a purpose, a command, a magistracy, tribute, expense. In the plural, τὰ τέλη, the magistrates. As an adv. τέλος, finally, at last.

τέμενος, εος, cont. ους, τό (from τέμνω), properly, a piece of land appropriated for a particular use; a grove, a consecrated place, a temple, a public place.

τέμνω, fut. τεμῶ, perf. τέτμηκα, by syncope for τετέμηκα, perf. pass. τέτμημαι, 1st aor. pass. ἐτέμην, 2d aor. act. ἔτεμον and ἔταμον, to cut in half, to cut asunder, to cleave, to cut away, to lop off, to divide, to desolate.

Τέμπεα, ἱων, contr. Τέμπη, ὦν, τά, Tempē, a delightful valley of Thessaly, between Mount Olympus on the north and Ossa on the south, through which the Penēus flows into the Ægean.

τένυγος, εος, τό, a shallow, shoal water, a swamp.

τεναγώδης, ες (adj. from τένυγος, and εἶδος, appearance), swampy, marshy.

τένθης, ου, ὁ, a glutton, an epicure.

τένων, οντος, ὁ (from τείνω, to stretch), a sinew, especially a

sinew of the neck. Also, the neck. οἱ τίνοντες, the sinews of the neck, the neck.

τέος, ἡ, ὄν, epic and Doric for σέ, σή, σόν, thine.

τεράστιος, ον (adj. from τέρας, a portentous sign), portentous, wonderful, prodigious.

τεράτεύομαι, future -εύσομαι (from τέρας, a wonderful occurrence), to relate wonderful occurrences, to invent extravagant fictions, to deceive, to boast.

τέρμα, ἄτος, τό, a limit, a bound, a term, an end.

τέρμων, ονος, ὁ, same as τέσμα.

Τέρμων, ονος, ὁ, Terminus, a Roman deity, who presided over boundaries and landmarks.

τερπικέραυνος, ον (adj. from τέρω, and κεραυνός, the thunderbolt), delighting in wielding the thunderbolt.

τερπνός, ἡ, ὄν (adj. from τέρω), pleasing, charming, delightful, agreeable.

τέρπων, future τέρω, 2d aor. mid. ἱταρπόμεν, and often, with redupl. τεταρπόμεν, part. τεταρπόμενος, 1st aor. passive ἐτέρεθην and ἱτάρεθην, 2d aor. pass. ἱτάρην, to fill, to satiate, to satisfy, to delight, to please.

τέρψις, εως, ἡ (from τέρω), delight, pleasure, enjoyment.

Τερψιχόρη, ης, ἡ (from τέρω, and χορός, the dance), Terpsichōrē, the Muse that presided over dancing.

τεσσαράκοντα (numeral adj. indecl. from τέσσαρες, with numeral suffix, denoting tens), forty.

τεσσαράκοστος, ἡ, ὄν (numeral adj. from τέσσαράκοντα), the fortieth.

τέσσαρες, α, gen. ων (num. adj.), four.

τέταρτος, η, ον (num. adj. from τέτταρες), the fourth. Neut. as an adv. τέταρτον, fourthly.

τέτμον, epic for ἔτιτμον (a defective aorist), no other part of the verb occurs), to meet with, to find.

τετραίνω for τιτράινω, to perforate, &c.

τετραῖκερως, ὦν (adj. from τέτρα for τέσσαρα, and κίρας, a horn), *having four horns, four-horned.*

τετράκιςχιλιοι, αἱ, α (num. adj. from τετράκις, four times, and χίλιοι, a thousand), *four thousand.*

τετρακόσιοι, αἱ, α (num. adj. from τέτρα for τέσσαρα, with numeral suffix, denoting hundreds), *four hundred.*

τετραῖπχυς, υ (adj. from τέτρα for τέσσαρα and πῆχυς, a cubit), *four cubits long.*

τετράπλευρος, ὦν (adj. from τέτρα for τέσσαρα, and πλευρά, a side), *four-sided.*

τετράποδιστί (adv. from τετράποδος, poet. for τετράπους), *on all fours.*

τετράπους, οὐν, gen. -ποδος (adj. from τέτρα for τέσσαρα, and πούς, a foot), *four-footed.*

τεττάρᾱκοντα, Attic for τισσᾱῖᾱκοντα, *forty.*

τεττᾱρες, Attic for τισσᾱῖρες, *four.*

τέττιξ, ἴγος, ὁ, *the cicada.* See note, page 345, ode vii. line 1.

Τεύκρος, οὐ, ὁ, *Teucer*, son of Telämon, and brother of Ajax. On his return from the Trojan war, his father refused to receive him into his kingdom, for not having avenged the death of his brother Ajax. He therefore sailed to Cyprus, where he built a city, and named it, from his native country, *Salämis.*

τεύχω, εος, τό (from τεύχω), *a vessel, an implement, a weapon.* In the plural, τὰ τεύχη, *arms, armour.*

τεύχω, fut. τεύξω, perf. τίτινχα, *to prepare, to complete, to construct, to make, to do.* In the pass. *to be made, to be*, especially in the perf. τίτυγμαι.

τεφρώδης, ες (adjective from τέφρα, ashes, and εἶδος, appearance), *of the colour of ashes, resembling ashes.*

τέχνη, ης, ἡ (probably from τέκνω, τέκνιν, akin to τεύχω), *art, a trade or profession, an art, artifice, cunning, a work of art, a vocation, a stratagem, a fraud.*

τεχνίτης, οὐ, ὁ (from τέχνη), *an artist, an artisan, an artificer, a connoisseur.*

τέως (adv. correl. to ἕως), *until then, until, as long as, while.*

τῷ, epic for ἧ, *where.*

τῷγε (adv. properly dat. sing. fem. of ὄγῃ), *in this quarter.*

τῷδε (adverb properly dat. sing. fem. of ὅδε), *here, in this place, in this way.*

Τηθύς, ὕος, ἡ, *Tēthys*, a sea deity, the wife of Oceanus, and daughter of Uranus and Terra, often used for the sea itself.

Τήϊος, α, ὦν (adj.), *Teian, of or belonging to Teios.* Τήϊον ἄστυ, *the Teian city*, i. e. Teios in Ionia, the birthplace of Anacreon.

τήκω, fut. τήξω, perf. τίτηχα, 2d aor. ἔτακον, *to melt, to dissolve, to soften.*

Hence, *to waste, to consume.* In the mid. *to decay, to pine away.*

τῇλε (adv.), *afar, in the distance.*

τηλεθάω, ὦ, a lengthened form of θάλλω (from θηλή, a woman's breast), *to bloom, to be flourishing.* Used only in the pres. part. τηλεθάων, poetic τηλεθῶων.

τηλίκος, η, ὦν (adj. correl. to ηλικίος), *of such a size, of such age, as old, of the same age as.*

τηλικούτος, αὐτή, οὗτο (adj. from τηλίκος and οὗτος), *of such size, of such an age, so large, so old, so young.* εἰς τηλικούτον τρυφῆς, *to such a degree of luxury.*

τηλόθι (adv. from τηλοῦ, afar), *away from, far away, far from.*

τηλόσε (adv. from τηλοῦ, afar), *at a distance, far away.*

τῆμερον and τῆμερα, Attic for σήμερον (adv.), *to-day.*

τηνικαῦτα, generally Att. for τνηϊκα (adv.), *then, at that time.*

τῆνος, ᾱ, ο, Doric for ἐμῆνος, η, ο, *that, &c.*

Τῆνος, οὐ, ἡ, *Tēnos*, a small island in the Ægean, near Andros.

τῇπερ, epic for ἧπερ (adv.), *though.*

Τηρέυς, ἑως, ὁ, *Tereus*, a son of Mars, and king of Thrace. He was changed into a hoopoe.

τηρίω, ὦ, fut. -ήσω, perf. τετῆρηκα

(from *τηρός*, on who watches), to give attention to, to observe, to watch or guard, to preserve, to keep.

Τήρης, εος, ὁ, *Teres*.

τῆτες (adv. from *τὸ ἶτος*), this year.

Τιβέριος, ου, ὁ, *Tiberius*, a Roman emperor.

Τίβερις, ἰδος, ὁ, the *Tiber*, a famous river of Italy, on whose banks Rome was situated.

Τιγράνης, ου, ὁ, *Tigrānes*, king of Armenia, son-in-law of Mithradates.

Τίγρης, ητος, ὁ, the *Tigris*, a large river of Asia, rising in the mountains of Armenia Major, and falling into the Euphrates.

τίη, a strengthened form of *τί*, why? wherefore?

τιθασσεύω, fut. -ίσω, perf. *τιτιθάσσινα* (from *τιθαστός*), to render tame, to tame, to conciliate, to cajole.

τιθαστός, ὄν (adjective from *τιθή*, a nurse), tamed, tame, domesticated.

τιθημι, fut. -θήσω, perf. *τίθικα*, 2d aor. *ἵθην*, to place, to set, to put, to lay down, to propose, to enact, to deposit, to dispose, to inflict. *Δίδω*, νύμω, to enact a law. *Δίδω*, μάχην, to make battle. *Δίδω*, τὸν πόλεμον, to put an end to the war. *τίθισθαι* τὰ ὅπλα, to station themselves in battle array.

τιθήνη, ης, ἡ (from *τιθή*, a nurse), a nurse.

Τιθραύστης, ου, ὁ, *Tithraustes*, a Persian naval commander, defeated by Cimon.

τίκτω, fut. *τίξω*, commonly *τίξομαι*, perf. *τίτοκα*, 2d aor. *ἵτικον*, to beget, to bring forth, to bear, to produce, to give birth to. *τίκται* ὠά, to lay eggs.

τίλλω, fut. *τίλῶ*, perf. *τίτιλλα*, to pick out, to pluck, to tear out, to strip off.

Τίμαιος, ου, ὁ, *Timæus*, an historian of Sicily, who flourished about 262, B. C.

Τιμάνδρα, ας, ἡ, *Timandra*, the mistress of Alcibiades.

τιμάω, ῶ, fut. -ήσω, perf. *τιτίμῃκα*

(from *τιμή*), to estimate, to value, to honour, to deem worthy, to esteem.

τιμή, ἥς, ἡ (from *τίω*, to estimate), estimation, value, honour, esteem, reverence, reward, dignity. In the plur. *τίμαί*, tokens of esteem or respect.

τιμίος, α, ου (adj. from *τιμή*), estimated, highly prized, honoured, valuable, dear.

Τιμόθεος, ου, ὁ, *Timotheus*, an Athenian general, son of Conon, renowned for his mild and persuasive disposition.

Τίμων, ωνος, ὁ, *Timon*, a native of Athens, called *Misanthrope*, from his unconquerable aversion to mankind and all society.

τιμωρέω, ῶ, fut. -ήσω, perf. *τιτιμώρῃκα* (from *τιμωρός*, that succours), to succour, to aid, to help. Also, to avenge, to punish. In the mid. to avenge one's self upon, to take revenge, to punish.

τιμωρία, ας, ἡ (from *τιμωρέω*), vengeance, punishment.

τινάσσω, fut. -άξω, to brandish, to agitate, to shake, to cast away.

τινω, fut. *τίσω*, perf. *τίτικα*, to pay, With *δίκην*, to suffer punishment. In the mid. to punish, to avenge. See *τίω*.

τίς, τί, gen. *τινός* (interrog. pron.), who? what?

τις, τι, gen. *τινός* (indefinite pron.), any, any one, a certain one, some one, something.

Τιτάν, ἄνος, ὁ, a *Titan*; the sun.

τίτᾱνος, ου, ἡ, chalk.

τιτράω, *τίτρημι*, and *τιτράινω*, fut. *τήσω*, perf. *τίτεκα*, to bore, to transpierce.

τιτρώσκω, fut. *τεώσω*, perf. *τίτεκα*, 1st aor. pass. *ἵτρώην*, to wound.

τίω, fut. *τίσω*, perf. *τίτικα*, to estimate, to value, to esteem, to reverence, to honour, to pay the price, to expiate a crime by paying the penalty, to atone. With *δίκην* or *δίκας* to suffer punishment.

τλάω, not used as pres. from it in use, fut. *τλήσω*, 2d aor. *ἵτλην*, part. *τλάς*, perf. with a pres. significa-

tion, *τίτληκα*, to bear, to endure, to suffer, to undertake, to dare.
τλήμων, ον (adj. from οβα. *τλάω*, enduring, patient, wretched, poor.
Τμῶλος, ον, ὁ, *Tmolus*, a mountain of Lydia, now *Bour-dag*, on which the Pactolus rises.
τοί, Doric for *τοί*, dat. sing. of *σύ*.
τοί (an enclitic particle, properly an old dat. for *τῷ*), indeed, for the matter of that, therefore, forsooth.
τοιγάρουν (adv. from *τοί*, *γάρ*, and *οὖν*), therefore, hence, on this account.
τοιγάρτοι (adv. from *τοί*, *γάρ*, and *τοί*), therefore, hence, accordingly.
τοίνυν (adv. from *τοί*, and *νύν* for *οὖν*), therefore, wherefore, on this account, then.
τοιόσδε, *τοιάδε*, *τοιόνδε* (adj. from *τοῖος*, such, and *δεῖ*), such.
τοιούτος, *τοιούτη*, *τοιούτο* (adj. from *τοῖος*, such, and *οὗτος*, this), such a one as this, such.
τοιῖχος, ον, ὁ (akin to *τείχος*), a wall, the side of a house.
τόκα, Doric for *τότε* (adv.), then.
τοκεύς, ἑως, ὁ (from *τίκτω*, to beget), a father.
τόλμα, ης, ἡ, boldness, daring.
τολμᾶω, ὦ, fut. -ήσω, perf. *τιτόληκα* (from *τόλμα*), to bear, to endure, to venture.
τόλμημα, ἄτος, τό (from *τολμᾶω*), a hazardous enterprise, a bold undertaking.
τολμηρία, ας, ἡ (from *τολμηρός*), boldness, rashness.
τολμηρός, ἄ, ὄν (adj. from *τολμᾶω*), bold, daring, resolute, rash.
τολοιπόν (adv. for *τὸ λοιπόν*, with *μέρος* understood), as for the rest, besides. With *μέρος* τοῦ χρόνου understood, for the future, henceforth.
τοξεία, ας, ἡ (from *τοξεύω*), archery.
τόξευμα, ατος, τό (from *τοξεύω*), an arrow (shot from the bow), an arrow-shot, an arrow.
τοξεύω, fut. -εύσω, perf. *τιτόξιυκα* (from *τόξω*), to discharge from a bow, to shoot with an arrow.
τόξον, ον, τό, a bow, an arrow.
τοξότης, ον, ὁ (from *τόξω*), a bowman, an archer.

τόπος, ον, ὁ, a place, a space, a site, a tract of country, a region, a spot.
τόσος, η, ον (adj.), so large, so much, such. *τόσον* or poetic *τόσσον* ὅσον, so far as, as far as.
τοσοῦτος, *τοσαύτη*, *τοσοῦτο*, and *τοσοῦτον* (adj. from *τόσος* and *οὗτος*, this), so great a one as this; so large, so great, so much, so many. *τοσοῦτων* ὅσων, so much as. *ἐπὶ τοσοῦτον*, so far, to such a degree. *τοσοῦτα*, by so much, as much.
τόσσοις, η, ὄν poetic for *τόσος*, η, ον.
τότε (adv.), then, at that time, formerly. *τότε μὲν* ... *τότε δέ*, at one time at another.
τοῦνομα, by crasis for *τὸ ὄνομα*.
Τουρδίτανια, ας, ἡ, *Turditania*, a rich province of Bætica in Spain, bordering on the Atlantic coast, and traversed by the river Bætis.
Τουρδίτανιοι, ὧν, οἱ, the *Turditāni*, the inhabitants of *Turditania*.
Τοῦσκοι, ὧν, οἱ, the *Tuscans*, the inhabitants of *Etruria*.
τουρί, Attic for *τοῦτο*, used for emphasis, this year.
τράγμα, ἄτος, τό (from *τρώγειν*, 2d aor. infin. of *τρώγω*, to chew), confectionery, a dessert.
τράγος, ον, ὁ, a goat.
τραγῳδῶ, ὦ, fut. -ήσω (from *τραγῳδός*), to detail in tragic strain.
τραγῳδία, ας, ἡ (from *τραγῳδός*), a tragedy, a tragic poem.
τραγῳδοποιός, οὔ, ὁ (from *τραγῳδία*, and *ποιέω*, to make), a tragic poet.
τραγῳδός, οὔ, ὁ (from *τράγος*, and *ᾠδή*, a song), a tragic poet, an actor of tragedy, so called either because, in the early and rude state of the drama, the performer was dressed in a goatskin, or because a goat was assigned as the prize to the cleverest wit and nimblest dancer in the satyric chorus, which constituted the first stage of the drama. There are also other explanations.
τραπέζα, ης, ἡ (from *τέτρας*, four, and *πίς* for *πούς*, a foot), a table.

τραῦμα, ἄρος, τό (from τιτρώσκω, to wound), a wound.
 τραχέως (adv. from τραχύς), roughly, rudely, harshly, sternly.
 τραχηλος, ου, ὁ, the neck.
 τραχύς, εἶα, ὅ (adj.), rough, rugged, uneven; harsh, stern, angry.
 τραχύτης, ητος, ἡ (from τραχύς), roughness, harshness, asperity, unevenness.
 τρεῖς, neut. τρία (num. adj.), three.
 τρέμω, future τρεμῶ, perf. (from a secondary present, τρομῶ), τιτρώμην, to tremble.
 τρέπω, fut. τρέψω, perf. τίτρεφα, 2d aor. ἱτράπων (originally the same as στρέφω, akin to τρίω, τρίμω, and the Latin *tremo*), to turn, to turn over, to cause to turn about, to put to flight, to rout, to change. In the mid. to turn one's self about, to betake one's self to flight, to flee. Also, to put to flight.
 τρέφω, fut. θρέψω, perf. τίτρεφα and τίστρεφα, 2d aor. ἱτράφω, perf. pass. τίθραμμαι (akin to τίρω), to nourish, to nurture, to rear, to bring up, to support, to maintain.
 τρέχω, fut. θρίξομαι, more commonly δράμωμαι, perf. διδράμηναι, 2d aor. ἱδράμην, to run.
 τρίαῖνα, ης, ἡ (from τρία, neut. of τρεῖς), a three-pronged spear, a trident.
 τριακοντα (num. adj. indecl. from τρία; neut. of τρεῖς, with numeral suffix denoting tens), thirty.
 τριακόσιοι, αι, α (num. adj. from τρία, neut. of τρεῖς, with numeral suffix denoting hundreds), three hundred.
 τριῖω, fut. τρίψω, perf. τίτρίφα (from the same root with τρίω, τιτράω, &c. and the Latin *tero, trivi*), to rub, to wear by friction, to grind. 2d aor pass. ἱτρίβην.
 τριβων, υνος, ὁ (from τριβω), a worn-out garment, an old threadbare cloak.
 τριβώνιον, ου, τό (dim. from τριβων), an old threadbare garment.
 τρίγωνος, ου (adj. from τρεῖς, thrice, ¹ γωνος, an angle or corner),

three-cornered, triangular. ἡ τρίγωνον, a triangle.
 τριηραρχέω, ὦ, fut. -ήσω (from τριηρης, and ἀρχω, to command), to command a galley.
 τριήρης, εος, contr. ους, ἡ (from τρίς, thrice, and ἐρίσσω, to row), a trireme, a galley, a vessel of three banks of oars. Properly an adj. with ναὺς understood.
 τρίκερως, ων (adj. from τρεῖς, thrice, and κέρας, a horn), having three horns, three-horned.
 τρικεφάλος, ου (adjective from τρεῖς, thrice, and κεφαλή, a head), three-headed.
 τριλοφία, ας, ἡ (from τρεῖς, thrice, and λόφος, a crest), a triple crest or plume.
 Τρινακρία, ας, ἡ (from τρεῖς, thrice, and ἀκρη, a point), Trinacria, one of the names of Sicily, from its three promontories.
 τριόδος, ου, ἡ (from τρεῖς, thrice, and ὁδός, a way), a place where three roads meet. αἱ τριόδοι, the cross-roads.
 τριπλάσιάζω, fut. -άσω (from τριπλάσιος, threefold), to triple.
 τριπλῆ (adv. prop. dat. sing. fem. of τριπλῆος), trebly, in three rows.
 τρίπλοος, ὅη, οον, contr. τριπλοῦς, ἡ, οὔν (adj. from τρεῖς, thrice, and πλῆω, an old form of πλέω, to fold), threefold, triple.
 τριπόθᾱτος, ου, Doric for τριπόθητος, ου (adj. from τρίς, thrice, and ποθίω, to love), thrice-beloved.
 τρίπους, ουν, gen. -ποδος (adj. from τρεῖς, thrice, and πούς, a foot), three-footed. As a noun, τρίπους, εδος, ὁ, a tripod.
 Τριπόλεμος, ου, ὁ, Triptolemus, son of Celeus king of Eleusis, and Metanira, to whom Ceres entrusted her chariot, drawn by dragons, in order that he might travel over the earth and teach mankind how to cultivate the ground.
 τρίς (num. adv. from τρεῖς), three times, thrice.
 τρισκαίδεκάτος, η, ου (num. adj. from τρισκαίδεκα, thirteen), the thirteenth.

τρισμύριοι, αι, α (num. adj. from *τρίς*, thrice, and *μύρια*, ten thousand), *thirty thousand*.

τρισχίλιοι, αι, α (num. adj. from *τρίς*, thrice, and *χίλιοι*, a thousand), *three thousand*.

τρίτος, η, ον (adj. from *τρεῖς*), *the third*. Neuter as an adv. *τρίτον*, *thirdly, in the third place*.

Τρίτων, ωνος, ὁ, Triton, a sea deity, son of Neptune and Amphitritē, represented as his father's trumpeter. In the plural, *Tritons*, inferior sea deities.

τρίχινος, η, ον (adj. from *τριξ*, hair), *made of hair*.

τριχόω, ὦ, fut. -ώσω, perf. *τιτρέχωνα* (from *τριξ*, the hair), *to cover with fine hair or down*. *τιτρίχων*, η, ον, *downy*.

τρίχωσις, εως, ἡ (from *τριχόω*), *a covering with hair or down, growth of the hair, hair*.

τριώβολον, ου, τό (from *τρίς*, thrice, and *ὀβολός*, an obolus), *a piece of money worth three oboli, three oboli*.

Τροία, ας, Ionic *Τροίη*, ης, ἡ, Troy, a celebrated city of Asia Minor, destroyed by the Greeks after a ten years' siege.

Τροϊζήν, ἦνος, ἡ, *Træzēnē*, an ancient city of Argolis in Greece, on the Sinus Sarōnicus. Its ruins are near the modern *Damala*.

Τροϊζήνιος, ου, ὁ, a *Træzenian*.

Τροίηθε (adv. from *Τροίη*, with ending *θι*, denoting motion from), *from Troy*.

τρόπαιον, ου, τό (from *τρέπω*, to turn, to put to flight), *a trophy*, consisting of the spoils of the enemy, put up in celebration of a victory, often on the spot where the enemy were routed.

τρόπος, ου, ὁ (from *τρέπω*, to turn), *a turn, a manner, a mode, usage, custom, character, mode of life, disposition*.

τροφεύς, εως, ὁ (from *τροφή*), *one who nourishes or brings up, a master*.

τροφή, ἥς, ἡ (from *τρέφω*, to nourish), *nourishment, food, support, maintenance*.

τροφός, οὔ, ἡ (from *τρέφω*, to nourish), *a nurse, a supporter*.

τροχός, οὔ, ὁ (from *τρέχω*, to run), *a wheel, a rack*.

τρύβλιον, ου, τό, *a small basin, a bowl, a dish*.

τρυφᾶω, ὦ, fut. -ήσω, perf. *τιτρεύφικα* (from *τρυφή*), *to be sunk in luxury, to revel, to be wholly devoted to pleasure*.

τρυφή, ἥς, ἡ, *luxury, effeminacy, revelry, luxurious indulgence*.

Τρωαί, ὦν, αι (from *Τρώς*, a Trojan), *Trojan dames*.

Τρωάς, ἄδος, ἡ (from *Τρώς*, a Trojan), 1. *A Trojan dame*. 2. Later also, *Troas*, a district of Mysia in Asia Minor, on the coast of the Ægean, of which Troy was the capital.

Τρῶες, ων, οἱ (from *Τρώς*, not used in the singular), *the Trojans*.

Τρωιάς, ἄδος, ἡ (fem. adj.), *Trojan*. As a noun, *a Trojan female*.

Τρωϊκός, ἡ, ὄν (adj.), *Trojan*. τὰ Τρωϊκά, *the period of the Trojan war, Trojan times*.

τύ, Doric for σύ, thou.

τυγχᾶνω, fut. *τιύξομαι*. 1st aor. *ἔτιχῆσα*, 2d aor. *ἔτυχον*, perf. *τίτυχικα*, later also *τίτευχα*, *to meet with, to find, to attain, to acquire, to obtain*. With a participle it denotes chance, &c.; as, *ἔτιχε ἱερομαζόμενος*, he happened to be carried out. ὁ *τυχών*, *the first person one meets, anybody*. οἱ *τυχόντες*, *the ordinary class of persons*. οἱ *τυχόντες* ὁδίται, *common travellers*.

Τυδεύς, εως, ὁ *Tydeus*, son of Œneus, king of Calydon in Ætolia, and father of Diomedes.

τύμβος, ου, ὁ, *a tomb, a sepulchre, a sepulchral mound, a grave*.

τύμπανον, ου, τό (from *τύπτω*), *a drum*.

Τυνδάρεις, ου, Att. *Τυνδάρεως*, ω, ὁ, *Tyndarus*, a son of Œbálus, king of Lacedæmon, and husband of Leda.

Τυνδαρίδης, ου, ὁ (patronymic from *Τυνδάρεως*), son of *Tyndarus*. οἱ *Τυνδαρίδαι*, *the sons of Tyndarus*, i. e. Castor and Pollux.

τυπίς, ἴδος, ἡ (from *τύπτω*), *a chisel.*
τύπος, ου, ὁ (from *τύπτω*), *a mark, a form, an impress, a print.*
τύπτω, fut. τύψω, perf. τίτῃφα, 2d aor. ἔτυπον, to strike, to beat, to sting, to wound, to bite.
τυραννικός, ἡ, ὄν (adj. from *τύραννος*), *tyrannical.*
τυραννίς, ἴδος, ἡ (from *τύραννος*), *arbitrary power, sovereignty, dominion, tyranny.*
τύραννος, ου, ὁ, Doric for *κοιρανός, ου, ὁ*, *a sovereign, an arbitrary ruler, a monarch, a tyrant.*
τυροποιέω, ὦ, fut. -ήσω (from *τυρίς, cheese, and ποιέω, to make*), *to make cheese.*
τυρός, οὔ, ὁ, *cheese.*
Τύρος, ου, ἡ, *Tyre, a very ancient city of Phœnicia, built by the Sidonians, celebrated for its extensive commerce and its purple dye.*
Τυρρῆνία, ας, ἡ, *Tyrrhenia or Etruria, a country of Italy.*
Τυρρηνικός, ἡ, ὄν (adj.), *Tyrrhenian or Etrurian.*
Τυρρῆνιοί, ὦν, οἱ, *the Etrurians.*
Τυρώ, ὄος, contr. οὔς, ἡ, *Tyro, a beautiful nymph, daughter of Salmōneus, king of Elis, and mother of Pelias and Neleus by Neptune.*
τυτθός, ὄν, and ὄς, ἡ, ὄν (adj.), *small, young.* Neut. as an adv. *τυτθῶν, a little.*
τυφλός, ἡ, ὄν (adj.), *blind.*
τυφλώω, ὦ, fut. -ώσω, perf. τετύφλωκα (from *τυφλός*), *to make blind, to deprive of sight.*
τῦφος, ου, ὁ (from *τύφω, to raise a smoke*), *smoke, steam.* Hence, *pride, self-conceit, haughtiness.*
Τύφῳ, ὦνος, ὁ, *Typhon, a terrible giant, sprung from the earth, whose appearance so frightened the gods that they fled before him, and took refuge, under the form of different animals, in Egypt.*
τύχη, ης, ἡ (from *τυγχάνω*), *chance, fortune, an occurrence, a misfortune.*
Τύχη, ης, ἡ, *Fortune personified.*
τῷ (prop. dat. sing. of *ὁ*, as an adv.), *for this reason, therefore.*

τῷ, Doric for τοῦ, gen. sing. of ὁ.
τῶρνεον, by crasis for τὸ ἔρπον.
τῷς, Doric for τοῖς.

Υ.

ὑἄλος, ου, ἡ (from *ὑω, to rain, with reference to the transparency of water*), *any clear or transparent substance, crystal, amber, transparent resin, glass.*
ὑβος, ου, ὁ (from *ὑβός, convex*), *a protuberance, a hump, a bunch.*
ὑβρίζω, fut. ὑβρίσω, perf. ὑβρίκα (from *ὑβρις*), *to be insolent, to act insolently, to insult, to deride, to misuse.*
ὑβρις, εως, ἡ, *an abuse of power, violence, insult, arrogance, contumely, pride, overbearing insolence.*
ὑβριστής, οὔ, ὁ (from *ὑβρίζω*), *an abuser, an insulter.* As an adj. *abusive, insolent, arrogant.*
ὑγαίνω, fut. -αῖω (from *ὑγίης*), *to be in good health, to be well, to be sound.* With *οὖν*, *to have a sound mind.*
ὑγίεια, ας, ἡ (from *ὑγίης*), *health.*
ὑγίης, ἐς (adj.), *healthy, vigorous, sound, rational.*
ὕγρός, ἁ, ὄν (adj. from *ὑω, to rain*), *moist, wet, liquid, fluid.* *τὰ ὑγρά, the fluid particles.*
ὕγρότης, ητος, ἡ (from *ὑγίης*), *humidity, moisture, flexibility, softness.*
Ὑδάσπης, ου, ὁ, *Hydaspes, now Behut, a river of India, and one of the tributaries of the Indus.*
ὑδρα, ας, ἡ (from *ὑδωρ*), *a hydra, a water serpent.*
ὑδραυλις, εως, ἡ (from *ὑδωρ*, and *αἰλίω, to play on a musical instrument*), *a water-organ.*
Ὑδραῶτης, ου, ὁ, *Hydraotes, now Rauvel, a river of India, one of the tributaries of the Indus.*
ὕδρεϊα, ας, ἡ (from *ὕδρην*), *the act of drawing water, water.*
ὕδρεύω, fut. -εύσω, perf. ὑέρεκα (from *ὑδωρ*), *to draw water, to water or irrigate.* In the middle, *to draw or bring water for one's self.*

ὑδωρ, gen. ὑδάτος, τό (from ὕω, to rain), water.

ὑέτιος, α, ον (adj. from ὕω, to rain), rain-causing.

ὑετός, οὔ, ὁ (from ὕω, to rain), rain.

υιεύς, gen. υἱός, and υῖς, gen. υῖος (nom. not used, the other cases frequently employed for the corresponding cases of υἱός), a son.

υῖός, οὔ, ὁ, a son.

υἱωνός, οὔ, ὁ (from υἱός), a grandson.

Ὑλας, α, ὁ, *Hylas*, son of Theodamas, king of Mysia, a companion of Hercules in the Argonautic expedition, carried off on the coast of Mysia, by the nymphs of the fountain, to which he had gone to draw water.

ὕλη, ης, ἡ (from ὕω for φύω, to let grow; hence, the place where the wood grows, whence Latin *sylva*), a wood, a forest; timber, wood, the material.

ὕληεις, ἥεσσα, ἦεν (adj. from ὕλη), woody.

Ὑλλος, ου, ὁ, *Hyllus*, son of Hercules and Dejanira.

ὕλοτομέω, ὦ, fut. -ήσω (from ὕλη, and τέμνω, to cut), to cut wood.

ὕμεις, ye; nom. plur. of σύ.

ὕμναιος, ου, ὁ, a marriage song, a hymeneal song.

Ὑμάν, Doric for Ὑμῖν.

Ὑμέναιος, ου, ὁ, *Hymen*.

Ὑμῆν, ἐνος, ὁ, *Hymen*, the god who presided over marriage.

ὕμνέω, ὦ, fut. -ήσω, perf. ὕμνηκα (from ὕμνος), to hymn, to celebrate in song, to praise, to sing of.

ὕμνος, ου, ὁ, a hymn, a song, an encomium.

ὕπαγω, fut. -άξω, &c. (from ὑπό, under, and ἄγω, to lead), to lead or bring under, to subdue, to subject, to induce, to decoy, to lure on. Neuter, to proceed, to approach.

ὕπαιθριος, ου, and ὑπαιθρος, ου (adj. from ὑπό, under, and αἶθρ, the upper air, the sky), beneath the sky, in the open air. εἰς ὑπαιθρον, into the open air.

ὕπακούω, fut. -ούσω, &c. (from ὑπό,

secretly, by stealth, and ἀκούω, to hear), to listen by stealth, to listen (as at a door). But also, to lend a willing ear to, to assent to, to obey; to accept of (as a challenge).

ὕπανθίω, ὦ, fut. -ήσω (from ὑπό, gradually, and ἀνθίω, to bloom), to begin to put forth blossoms or flowers, to come into bloom, to shoot up.

Ὑπᾶνις, ἴδος, ὁ, *Hypānis*, a river of European Scythia, falling into the Borysthēnes. It is now called the Bog.

ὕπανίστημι, future -αναστήσω, &c. (from ὑπό, beneath, and ἀνίστημι, to place on high), to raise up on high from beneath. In the mid. to rise from one's place (as a mark of respect), to stand up before.

ὕπαρ, τό (indecl.), a waking vision, not a dream, opposed to ὄναρ. ὕπαρ, adverbially, when awake, on waking.

ὕπαργυρος, ου (adj. from ὑπό, beneath, and ἄργυρος, silver), having silver beneath, containing silver.

ὕπαρχω, fut. -άξω, &c. (from ὑπό, intens., and ἄρχω, to begin), to be the first, to begin, to rule over; to be, to exist. Impers. ὑπάρχει, it is permitted, it is lawful.

ὕπᾶτος, η, ον (adj. by contr. for ὑπέρτατος, from ὑπέρ, above), the highest, the greatest.

ὕπείκω, fut. -είξω, &c. (from ὑπό, under, and εἰκω, to yield, to yield to, to submit, to be inferior.

ὕπαισδύνω, fut. -ασδύσω, &c. (from ὑπό, secretly, and σισδύνω, to creep into), to creep down into by stealth, to slip into unperceived, to glide into.

ὕπεκτιθῆμι, fut. -εκθήσω, &c. (from ὑπό, secretly, and ἐκτιθῆμι, to send forth), to send forth secretly, to convey away, to remove.

ὕπεμμήμυκα, perf. act. of ὑπημύω. See note, page 321, line 116.

ὕπεναντίος, α, ον (adj. from ὑπό, slightly, and ἐναντίος, placed opposite), opposed in a slight degree, nearly opposite. Commonly same

as ἐναντίος, *opposite, opposed to, hostile to.*

ὑπεναντιόμαι, οὔμαι (from ὑπεναντίος), *to be opposed to in a slight degree or secretly, to contradict.*

ὑπεξέρχομαι, fut. -εξελεύσομαι, &c. (from ὑπό, *by stealth*, and ἐξέρχομαι, *to go out of*), *to go out of by stealth, to escape unperceived, to pass out secretly.*

ὑπέρ (prep.), governing the gen. and acc. Its primitive and leading signification is *above*. With the gen. it signifies *above, beyond, for, on account of, in behalf of, for the sake of, about*. With the accus. *above, over, beyond, against, more than*. In composition it denotes *the being over and above, excess for, in defence of*, and frequently adds strength to the meaning of the simple verb.

ὑπεράγαν (adv. from ὑπέρ, denoting *excess, and ἄγαν, very*), *excessively, inordinately.*

ὑπεράγω, fut. -άξω, &c. (from ὑπέρ, *above*, and ἄγω, *to lead*), *to surpass, to excel.*

ὑπεραίρω, fut. -ἄρῶ, &c. (from ὑπέρ, *above*, and αἶρω, *to raise*), *to lift up above, to elevate. Neuter, to rise above, to go over, to surpass.*

ὑπεραιώρην, ὦ, fut. -ήσω, &c. (from ὑπέρ, *above*, and αἰώρην, *to raise on high*), *to raise up over, to raise on high.*

ὑπεράνω (adv. from ὑπέρ, intensive, and ἄνω, *above*), *above.*

ὑπεραποθνήσκω, fut. -θανοῦμαι, &c. (from ὑπέρ, *for*, and ἀποθνήσκω, *to die for or in the place of*).

ὑπερβαίνω, fut. -βήσομαι, &c. (from ὑπέρ, *above*, and βαίνω, *to walk*), *to walk over, to pass over, to ascend upon, to go beyond.*

ὑπερβάλλω, fut. -βᾶλῶ, &c. (from ὑπέρ, *over*, and βάλλω, *to cast*), *to cast over, to throw beyond, to pass over, to go beyond, to exceed, to surpass, to be very great, to excel. ὑπερβάλλον, excessive, extreme.*

ὑπερβολή, ἥς, ἥ (from ὑπερβάλλω, *the act of passing over, excess.*

ὑπερβολος, ου, ὁ, *Hyperbólos.*

ὑπερεῖη, ἥς, ἥ, *Hyperēa*, a fountain in Thessaly, belonging to the city of Pheræ.

ὑπερέχω, fut. -έξω and -σχήσω, &c. (from ὑπέρ, *above*, and ἔχω, *to have*), *to have the superiority.*

ὑπερηφάνια, ας, ἥ (from ὑπερηφάνω, *to conduct one's self haughtily*), *arrogance, presumption, haughtiness.*

ὑπερθαυμάζω, fut. -ᾶσω, &c. (from ὑπέρ, *excessively*, and θαυμάζω, *to admire*), *to admire very much, to be lost in amazement at.*

ὑπερκαχλάζω, fut. -ᾶσω (from ὑπέρ, *over*, and καχλάζω, *to gush forth*), *to boil over.*

ὑπέροκειμαι, fut. -κίσομαι (from ὑπέρ, *above*, and κίμαι, *to lie*), *to lie above, to be situated above, to lie upon.*

ὑπέροκμος, ον (adj. from ὑπέρ, denoting *excess*, and κομπέω, *to sound*), *most renowned, excessively pompous or boastful, much noised abroad, surpassing.*

ὑπερμεγέθης, ες (adj. from ὑπέρ, denoting *excess*, and μέγας, *great*), *of enormous size, very large.*

ὑπερμνήστρα, ας, ἥ, *Hypermnestra*, a daughter of Danaus, and wife of Lynceus, the only one of the fifty Danaïdes that did not slay her husband on the bridal night.

ὑπεροράω, ὦ, fut. -όρομαι, &c. (from ὑπέρ, *over*, and ὁράω, *to look*), *to overlook, to neglect; to look down with contempt on, to despise.*

ὑπερος, ου, ὁ, and ὑπερον, ου, τό, *a pestle.*

ὑπεροχή, ἥς, ἥ (from ὑπερέχω), *eminence, superiority, excellence.*

ὑπεροψία, ας, ἥ (from ὑπεροράω, fut. ὑπερόρομαι), *arrogance, disdain, contempt, haughtiness.*

ὑπερπάχυνς, υ (from ὑπέρ, denoting *excess*, and πᾶχύς, *thick*), *extremely corpulent.*

ὑπερπετής, ἐς (adj. from ὑπερπίτωμαι, *to fly over*), *that flies over; extremely elevated, lofty, situated on high, suspended above.*

ὑπερσαρκέω, ὦ, fut. -ήσω (from ὑπέρ,

denoting excess, and σάρξ, flesh), to be very fleshy, to be very corpulent.

ὑπερτείνω, fut. -τενῶ, &c. (from ὑπέρ, over, and τείνω, to stretch), to stretch or extend over, to distend to the utmost. Neuter, to extend one's self, to reach over.

ὑπερφέρω, fut. -άσω, &c. (from ὑπέρ, over, and φέρω, to carry), to carry over, to transport. Neut. to excel, to have the superiority.

ὑπερφρονέω, ὤ, fut. -ήσω (from ὑπέρφρων, highminded), to have lofty sentiments, to entertain a high opinion of one's self. And hence, to despise, to regard as inferior.

ὑπερχαίρω, future -χαῖρῶ, &c. (from ὑπέρ, denoting excess, and χαίρω, to rejoice), to rejoice exceedingly.

ὑπερῶα, ας, Ionic ὑπερώη, ης, ἡ, the palate.

ὑπέχω, fut. ὑφέξω and ὑποσχήσω, &c. (from ὑπό, under, and ἔχω, to hold), to hold under, to sustain, to present to, to furnish. With δίκας, to render atonement, to suffer punishment.

ὑπήκοος, ον (adjective from ὑπό, under, and ἀκοή, hearing), that listens and attends to, obedient, submissive.

ὑπημύω, fut. -ημύσω, perf. ὑπήμυνα, with redupl. ὑπεμήμυνα (from ὑπό, beneath, and ἡμύω, to bend down), to look or stoop down, to be cast down. See note, p. 321, line 116.

ὑπήνη, ης, ἡ, the upper lip.

ὑπηρεσία, ας, ἡ (from ὑπηρετίω), service, assistance.

ὑπηρεσίον, ου, τό (from ὑπηρετίω), a rowing bench, a rower's cushion.

ὑπηρετέω, ὤ, fut. -ήσω, perf. ὑπηρετήκα (from ὑπηρετής), to perform the service of a rower. Hence, to serve, to obey.

ὑπηρέτης, ου, ὁ, a rower on board a galley, a rower, a servant, an attendant, a deputy, an assistant.

ὑπηρετικός, ἡ, ὄν (adj. from ὑπηρετής), qualified or disposed to assist, auxiliary. τὰ ὑπηρετικά (with πλοῖα understood), light vessels.

ὑπηχέω, ὤ, fut. -ήχσω, &c. (from

ὑπό, after, and ἤχω, to sound), to sound after, to resound.

ὑπισχνέομαι, οὔμαι, fut. ὑποσχήσομαι, perfect ὑπισχημαι, 2d aor. ὑπισχύμην (from ὑπί, under, and ἵσχωμαι for ἔχωμαι, to hold one's self), to promise, to bind one's self, to engage.

ὑπνός, ου, ὁ, sleep.

ὑπνώω, ὤ, fut. -άσω, perf. ὑπνωκα (from ὑπνος), to sleep.

ὑπό (prep.), governing the gen. dat. and acc. Its primitive and leading signification is under. With the gen. it denotes under, from under, by, by means of, through, from. With the dative, by, with, together with, under, beneath, deep in. ὑπὸ σάλπιγγι, to the sound of trumpets. With the acc. at, about, near, under, beneath. ὑφ' ἑνα καιρόν, at one and the same instant. In composition it signifies under, from under, secretly, gradually, by stealth, back or forward, and frequently diminishes the force of the word with which it is compounded.

ὑποβάλλω, fut. -βάλλῶ, &c. (from ὑπό, and βάλλω, to cast), to subject.

ὑπόβασις, εως, ἡ (from ὑποβαίω, to descend), descent, decrease, a sinking down, a retreat, a decline.

ὑποβλέπω, fut. -βλέψω, &c. (from ὑπί, under, and βλέπω, to look), to cast an underlook, to look angrily at, to eye.

ὑποβρύχιος, α, ον (adj. from ὑπό, under, and βρύχιος, submerged), under the water, submerged, deep in the water. ὑποβρύχιον ποιεῖν, to drown.

ὑποδείκνυμι, fut. -δείξω, &c. (from ὑπό, intensive, and δεικνύμι, to show), to exhibit, to indicate, to point out.

ὑποδέχομαι, fut. -δέξομαι, &c. (from ὑπό, intensive, and δέχομαι, to receive), to receive, to admit, to accept, to assume.

ὑποδέω, fut. -δέσω, &c. (from ὑπό, under, and δέω, to bind), to bind under, to fasten under. In the mid. to put on sandals.

ὑπόδημα, ἄρος, τό (from ὑποδῖω), a shoe, a sandal.

ὑπόδρα (adv. from ὑποδέρμαμαι, to cast an underlook), with an angry look, sternly.

ὑποδύνω and -δύω, fut. -δύσω, &c. (from ὑπό, under, and δύνω, to go), and mid. ὑποδύομαι, to go under, to creep under, to place one's self under.

ὑπόδυσσις, εως, ἡ (from ὑποδύω), a going under, a creeping under.

ὑπόθεσις, εως, ἡ (from ὑποτίθημι, to lay down or propose), a proposition, a condition, a plan, a principle, a supposition.

ὑποκάτω (adv. from ὑπό, under, and κάτω, downward), underneath, down below, below.

ὑπόκειμαι, fut. -κείσομαι (from ὑπό, under, and κείμαι, to lie), to lie under, to be placed under, to be situated beneath or at the foot of.

ὑποκρίνομαι, fut. -κρίνομαι, &c. to answer; to feign. τραγωδίας ὑποκρίνασθαι, to act in tragedies.

ὑπόκρισις, εως, ἡ (from ὑποκρίνομαι), acting, representation.

ὑποκριτής, ου, ὁ (from ὑποκρίνομαι), one who assumes a feigned character, an actor, a hypocrite.

ὑποκρούω, future -οῦσω, &c. (from ὑπό, denoting diminution, and κρούω, to strike), to strike gently, to beat time, to keep time with the step.

ὑπολαμβάνω, future -λάβομαι, &c. (from ὑπό, under, and λαμβάνω, to take), to take upon one's self (by going under), to assume, to receive, to support, to suppose, to be of opinion, to believe, to reply.

ὑπολανθάνω, fut. -λήσω, &c. (from ὑπό, under, and λανθάνω, to conceal), to conceal under.

ὑπολείπω, future -λείψω, &c. (from ὑπό, behind, and λείπω, to leave), to leave behind, to permit to remain. In the middle, to remain behind.

ὑπολισθαίνω, future -λισθήσω, &c. (from ὑπό, denoting diminution, and ολισθαίνω, to slip), to slip or fall away gradually, to decay by slow degrees, to sink down.

ὑπολύω, fut. -λύσω, &c. (from ὑπό,

beneath, and λύω, to loose), to loose from beneath, to relax, to weaken. ὑπομένω, fut. -μεινῶ, &c. (from ὑπό, behind, and μένω, to remain), to remain behind, to wait, to await, to persist, to endure.

ὑπομινύσκω, future ὑπομνήσω, &c. (from ὑπό, beneath, and μινύσκω, to remind), to remind by placing beneath the view, to put in mind, to suggest. In the middle, to remember.

ὑπόνομος, ου, ὁ (from ὑποτίνομαι, to undermine), a subterraneous passage, a drain.

ὑπονοστέω, ὦ, fut. -ήσω, &c. (from ὑπό, beneath, and νοστέω, to return), to go back under, to tend downward, to return again, to descend.

ὑποπίπτω, fut. -πισθῶμαι, &c. (from ὑπό, beneath, and πίπτω, to fall), to fall beneath, to sink under, to fall down before, to lie under.

Ὑποπλάκιος, η, ου (adj. from ὑπό, beneath, and Πλάκιος, Placius), Hyoplacian, i. e. situated at the foot of Mount Placius.

ὑπόπτερος, ου (adj. from ὑπό, denoting diminution, and πτερόν, a wing), beginning to have wings, having wings; winged, fledged.

ὑπόπτῃς, ου, ὁ and ἡ (from ὑπόψομαι, future to ὑποφάω, to suspect), suspicious.

ὑπορρέω, fut. -ρεύσομαι, &c. (from ὑπό, beneath, and ρέω, to flow), to flow away beneath, to glide away.

ὑπόρρω and ὑπόρρυνμι, fut. -ήρω, &c. (from ὑπό, secretly, and ῥω, ῥρῦμι, to excite), to excite secretly, to instigate, to provoke, to arouse.

ὑποσπᾶω, ὦ, fut. -σπάσω, &c. (from ὑπό, under, and σπάω, to draw), to draw out from under, to extricate.

ὑποστίλβω, fut. -στίλψω (from ὑπό, denoting diminution, and στίλβω, to glitter), to glitter faintly, to glimmer, to twinkle.

ὑποστρέφω, fut. -στρέψω, &c. (from ὑπό, back, and στρέφω, to turn), and middle ὑποστρέφμαι, to turn round, to turn back, to return.

ὑποστροφή, ἥς, ἡ (from ὑποστρέφω),
a return, a turning round.

ὑποτάσσω, Attic -τάττω, fut. -τάξω,
&c. (from ὑπό, under, and τάσσω,
to arrange), to arrange under, to
render subordinate, to reduce to
subjection.

ὑποτελέω, ὤ, fut. -τελέσω, &c. (from
ὑπό, gradually, and τελέω, to ac-
complish), to accomplish by degrees,
to perform gradually; to pay off,
to discharge (especially) a tax to
the state.

ὑποτίθημι, fut. υποθήσω, &c. (from
ὑπό, under, and τίθημι, to place),
to place under, to hold forth to, to
suggest, to lay down, to submit, to
establish.

ὑποτρέφω, fut. -τρέψω, &c. (from
ὑπό, under, and τρέφω, to nourish),
to nourish underneath, to let grow.

ὑποτρέχω, fut. -δραμούμαι, &c. (from
ὑπό, under, and τρέχω, to run), to
run under, to seek protection under,
to take shelter beneath.

ὑπότρομος, ον (adj. from ὑπό, de-
noting diminution, and τρέμω, to
tremble), quivering, trembling slight-
ly, tremulous.

ὑπότροπος, ον (adj. from ὑποτρέ-
πωμαι, to return), turning back,
returning.

ὑπουργέω, ὤ, fut. -ήσω (from ὑπουρ-
γός, that aids), to afford aid, to
serve, to assist, to be useful to, to
perform.

ὑποφέρω, fut. ὑπείσω, &c. (from ὑπό,
under, and φέρω, to bear), to bear
up under, to sustain, to endure. In
the mid. to flow under.

ὑποφωνέω, ὤ, fut. -φωνήσω, &c. (from
ὑπό, denoting diminution, and φω-
νέω, to speak), to speak in a low
tone of voice, to whisper, to say in
an under tone.

ὑποχείριος, ον (adj. from ὑπό, under,
and χεῖρ, the hand), that is under
the hand, within reach, grasped
with the hand.

ὑποχθόνιος, ον (adj. from ὑπό, be-
neath, and χθών, the earth), subter-
raneous, below the earth, infernal.

ὑποχωρέω, ὤ, future -χωρήσω, &c.
(from ὑπό, under, and χωρέω, to

go), to pass off beneath, to give
way, to recede, to yield.

ὑποψία, ας, ἡ (from ὑπόψομαι, fut.
to ὑφορέω, to suspect), suspicion.

ὑπώρεια, ας, ἡ (prop. fem. of ὑπό-
ρειος; beneath a mountain (from
ὑπό, beneath, and ὄρος, a mountain),
with χώρα understood), the coun-
try at the foot of the mountains.

Ἕρκανία, ας, ἡ, Hyrcania, a large
country of Asia, situate south of
the eastern part of the Caspian.

Ἕρκανός, ἡ, ὄν (adj.), Hyrcanian.

ὑς, ὅς, ὁ and ἡ, a boar, a sow, swine.

ὑσγίνοβαφής, ἐς (adj. from ὑσγῖνον,
a vegetable dye-stuff, and βάπτω,
to dye), dyed scarlet, of a bright
scarlet colour.

ὑστᾶτος, η, ον (adj.), the last.

ὑστερέω, ὤ, fut. -ήσω, perf. ὑστέρηκα
(from ὑστέρω), to be later, to re-
main behind.

ὑστερος, α, ον (adj.), later, that suc-
ceeds, next in order. Neut. as an
adv. ὑστερον, afterward, finally. ἐν
τοῖς ὑστερον χρόνοις, in after times.

ὑστρίξ, ἰχος, ὁ and ἡ (from ὕς, and
τρίξ, hair), a species of hedgehog.

ὑφαίνω, fut. ὑφάσω, perf. ὑφαίνα,
perf. pass. ὑφασμαι, 1st aor. act.
ὑφῆνα, Attic ὑφᾶνα, 1st aor. mid.
ὑφῆμαι, to weave.

ὑφάλος, ον (adj. from ὑπό, under,
and ἄλς, the sea), under water.
ὑφάλον ποιεῖν, to submerge.

Ἕφᾶσις, εως, ἡ, the Hyphasis, now
the Beyah, a tributary of the
Indus.

ὑφασμα, ἄτος, τό (from ὑφαίνω), a
tissue, a garment, a robe.

ὑφίστημι, fut. ὑποστήσω, &c. (from
ὑπό, under, and ἵστημι, to place),
to place under, to lay before, to
arrange, to produce. The perf.
and 2d. aor. have a neut. signifi-
cation same as the mid. ὑφίσταμαι,
to oppose, to withstand, to under-
take, to admit, to endure.

ὑψηλός, ἡ, ὄν (adj. from ὕψος), high,
lofty.

ὑψιπύλος, ον (adj. from ὕψι, high),
and πύλη, a gate), high-gated.

ὑψόροφος, ον (adj. from ὕψος, and
ὀρεφί, a roof), high-roofed.

ὑψος, εος, τό (from ὑψι, high), a height, height, an elevation.

ὑω, fut. ὑσω, perf. ὕκα, to make wet, to let rain, to rain. In the pass. ὕμαι, to be rained upon, to be wet.

Φ.

φᾶγω (obsolete in the pres.), from it in use 2d aor. ἔφαγον, assigned to ἰσθίω, to eat.

Φαέθων, οντος, ό, Phaëthon, a son of Phæbus or the Sun, and Clymène. He obtained from his father permission to guide for one day the chariot of the sun, but, being unable to manage the steeds, he was struck by Jupiter with a thunderbolt, and hurled into the river Po.

φαινός, ή, όν (adj.), same as φαιενός, ή, όν (adj. from φάος), shining, bright, brilliant, resplendent.

Φαίαξ, ακος, ό, Phæax, one of the political opponents of Alcibiades at Athens.

φαιδίμος, η, ον (adj. from φαίω), shining brightly, splendid, brilliant, illustrious.

φαιδρός, ά, όν (adj. from φαίω), bright, clear, cheerful, joyous.

φαίνω, fut. φάνω, perf. πύφαγκα, 2d aor. ἔφανον, to bring to light, to show, to display, to bring forward. In the mid. to come forth to view, to appear, to seem. With a part. it may sometimes be rendered by openly, plainly.

φακή, ής, ή, lentils, pottage made of lentils.

φάλαγξ, αγγος, ή, a phalanx.

φαλακρός, ά, όν (adj.), bald.

Φάλερνος, ή, ον (adj.), Falernian, of or belonging to Falernus, a district of Campania in southern Italy, famous for the rich produce of its vineyards. Φάλεινος οίνος, Falernian wine.

Φαληρεύς, έως, ό, Phalēreus, a surname of Demetrius. See Δημήτριος, 2.

Φαληρικός, ή, όν (adj.), of or belonging to Phalērum, Phalērian.

Φαληροῖ (adv.), at Phalērum.

Φαληρόν, οῦ, τό, Phalērum, the most ancient of the Athenian ports, but which, after the erection of the docks in the Piræus, ceased to be of any importance in a maritime point of view.

φάνερός, ά, όν (adj. from φαίω), apparent, evident, manifest, clear.

φανερῶς (adj. from φανερός), evidently, in public, openly.

Φανόδημος, ον, ό, Phanodēmus, an historian who wrote on the antiquities of Attica.

φάος, contr. φῶς, τό, see φῶς.

φάρετρα, ας, Ionic φαρέτρα, κς, ι (from φέρω, to bear), a quiver.

φαρέτριον, ον, τό (dim. of φαρέτρα), a small quiver.

φαρμακεύς, έως, ό (from φάρμακον), one who prepares drugs, a drug-dealer.

φαρμακίς, ιδος, ή (fem. to φαρμακεύς), a sorceress, an enchantress.

φάρμακον, ον, τό, a medicine, an antidote, a remedy, a drug, a poison, a magic art.

φαρμάσσω, Att. φαρμάττω, fut. -άξω, perf. πεφάρμαξα, to produce an effect by means of drugs. Hence, to enchant, to poison.

Φαρνάβαζος, ον, ό, Pharnabazus, a Persian satrap, who assisted the Spartans against the Athenians.

Φάρος, ον, ό, Phāros, a small island in the bay of Alexandrea, on which was the famous tower built by Sostratus in the reigns of Ptolemy Soter and Philadelphus. The tower of Pharos could be seen at the distance of one hundred miles, and was reckoned one of the seven wonders of the world.

φᾶρος, εος, τό, a garment, a cloak.

φάρυγξ, υγγος, ή (from φέρω, to sever or divide), the gullet, the throat.

Φάσις, ιδος, ό, the Phāsis, now Rion or Rioni, a river of Asia, falling into the Euxine, after passing through parts of Armenia, Iberia, and Colchis.

φάσκω, poetic imperf. φάσκον, same as φημί, to say.

φάσμα, ἄτος, τό (from φάω, φαίνω), an appearance, an apparition, a phantom.

φάτνη, ης, ἡ, a manger, a crib, a trough.

φαυλίζω, fut. -ίσω, perf. *πιφαύλινα* (from φαῦλος), to regard as of no value, to despise, to dispraise, to condemn.

φαῦλος, η, ον (adj.), bad, small, mean, simple, cheap, of no value, unjust. As a noun, ὁ φαῦλος, a worthless person.

φαύλως (adv. from φαῦλος), meanly, basely, badly, simply, with difficulty.

φάγος, εος, τό, light, splendour, brightness, brilliancy, day.

Φειδίας, ου, ὁ, *Phidias*, a celebrated statuary of Athens, who died B. C. 432. His statue of Jupiter Olympius was the best of his productions.

φειδίτιον, ου, τό, the public meal of the Spartans.

φειδομαι, fut. *φείσομαι* and later *φειδήσομαι*, epic 2d aor. with redup. *πιφιδέμην*, to spare, to pardon, to save, to refrain, to avoid.

Φείδων, υνος, ὁ, *Phidon*, a man who enjoyed the sovereign power at Argos, and is supposed to have invented scales and measures.

Φεραί, ὧν, αἱ, *Pheræ*, a city of Pelasgiotis, in Thessaly, one of the most ancient and important places in the country.

Φεραῖοι, ὧν, οἱ, the inhabitants of *Pheræ*.

Φερηνδᾶτης, ου, ὁ, *Pherendātes*, a Persian satrap.

φέριστος, η, ον (adj. irreg. superl. formed from φέρω), best, bravest, most excellent.

Φέρης, ου, and ητος, ὁ, *Pheres*, king of *Pheræ* in Thessaly, son of *Cretheus* and *Tyro*, and father of *Admētus*.

φέρω, fut. οἶσω, perf. *ἤνεχα*, with Attic redup. *ἐνήνεχα*, 1st aor. *ἤνεγα*, 2d aor. *ἤνεγον*, to bear, to bring, to carry, to yield, to produce, to carry off. *βαρέως φέρειν*, to bear impatiently. In the mid.

to bear away for one's self, to hurry along towards, to rush forward, to fly. τὰ πρῶτα φέρεισθαι, to bear off the palm, to maintain the highest rank.

φεύγω, fut. *φεύξομαι*, perf. *πίφευγα* or *πίφυγα* (commonly called perf. mid.), 2d aor. *ἔφυγον*, to flee, to flee away, to escape.

φηγός, οὔ, η, an oak, a species of oak, strictly, having a round esculent nut. Not to be confounded with the *fāgus* or *beach-tree*, the nuts of which are triangular.

φήμη, ης, ἡ (from φημί), a saying, a rumour, a report, fame, reputation.

φημί, 2d pers. *φῆς*, 3d pers. *φησί*, &c., imperf. *ἔφη*, mostly as aor., fut. *φήσω*, 1st aor. *ἔφησα*, 2d aor. *ἔφην*, to say, to utter, to remark, &c. οἷς ἔφη, he said that he would not, he refused. In the middle, pres. not used, 2d aor. *ἔφάμην*, part. *φάμενος*; same signification as the active.

φθαῖνω, future *φθάσω* and *φθήσομαι*, perf. *ἔφθακα*, 2d aor. *ἔφθην*, infin. *φθῆναι*, part. *φθάς*, to be beforehand, to anticipate, to be sooner. With a participle it is commonly rendered adverbially; as, *ἔφθην ἀπὸ πρότερον*, I went away before, i. e. I anticipated by going. In a negative proposition with a participle, and connected by *καί* to the following clause, it means *no sooner*, and *καί* is to be rendered *than*.

φθεγγομαι, fut. *φθέξομαι*, to utter, to speak.

φθείρω, fut. *φθερῶ*, perf. *ἔφθαξα*, 2d aor. *ἔφθαρον*, perf. mid. *ἔφθαρα*, to corrupt, to ruin, to lay waste, to destroy.

Φθία, ας, ἡ, *Phthia*, a district of *Phthiōtis*, in Thessaly, where *Peleus* the father of *Achilles* reigned.

φθινόπωρον, ου, τό (from φθίνω, and ὥρα, autumn), the end of autumn or harvest season, autumn. See note, page 355, III. line 1.

φθίνω and φθίω, fut. *φθίσω*, perf. *ἔφθικα*, to destroy, to cause to waste.

away, to kill. Neuter, to waste away, to perish.
φθόγγος, ου, ὁ (from φθέγγομαι), a sound, a cry.
φθονερός, ἄ, ὄν (adj. from φθόνος), envious, jealous.
φθονέω, ὦ, fut. -ήσω, perf. ἐφθόνηκα (from φθόνος), to envy, to be jealous of.
φθόνος, ου, ὁ, envy, jealousy, envious detraction or disparagement.
φθορά, ἄς, ἡ (from φθείρω), destruction, corruption, ruin, loss, an overthrow.
φθόρος, ου, ὁ, same as φθαρά.
φιάλη, ης, ἡ (from πίνω, to drink), a cup, a bowl, a goblet.
φιλᾶμα, ἄτος, Doric for φίλημα, ἄτος, τό (from φιλέω), a kiss.
φιλάνθρωπος, ον (adj. from φίλος, loving, and ἄνθρωπος, man), that loves mankind, philanthropic, humane, friendly.
φιλανθρώπως (adv. from φιλάνθρωπος), humanely, in a friendly manner, affectionately.
φιλαργυρία, ας, ἡ (from φιλαργυρέω, to love money), the love of money, avarice.
φιλαυτία, ας, ἡ (from φιλαυτέω, to have self-love, from φίλος, loving, and αὐτός, self), self-love, egotism, selfishness.
φιλεργία, ας, ἡ (from φίλος, loving, and ἔργον, labour), love of labour, diligence, industry, activity.
φιλέω, ὦ, fut. -ήσω, perf. πεφίληκα, Doric future -ᾶσω, perf. πεφιλᾶκα (from φίλος, loving), to love, to be fond of, to kiss. With an infin. to be wont.
Φιλήμων, ονος, ὁ, Philēmon, a comic poet, the rival of Menander. According to some authorities a native of Syracuse, while others make him to have been born at Solbe in Cilicia.
Φιλητάς, ᾶ, ὁ, Philētas, a grammarian and poet of Cos, in the reign of King Philip, and of his son Alexander the Great.
φιλία, ας, ἡ (from φιλέω), love, friendship.
φίλιος, α, ον, and ος, ον (adj. from

φίλος, loving), friendly, kindly disposed.
Φιλιππίδης, ου, ὁ, Philippiδēs.
Φίλιππος, ου, ὁ, Philip, the celebrated king of Macedonia, and father of Alexander the Great.
φιλοδοξία, ας, ἡ (from φιλόδοξος), love of glory, ambition.
φιλόδοξος, ον (adj. from φίλος, loving, and δόξα, glory), loving glory, ambitious.
φιλόκαλος, ον (adj. from φίλος, loving, and καλός, beautiful), that loves the beautiful, virtuous, honourable.
φιλοκινδύνως (adv. from φιλοκίνδυνος, that loves danger), rashly.
φιλόκοσμος, ον (adj. from φίλος, loving, and κόσμος, ornament), fond of ornament.
Φιλοκράτης, ου, ὁ, Philocrātes, an Athenian orator, contemporary with Demosthēnes, bribed by Philip of Macedon.
φιλομαθής, ἐς (adj. from φίλος, loving, and μαθαίνω, to learn, 2d aor. infin. μαθεῖν), fond of learning, studious.
Φιλομήλα, ας, ἡ, Philomēla, a daughter of Pandion king of Athens, and sister to Procne. She was changed into a swallow.
φιλονεικία, ας, ἡ (from φιλόνηκος), a love of strife, emulation, ambition.
φιλόνηκος, ον (adj. from φίλος, loving, and νῆκος, strife), that loves strife, quarrelsome, ambitious.—Neuter, as a noun, τὸ φιλόνηκον, ambition.
φιλόξενος, ον (adj. from φίλος, loving, and ξένος, a stranger), hospitable.
Φιλόξενος, ου, ὁ, Philoxēnus, 1. A dithyrambic poet of Cythēra, who was imprisoned in the quarries at Syracuse by Dionysius the tyrant of Sicily. 2. A celebrated epicure.
φιλοπᾶτωρ, ορ (adj. from φίλος, loving, and πατήρ, a father), that loves one's father, filial.
Φιλοπᾶτωρ, ορος, ὁ (the preceding as a proper name), Philopātor, an epithet of one of the Ptolemies. See note, page 5, line 18—23.
φιλοπονία, ας, ἡ (from φιλόπωνος),

- love of labour, diligence, laboriousness.
- φιλόπονος, ον (adj. from φίλος, loving, and πόνος, labour), that loves labour, laborious, fond of labour, industrious.
- φιλοπόνως (adv. from φιλόπονος), laboriously, assiduously.
- φιλόπρωτος, ον (adj. from φίλος, loving, and πᾶτος, first), fond of being first. Neuter, as a noun, τὸ πρῶτον, a desire of being first, a love of superiority.
- φίλος, η, ον (adj.), loving, fond of, beloved, dear to, friendly. Comp. φίλτερος, superl. φίλτατος. As a noun, ὁ φίλος, a friend. In epic poetry φίλος often has the force of a possessive pronoun, mine, thine, his, hers, &c., according to the person.
- φιλοσοφῶ, ὦ, fut. -ήσω, perf. πεφίλοσθηκα (from φιλόσοφος), to be a philosopher, to study philosophy.
- φιλοσοφία, ας, ἡ (from φιλοσοφῶ), philosophy.
- φιλόσοφος, ον (adj. from φίλος, loving, and σοφία, wisdom), loving wisdom, ardent in pursuit of knowledge, philosophical. As a noun, φιλόσοφος, ου, ἡ, a philosopher. ἡ, a female philosopher.
- φιλότεχνος, ον (adj. from φίλος, and τέχνη, an art), that loves an art, skilled in works of art, artificial, favouring the advancement of the arts.
- φιλοτέχνως (adv. from φιλότεχνος), artfully, skilfully, artificially.
- φιλοτιμέομαι, οὔμαι, future -ήσομαι (from φιλότιμος), to be ambitious, to labour strenuously, to exert one's self.
- φιλοτιμία, ας, ἡ (from φιλοτιμέομαι), a love of honour, ambition, emulation, ardour.
- φιλότιμος, ον (adj. from φίλος, loving, and τιμή, honour), eagerly seeking distinction, fond of distinction, ambitious. As a noun, τὸ φιλότιμον, love of distinction, ambition.
- φιλοτιμῶς (adv. from φιλότιμος), ambitiously, zealously, ardently, carelessly.
- φιλοφρονέομαι, οὔμαι, fut. -ήσομαι (from φίλος, friendly, and φρήν, mind), to receive or treat with friendship, to treat kindly, to be well disposed towards.
- φιλοφροσύνη, ης, ἡ (from φιλόφρων, of a friendly disposition), a friendly disposition, courtesy, affection.
- φιλόφωνος, ον (adj. from φίλος, loving, and φωνή, a voice, speech), talkative, loquacious. Neuter, as a noun, τὸ φιλόφωνον, a chattering propensity, loquacity.
- φιλόψυχος, ον (adj. from φίλος, loving, and ψυχή, life), loving life, fond of life. Hence, timid, cowardly (through love of life).
- φλυμνος, ον (adj. from φίλος, loving, and ὕμνος, a song), loving song, delighting in song.
- Φινεύς, ἑως, ὁ, Phineus, a king of Thrace, who was freed from the attacks of the Harpies and restored to sight by the Argonauts.
- φλέψ, φλεβός, ἡ (from φλέω, to flow), a vein.
- φλῖά, ᾤς, ἡ, a doorpost. αἱ φλῖαι, the doorposts, the thresholds.
- φλόγινος, η, ος (adj. from φλέξ), flame-coloured.
- φλογόεις, ὀέσσα, ὄεν (adj. from φλόξ), flaming, blazing, shining brightly.
- φλογώδης, ἐς (adj. from φλόξ, and εἶδος, appearance), resembling flame, fiery, blazing.
- φλόξ, φλογός, ἡ (from φλέγω, to burn), flame, the blaze.
- φλυᾶρέω, ὦ, fut. -ήσω, perf. πεφλυᾶρηκα (from φλυᾶρος, that indulges in trifling or idle talking), to talk idly, to trifle, to prate.
- φοβερός, ᾶ, ὄν (adj. from φόβος), fearful, dreadful, formidable.
- φοβεῖμαι, Doric for φοβοῦμαι.
- φοβέω, ὦ, fut. -ήσω, perf. πεφόβηκα (from φόβος), to terrify, to strike with dismay, to frighten, to alarm. In the pass. to flee through dread, to be afraid.
- φόβος, ου, ὁ (from φόβομαι, to be terrified), fear, dismay, terror.
- Φόβος, ου, ὁ (above as proper name). Fear, personified.

Φοῖβος, ου, ὁ, *Phæbus*, a surname of Apollo.

Φοινίκη, ης, ἡ, *Phœnicia*, a country of Asia, extending along the coast of Syria, about thirty-five miles in length, but very limited in breadth.

Φοῖνιξ, ἱκος, ὁ, a *Phœnician*.

φοῖνιξ, ἱκος, ὁ, the palm-tree. Also, the fruit of the palm-tree, a date.

φοῖνιος, α, ου, and ος, ου (adj. from φῶς, blood), bloody, of the colour of blood, defiled with gore.

Φοῖνισσα, ης, ἡ (fem. of Φοῖνιξ), a *Phœnician woman*. As fem. adj. *Phœnician*.

φοιτᾶω, ὦ, fut. -ήσω, perf. *πειποίτηκα* (from φοῖτος, a roaming about), to come or go, to wander about, to roam up and down, to frequent, to traverse, to go frequently.

φολιδωτός, ἡ, ὄν (adj. from φολίς, a scale), covered with scales, scaly.

φονεύς, ἑως, ὁ (from φονεύω), a murderer.

φονεύω, fut. -εύσω, perf. *πειφόνευκα* (from φῶς), to murder, to kill, to assassinate, to slay.

φόνος, ου, ὁ (from φίνω, to slay), murder, an assassination, blood, gore.

φορέω, ὦ, fut. -ήσω, perf. *πειφόρηκα* (a form of φέρω), to carry forward, to convey, to carry, to possess, to wear.

Φόρκος, ου, ὁ, *Phorcus* or *Phorcys*, a son of Pontus and Terra, and father of the Gorgons, &c.

φόρος, ου, ὁ (from φέρω, to bring), tribute, a tax.

φορτίον, ου, τό (from φέρω), a load, a burden. τὰ φορτία, wares.

φορτικῶς (adv. from φορτικός, used in carrying loads), in a troublesome manner, in a burdensome manner.

πραγμός, οὔ, ὁ (from πράσσω), the act of enclosing, enclosure, an encampment.

πράγνυμι, a form of πράσσω.

πράζω, fut. πράσω, perf. *πίφρακα*, 2d aor. *ἱφράδον*, poetic with redup. *πίφραδον*, to say, to indicate, to point, to explain, to tell, to utter.

In the mid. to speak with one's self, to soliloquize, to reflect, to consider, to understand, to perceive.

φράσσω and Attic φράττω, future φράξω, perfect *πίφραχα*, to shut up, to obstruct, to preserve, to strengthen, to secure by enclosing.

φρέαρ, φρέατος, τό, a well.

φρήν, φρενός, ἡ, the mind, the intellect, the understanding, thought.

Φρίξος, ου, ὁ, *Phrixus*, son of Athamas and Nephēle, and brother of Helle.

φρίσσω, Attic φρίττω, future φρίξω, perf. *πίφρικα*, to have the surface rough, to become rough. The perf. act. has a pres. signification, *πειφριμώς*, *νῆα, ἱς*, stiff with, rough with.

φρονέω, ὦ, fut. -ήσω, perf. *πειφρόνηκα* (from φρῆν), to think, to reflect, to deliberate. *μέγα φρονεῖν*, to be proud. *εὖ φρονεῖν*, to be kindly disposed.

φρόνημα, ἄρος (from φρονέω), reflection, thought; haughtiness, pride, insolence, boasting.

φρόνησις, εως, ἡ (from φρονέω), intelligence, reflection, prudence.

φροντίζω, fut. -ίσω, perf. *πειφρόντιζα* (from φροντίς), to think of, to be concerned about, to care for, to be anxious.

φροντίς, ἴδος, ἡ (from φρονέω), anxiety, thought, care, solicitude.

φρουρά, ἄς, ἡ (from φρουράω, to watch before), a watch, a guard, a garrison.

φρουρέω, ὦ, fut. -ήσω, perf. *πειφρούρηκα* (from φρουρός), to watch, to observe, to be on guard, to protect.

φρουρός, οὔ, ὁ (contr. for φρουρός, from φρουράω, to watch before), a watcher, a guard, a sentinel, a keeper.

φρουάσσομαι, Attic -άττομαι, future -άξομαι, to be proud or haughty, to conduct one's self proudly, to carry one's self high, to boast.

Φρυγία, ας, Ionic *Φρυγίη*, ης, ἡ, *Phrygia*. 1. A country of Asia Minor, east of Lydia. 2. Another district of Asia Minor, named

Phrygia Minor, situated on the Hellespont, and comprising the Trojan territory.

Φρύξ, Φρυγός, ὁ, a *Phrygian*.

φυγαδεύω, fut. -εύσω (from φυγᾶς), to compel one to flee his country, to banish, to put to flight.

φυγαδοθήρας, ου, ὁ (from φυγᾶς, and θηῖαι, to hunt), a fugitive-hunter.

φύγας, ἄδος, ὁ and ἡ (from φύγω, to flee), a fugitive, a deserter, an exile.

φύγῃ, ἡς, ἡ (from φύγω, to flee), flight, banishment, exile.

φυλακή, ἡς, ἡ (from φυλάσσω), a guard, a watch, a garrison; confinement, imprisonment, a prison, vigilance.

φύλακος, ου, ὁ, poetic and Ionic for φύλαξ.

φύλαξ, ἄκος, ὁ (from φυλάσσω), a guard, a guardian, a keeper, a sentinel.

φυλάσσω, Attic φυλάττω, fut. -άξω, perf. πefύλαχα, to watch, to observe, to guard, to preserve, to keep watch, to reserve. In the mid. to be on one's guard, to take heed, to beware.

φύλη, ἡς, ἡ, a race, a tribe, a class.

φυλλάς, ἄδος, ἡ (from φύλλω), a verdant bough, foliage, a bed of leaves.

φύλλον, ου, τό (from φύω), a leaf, a flower, foliage.

φυλλοχόος, ου (adj. from φύλλω, and χίω, to pour out, to shed), leaf-shedding, in which the leaves fall (of a certain season).

φύλον, ου, τό (from φύω), a race, a tribe, a class, a kind, a nation.

Φύξις, ου, ὁ (from φύξις, poetic for φύγη), the god of escape, an epithet applied to Jupiter, as aiding escape from dangers.

φύσσω, ὦ, fut. -ήσω, perf. πεφύσκηα (from φύσα, wind), to blow, to breathe, to swell with the wind, to emit the breath strongly, to snort.

φύσημα, ἄτος, τό (from φύσσω), a blast of wind, a breath, a puff, a breathing.

φῦσικός, ἡ, ὄν (adj. from φύσις), natural.

φυσιολογία, ας, ἡ (from φυσιολογία, to examine and explain the laws of nature, which from φύσις, and λέγω, to discourse about), an inquiry into the laws of nature, natural philosophy, the study of nature.

φύσις, εως, ἡ (from φύω), birth, nature, character, natural talents.

In the plural, αἱ φύσεις, the productions of nature, plants.

φύτεία, ας, ἡ (from φυτεύω), a planting, a plantation, a plant.

φύτεύω, fut. -εύσω, perf. πεφύτευκα (from φυτόν), to plant, to produce, to bring about.

φυτόν, οὔ, τό (from φύω), a plant.

φύω, fut. φύσω, perf. πέφυκα, 2d aor. ἔφην, to beget, to produce, to bring forth, to cause to grow, to have from nature. The 2d aor. and perf. have a neuter signification, to be, to exist. In the middle, to grow, to increase. In the pass. to be created, to be produced, to be formed by nature.

Φωκεύς, εως, ὁ, a Phocian, an inhabitant of Phocis.

Φωκικός, ἡ, ὄν (adj.), Phocian, of or belonging to Phocis.

Φωκίς, ἰδος, ἡ, Phocis, a small country of Greece, bordering on the Corinthian Gulf, having Boeotia on the east, and Aetolia and the Locri Ozolæ on the west.

Φωκίων, ωνος, ὁ, Phocion, a distinguished Athenian statesman and commander, celebrated for his incorruptible integrity.

Φῶκος, ου, ὁ, Phocus, the son of Phocion, dissolute in his manners, and unworthy of his great father.

φωλεός, ου, ὁ, a den, a hole, the lair (of a wild beast). In the plural, τὰ φωλεά.

φωνέω, ὦ, fut. -ήσω, perf. πεφώνηα (from φωνή), to speak, to say.

φωνή, ἡς, ἡ, Doric φωνᾶ, ας, ἡ, a sound, a voice, a note, a saying, the singing (of a bird), the barking (of a dog).

φωνήεις, ἥεσσα, ἦεν (adjective from

φωνή), *that has voice, endowed with speech, vocal, speaking.*
 φωρᾶω, ὦ, fut. -ᾶσω, perf. πεφώρακα (from φῶρ, *a thief*), *to search after a thief, to detect.*
 φῶς, φωτός, ὁ, *a man, a hero.*
 φῶς, φωτός, τό (contr. from φᾶς), *light.*

X.

χά, by crasis for καὶ ἄ.
 χαίνω, future χᾶνῶ, perf. κίχαγμα, commonly κίχνηα, 2d aor. ἔχᾶν, *to open, to gape, to stand open.* πρὸς τι, *to strive for any thing, to listen attentively.*

χαίρω, fut. χᾶρῶ and χαίρῃσω, perf. κίχᾶγμα and κίχαρήμα, 1st aor. mid. ἔχῃραμην, 2d aor. pass. ἔχᾶρην, *to rejoice, to exult.* As regards the use of χαίρειν at the beginning of letters, &c. see note, page 101, line 24—29.

Χαιρωνεία, ας, ἡ, *Chæronæa*, now called *Καρπύνα*, a city of Boeotia, memorable for the irretrievable defeat of the Athenians by Philip, B. C. 338.

χαίρη, ης, ἡ, *the hair, a lock of hair.*

χάλαζα, ης, η (from χᾶλᾶω), *hail.*
 χαλᾶω, ὦ, fut. -ᾶσω, perf. κηχᾶλαα (from obsolete χᾶα, *to stand open*), *to loosen, to unbend, to relax.*

Χαλδαῖοι, ων, οἱ, *the Chaldeans*, inhabitants of Chaldæa, a country of Asia at the head of the Persian Gulf and south of Babylonia.

χαλεπαίνω, fut. -ᾶνῶ (from χαλεπός), *to irritate, to enrage.* Neuter, *to be displeased, to be angry with.*

χᾶλεπός, ἡ, ὄν (adj.), *hard, difficult, harsh, cruel, painful.*

χαλεπότης, ητος, ἡ (from χαλεπός), *hardness, difficulty, harshness, sternness, arrogance.*

χαλεπῶς (adv. from χαλεπός), *with difficulty, harshly, roughly.*

χᾶλινός, οὔ, ὁ (from χαλᾶω), *a bridle, a bit, a curb.* Poetic plural, τὰ χαλινά.

χαλινῶω, ὦ, fut. -ώσω, perf. κηχαλίνωα (from χαλινός), *to bridle, to rein in, to restrain.*

χαλκεῖον, ου, τό (from χαλκαῖω, *to be a smith*), *a smith's workshop, a forge.*

χαλκέμβολος, ον (adj. from χάλμα, and ἱμβολος, *the beak of a ship*), *having a brazen prow, brazen-prowed.*

χάλκεος, ἑα, εον, contr. χαλκοῦς, ἡ, οὔν (adj. from χαλκός), *brass, of brass.*

χαλκεύς, ἑως, ὁ (from χαλκαῖω, *to work in brass or iron*), *a smith.*

χαλκιοίκος, ον (adj. from χαλκός, and οἶκος, *a house*), *of or belonging to a brazen abode.* See note, page 95, line 54—60.

χαλκοκορυστής, οὔ, ὁ (from χαλκός, and κορύσσω, *to arm with a helmet*), *of the brazen helmet, armed in brass.*

χαλκόπους, ουν, gen. -ποδος (adj. from χαλκός, and πούς, *a foot*), *brass-footed.*

χαλκός, οὔ, ὁ, *copper, brass, bronze.*

χαλκοχίτων, ον (adj. from χαλκός, and χιτών, *a garment, a covering*), *armed with brass, in brazen armour.*

χαμᾶζε and χαμαί (adv.), *on the ground.*

χαρά, ᾶς, ἡ (from χαίρω), *joy.*

Χάρης, ητος, ὁ, *Chæres*, an Athenian general, noted for his incapacity.

χαρίεις, εσσα, εν (adj. from χάρις), *graceful, peaceful, agreeable, beautiful.*

χαριέντως (adverb from χάρις), *agreeably, pleasantly.*

χαρίζομαι, fut. -ίσομαι, perf. κηχρίσμαι (from χάρις), *to give delight to, to gratify, to please, to confer a favour on, to bestow.*

Χαρικλῆς, εους, ὁ, *Charicles.*

Χαρικλώ, δος, contr. οὔς, ἡ, *Chariclo*, the mother of Tiresias.

Χαριλάος, ου, ὁ, *Charilæus*, a son of Polydectes king of Sparta, educated and protected by his uncle Lycurgus.

χάρις, ιτος, ἡ (from χαίρω, *to rejoice*), *joy, grace, attraction, favour, a gift, thanks, &c.* χάρην ἔχων, *to feel grateful to, to thank.*

χάρι ἀποδίδοναι, *to return a favour, to testify gratitude*. χάριν (accus. sing. as adv.), *on account of, for the sake of*, with the gen.

Χάριτες, *ων, αἱ*, the *Graces*, daughters of Venus and Jupiter, or Bacchus, three in number, *Aglaia, Thalia, and Euphrosynē*.

Χαρμίδης, *ου, ὁ*, *Charmides*.

Χάρτιον, *ου, τό* (dim. of χάρτης, *paper*), *paper*.

χάσμα, *ἄτος, τό* (from χαίω, perf. pass. κέχασμαι), *a cavity, a chasm, an abyss, an opening, the distended jaws* (of a large animal).

χαυλιόδους, *δοντος, ὁ* (from χαύλιος, *prominent*, and ὀδούς, *a tooth*), *a tusk*.

χαῦνος, *η, ου* (adj. from obs. χάω, whence χαίω), *porous, loose, soft, brittle, light, empty, useless*.

χέιλος, *εος, τό*, the *lip, a margin, a rim, a border*.

Χείλων, *ωνος, ὁ*, *Chilo*, a Spartan philosopher, one of the seven wise men of Greece.

χειμα, *ἄτος, τό* (from χίω), *winter, cold*.

χειμάζω, fut. -άσω, perf. κειμήακα (from χεῖμα), *to render frozen*. Neut. *to pass the winter*. In the passive, *to be overtaken by a storm*.

χείμαρρος, *ου*, and χειμάρρους, *ου, ὁ* (from χεῖμα, and ῥοος, ῥους, *a torrent*), *a mountain torrent, (swelled with mountain snow, &c.)*

χειμερινός, *ή, ὄν* (adj. from χεῖμα), *same as*

χειμέριος, *α, ου*, and *ος, ου* (adj. from χεῖμα), *wintry, of winter, cold, stormy, rough*.

χειμών, *ωνος, ὁ* (from χεῖμα), *winter, wintry weather, a storm, a tempest, the cold of winter*. τῷ χειμῶνι, *in winter*.

χείρ, χειρός, *ή* (from the theme χᾶω, χίω, *to grasp*), *the hand*. ἄχει χειρῶν, *to blows, to personal violence*. λῖναι or ἐλθεῖν εἰς χεῖρας, *to come to an engagement*.

χειρίστος, *η, ου* (adjective, irregular superlative to κακός, *bad*), *worst, basest, &c.*

χειροθήκης, *ες* (adj. from χεῖρ, and ἥθος, *custom, habit*), *accustomed to the hand, tame, gentle, domestic*.

χειροπληθής, *ές* (adj. from χεῖρ, and πλήθω, *to fill*), *filling the hand*.

χειροποίητος, *ον* (adj. from χεῖρ, and ποιέω, *to make*), *made by the hand, skilfully constructed, artificial*.

χειροτονέω, *ῶ, fut. -ήσω, perf. κειροτόνηκα* (from χεῖρ, and τείνω, *to extend*), *to extend the hand* (as in voting). Hence, *to vote, to choose by one's vote, to elect*.

χειροτονία, *ας, ή* (from κειροτόνέω), *a voting by holding up the hand, a vote, a choice, an election*.

χειρουργία, *ας, ή* (from χεῖρ, and ἔργον, *an operation*), *a manual operation, a surgical operation, surgery*.

χειρουργικός, *ή, ὄν* (adj. from χειρουργία), *expert in surgical operations, pertaining to a surgical operation*. As a noun, *ὁ, a surgeon*.

χειρώω, *ῶ, fut. -άσω, perf. κειρώακα* (from χεῖρ), *to treat with violence*. In the mid. *to vanquish, to master, to subdue*.

Χείρων, *ωνος, ὁ*, *Chiron*, one of the Centaurs, famous for his knowledge of medicine. He was the instructor of the most distinguished heroes of his age.

χείρων, *ον* (adjective, irreg. comp. to κακός, *bad*), *worse, weaker, baser, &c.*

Χελιδόνιος, *α, ου* (adj.), *Chelidonian*. Χελιδόνιαι, *ων, αἱ* (νῆσοι understood), *the Chelidonian islands*, a cluster of small islands off the coast of Lycia, south of the Sacrum Promontorium. They are now called *Kelidoni*.

χελιδών, *όνος, ή, a swallow*.

χελώνη, *ης, ή, a tortoise, a turtle*.

χερρόνησιζω, fut. -ήσω (from χερρόνησος), *to form a peninsula, to look like a peninsula*.

χερρόνησος, *ου*, and χερσόνησος, *ου, ή* (from χέρρος Att. for χήρος, and νῆσος, *an island*), *a peninsula*.

As a proper name, *χερσόννος*, the *Chersonese*.

χερσαῖος, α, ον, and ος, ον (adj. from *χέρσος*), living on the land, pertaining to land.

χερσεύω, fut. -εύσω, perf. *κηχίρσεναι* (from *χέρσος*), to live on land, to remain on land.

χέρσος, ου, ό, a continent, land, the main land.

χερῦδριον, ου, τό (dim. of *χείρ*), a little hand.

χέω, fut. *χίω*, fut. mid. *χίομαι* ("the forms *χέω*, *ἔχουσα* appear to have never occurred," *Bullmann*), 1st aor. *ἔχισα* and *ἔχισα*, part. *χίας*, perf. *κίχυναι*, to pour out, to shed, to diffuse, to spread around, to throw or heap up, to melt.

χηλή, ης, ή (from obsolete *χάω*, root of *χαίω*), a cloven foot, the claw (of a bird, &c.), a hoof.

χήν, *χηνός*, ή, a goose.

χήνεις, α, ον (adj. from *χήν*), of a goose.

χῆρος, α, ον (adj. from obsolete *χάω*, akin to Latin *careo*), bereft, separated from, deprived of, abandoned, deserted. *γυνή χήρα*, a widow.

χῆτος, εος, τό (from obs. *χάω*, to be empty), want, deprivation.

χθές (adv.), yesterday.

χθών, *χθονός*, ή, the earth, the ground, land.

χιλιάς, άδος, ή (from *χίλις*), the number one thousand, a thousand.

χιλίοι, αι, α (numeral adjective), a thousand.

Χίλων, ωνος, ό, *Chilo*.

Χίμαιρα, ας, ή, the *Chimæra*, a fabulous monster, the offspring of *Typhon* and *Echidna*; the fore parts of its body were those of a lion, the middle that of a goat, the hinder parts those of a dragon. It had, moreover, three heads, and continually breathed out flames of fire.

χιόνεις, α, ον (adj. from *χιών*), of snow, snowy, like snow.

χιτών, ωνος, ό, an under garment, a tunic, a robe.

χιτωνίσκος, ου, ό (dim. of *χιτών*), a small tunic or robe. *χιτανίσκοι*, scanty clothing.

χίων, *χιόνος*, ή (from *χέω*, to pour out), snow.

χλαῖνα, Ionic *χλαῖνη*, ης, ή, an outer garment, a cloak.

χλαμύδιον, ου, τό (dim. of *χλαμύς*), a military cloak, a small cloak.

χλαμύς, ύδος, ή, a cloak.

χλευάζω, fut. -άσω, perf. *κεχλεύαα* (from *χλεύη*, derision), to treat insolently, to deride.

χλευασμός, οῦ, ό (from *χλευάζω*), insolence, scornful derision.

χλωρός, ά, όν (adj. from *χλόος*, verdure), verdant, green, blooming, fresh, youthful.

χοῖρος, ου, ό, a hog.

χολάω, ω (from *χολή*), to be angry.

χολή, ης, ή Doric *χολᾶ*, ᾶς, ά, bile, gall. Hence, anger.

χόλος, ου, ό bile; anger, wrath.

χολόω, ω, fut. -άσω, perf. *κεχόλωαα* (from *χόλος*), to excite the bile, to excite, to enrage. In the mid. to be angry, to have one's anger excited.

χόνδρος, ου, ή, a grain.

χορδή, ης, ή, a gut. Hence, the string (of a musical instrument), a chord.

χορευτής, οῦ, ό (from *χορεύω*), a dancer.

χορεύω, fut. *εύσω*, perf. *κεχόρευαα* (from *χορός*, a dance, a choir), to dance a solemn dance with singers, &c. to celebrate with dances and music, to lead choruses, to dance.

χορηγέω, ω, fut. -ήσω, perf. *κεχορήγηκα* (from *χορηγός*), to defray the expenses of a chorus. Hence, to fit out, to furnish or provide with (at one's own cost).

χορηγία, ας, ή (from *χορηγέω*), the defraying the expense of a chorus. Hence, equipment, preparation, provision, furniture.

χορηγός, οῦ, ό (from *χορός*, a dance, a band of singers and dancers, and *ηγέομαι*, to lead), properly, the leader of a band of dancers and singers. Mostly, a person who

fits out and provides a chorus for a theatrical representation at his own expense. Hence, frequently, in a general sense, *one who bestows (at his own cost), a furnisher, a provider, a patron.*

χόρος, ου, ὁ, properly, *an enclosed place; an enclosure, a yard, a courtyard.* Also, *grass, herbage, fodder.*

χῶν, infin. χῶν, root of χῶνμι, *to heap up, &c.* See χῶνμι.

χρᾶω, ὦ, fut. χρεῖσω, perf. κίχρηνα, *to give to another, to make use of, to give an oracle, to deliver an oracular response.* The more usual form is the middle, χράομαι, χρεῖμαι, fut. χρήσομαι, perf. pass. κίχρημαι and κίχρησμαι, *to use, i. e. to give to one's self to use; to make use of, to receive, to make trial of, to exercise, to have intercourse with; to receive an oracle.* With δίδω, *to consult an oracle.*

χρεία, ας, ἡ (from χρεῖος, *need*), *need, want, privation, use, value, exercise.* χρεία ἐστὶ, *there is need, it is necessary.*

χρέων, τό (indecl. from χρεῖ), *necessity, fate, destiny, death.* χρεῖν ἐστὶ, *it is fated.*

χρή, opt. χρεῖν, subj. χρεῖν, infin. χρεῖναι, imperf. ἔχρεν and χρεῖν, future χρεῖσι (impers. verb from χράω), *it is necessary, it behoves.* χρή μοι παῖν, *I must do so.*

χρῆμα, ἄτος, τό (from χράομαι, *to use*), *a thing.* In the plur. χρεῖματα, ὧν, τά, *riches, treasures, effects, property, wealth.* χρῆμα κίττης. See note, page 116, line 45. οὐδὲν χρῆμα, *nothing.*

χρηματίζω, fut. -ίσω (from χρεῖμα), *to transact business.* In the mid. *to pursue an occupation, to engage in money matters, to lend out money on interest, to receive interest for money lent out.*

χρησίμος, η, ον (adj. from χράομαι, *to use*), *useful, profitable.*

χρήσις, εως, η (from the same), *the making use of, a using, enjoyment, use.*

χρησμός, οὔ, ὁ (from χράω, *to deliver an oracle, an oracular response, an oracle.*

χρησμφιδέω, ὦ, fut. -ήσω (from χρεσμός, and ᾠδή, *a song*), *to deliver an oracular response in verse (as was the earliest practice), to impart oracles.*

χρηστός, ἡ, ὄν (adj. from χράομαι, *to use*), *useful, valuable, worthy, honourable, good, noble.*

χρίω, fut. χρεῖσω, perf. κίχρηνα. Lit. *to touch the surface of a body.* Mostly, *to anoint, to smear, to rub over with any substance.*

χροιά, ᾤς, Attic for χρεῖα, ας, ἡ (from χρεῖω, *to touch*), *a surface.* Generally, *colour, the surface of the human body, the skin.*

χρόνος, ου, ὁ, *time, a period of time.* χρέοντες πολλούς, *for a long time.*

χρύσεος, ἑα, εον, contr. χρυσοῦς, ἡ, οὔν, and poetic χρύσειος, η, ον (adj. from χρυσός), *made of gold, golden, gilded.*

χρυσίον, ου, τό (dim. of χρυσός), *a piece of gold, gold.*

χρυσίτης, ου, ὁ, and χρυσίτις, ἴδος, ἡ (adj. from χρυσός), *containing gold, rich in gold.* ἄμμος χρυσίτης, *auriferous sand.*

χρυσοκέρως, γεν. ωτος (adj. from χρυσός, and κέρας, *a horn*), *having golden horns.*

χρυσόμαλλος, ον (adj. from χρυσός, and μαλλός, *wool, a fleece*), *having a golden fleece, golden-fleeced.*

χρυσός, οὔ, ὁ, *gold.*

χρῶμα, ἄτος, τό (from χράνμι, *to colour*), *colour, a paint.*

χρώς, ωτός, ὁ, *a surface, a skin; a colour.*

χυτός, ἡ, ὄν (adj. from χίω, *to pour out*), *poured out, fluid, melted, heaped up.* γαῖα χυτή, *the heaped-up earth (on a grave).*

χύτρος, ου, ὁ (from χίω, *to pour out*), *a pot, a vessel, a crucible.*

χῶ, by crasis for καὶ ὁ, *and the.*

χωλός, ἡ, ὄν (adjective from the obsolete χάω, whence χαλαῶ, *to loosen, to relax*), *lame, limping, defective.*

χαλώω, ὦ, fut. χαλώσω, perf. κηλώ-
 λωκα (from χαλός), to lame.
 χώμα, ἄρος, τό (from χώνυμι), a
 mound, a heap, a dam.
 χώννυμι and χωννύω (forms its
 tenses from χόω), fut. χάσω, perf.
 πασ. κήωσμαι, to heap up, to
 erect, to rear, to raise.
 χόομαι, fut. χάσομαι, to be angry,
 to be displeased.
 χώποσα, by crasis for καὶ ὅποσα.
 χώρα, ας, ἡ, space, a region, a
 tract of country, country, a place,
 land.
 χωρέω, ὦ, fut. -ήσω, perf. κηχώρηκα
 (from χῶρος), to have room.
 Hence, to contain, to compre-
 hend, to receive; to go or come,
 to proceed. χερεῖν ὁμάς, to come
 to an engagement, to come to close
 quarters.
 χωρίζω, future -ίσω, perf. κηχώριξα
 (from χωρίζ), to separate, to divide,
 to remove. In the mid. to remove
 one's self, to depart from. κηχω-
 ρισμίνος, far removed.
 χωρίον, ου, τό (dim. from χῶρος), a
 district, a place, a spot, a farm,
 an estate.
 χωρίς (adv.), separately, far from,
 apart from, without, except.
 χῶρος, ου, ὁ (from χάω, to be open),
 room, space, a place, a country, a
 district.

Ψ.

ψάλτης, ου, ὁ (from ψάλλω, to touch
 and cause to move), a musician,
 a harper.
 ψάμμος, ου, ἡ (from ψάω, to rub
 down into small fragments),
 sand.
 ψάύω, fut. ψάύσω, perf. ἱψαυκα, to
 touch, to feel, to handle, to reach.
 ψέγω, fut. ψέξω, perf. ἱψεχα, to
 blame, to rebuke.
 πεκάζω, fut. -ᾶσω, perf. ἱψικάκα (from
 ψικάς for ψανάς, a drop), to drop,
 to trickle, to fall by drops, to distil
 fragrance.
 πέλλιον, ου, τό, an armlet, a ring,
 a bracelet, a buckle.
 ψευδής, ἐς (adjective from ψεύδομαι),
 false, lying.

ψευδόμαντις, εως, ὁ (from ψεύδος,
 and μάντις, a prophet), a false
 prophet.
 ψεῦδος, εως τό, a falsehood, an un-
 truth.
 ψεύδω, fut. ψεύσω, perf. πασ. ἱψευο-
 μαι (from ψεύδος), to deceive, to
 slander. In the middle, ψεύδομαι,
 fut. ψεύσομαι, to tell a falsehood,
 to lie.
 ψῆγμα, ἄρος, τό (from ψήγω, to
 reduce by rubbing), a fragment,
 a small piece, a small particle.
 In the plural, τὰ ψήγματα, small
 grains.
 ψηφίζω, fut. -ίσω, perf. ἱψηφίκα (from
 ψηφός), to calculate by means of
 pebbles. In the mid. properly, to
 give a vote by means of a pebble.
 Hence, to vote, to decree by vote,
 to determine.
 ψηφίς, ἱδος, ἡ (dim. from ψηφός), a
 small pebble.
 ψήφισμα, ἄρος, τό (from ψηφίζομαι),
 a decree, a determination, a vote,
 a resolve.
 ψῆφος, ου, ὁ, a small stone, a peb-
 ble (used in voting). Hence, a
 vote, a ballot, a decision or decree.
 ψιλός, ἡ, ὄν (adjective from ψίω
 for ψάω, to rub), that has been
 rubbed, bare, bold, unarmed, light-
 armed.
 ψόγος, ου, ὁ (from ψέγω), blame,
 rebuke, censure.
 ψοφέω, ὦ, fut. -ήσω, perf. ἱψόφωκα
 (from ψόφος), to make a hollow
 noise, to sound, to roar.
 ψόφος, ου, ὁ, a noise, a tumult-
 uous noise, a roaring, a sound,
 a tone.
 ψυχαγωγέω, ὦ, fut. -ήσω (from ψυχή,
 the soul, and ἄγω, to conduct), to
 conduct the souls of the dead (to
 the lower world); to delight, to
 refresh, to charm.
 ψυχᾶω, ὦ, fut. -ήσω (from ψυχός),
 to cool, to refresh, to delight.
 ψυχή, ἡς, ἡ (from ψύχω), the breath,
 the soul, the spirit, life.
 ψυχός, εως, τό (from ψύχω), cold,
 frost.
 ψυχρός, ἄ, ὄν (adj. from ψύχω),
 cold, cool.

ψύχω, fut. ψύξω, perf. ἔψυκα, 2d aor. pass. ἔψυγην, to breathe, to blow. Hence, to render cold, to cool. Also, to refresh (by air).

Ω.

ὦ (adv. expressing wonder, surprise, &c.), oh! alas!

ὦδε (adv. from ὅδε, this), here; thus, in this manner.

ὦδή, ἦς, ἥ (contr. from αἰδή, a song), a song, an ode.

ὠδικός, ἥ, ὄν (adjective from ὠδή), musical.

ὠδίν and ὠδίσ, ἴνος, ἥ (akin to ὀδύμ), the pains of travail, the pangs of parturition.

ὠθέω, ὦ, imperf. ἰώθουν, fut. ὤσω, rarely ὠθήσω, 1st aor. ἔωσα, perf. ἔωκα, to move, to push, to drive, to impel.

ὠκεᾶνός, οὔ, ὁ (probably from ὠκύς, and ῥάω, to flow), the ocean.

ὠκεᾶνός, οὔ, ὁ (as a proper name), Océanus, a sea deity, son of Cœlus and Terra.

ὠκίως (adverb from ὠκύς), swiftly, rapidly.

ὠκύς, εἶα, ὕ (adjective akin to ὀξύς), rapid, swift, fleet, active.

ὠμόλινον, ου, τό (from ὠμός, and and λῖνον, flax), flax in its rough state, undressed flax. Hence, a coarse towel (as made from such flax).

ὠμοπλάτη, ης, ἥ (from ὤμος, the shoulder, and πλάτη, a flat body), the shoulder-blade.

ὠμός, ἥ, ὄν (adj.), raw, not cooked, unripe; ferocious, savage, rude, brutal.

ὠμος, ου, ὁ (prob. from the obs. αῶω, to bear), the shoulder.

ὠμότης, ητος, ἥ (from ὠμός), cruelty, ferocity.

ὠμοφάγος, ον (adj. from ὠμός, and φαγῆν, to eat), devouring raw flesh, that eats food raw.

ὠνεκα, Doric for οἷνεκα, because, &c.

ὠνέομαι, οὔμαι, fut. ἥσομαι, perf. ἔστημαι, to buy, to purchase.

ὠόν, ὠοῦ, τό, an egg.

ῶρα, ας, ἥ, a season, an hour.

Ῥαί, ὦν, αἱ, the Hours or Seasons, three goddesses, daughters of Jupiter and Themis, who presided over the seasons and kept the gate of Olympus. Their names were Eunomia, Irēnē, and Dīcē.

ῶριος, α, ον (adj. from ῶρα, that is in season, ripe, seasonable. Neut. plur. as a noun, τὰ ῶρια, the fruits of the season.

ῶρος, εος, Doric for ὄρος, ιος, τό, a mountain.

ὠρυγή, ἦς, ἥ (from ὠρέομαι, to howl, a howling, a yelling, a cry.

ὥς (adv. and conj.), as, when, how, after, since, as soon as, as if; that, in order that, so that. With a numeral, about. With the superlative it denotes as much or as little as possible, according to the force of the superlative; thus, ὥς τάχιστα, as quickly as possible; ὥς ἐλάχιστον, as little as possible. With a participle and ἄν, see note, page 117, line 61. It stands also for a preposition, ἐπί or πρὸς, and governs a case; and sometimes these prepositions are expressed with it. When the latter construction appears, ὥς means no more, as far as our idiom is concerned, than ἐπί or πρὸς alone. When it stands without them, the case apparently governed by ὥς depends in reality on ἐπί or πρὸς understood.

ὥς (from the old demons. pron. ὤ, same as οὗτος, this), same as οὕτως, thus, so, in this way.

ὡσαύτως (adv. from ὥς, and αὐτως), in the same way, just so, exactly thus, in like manner.

ὥσπερ (adv. from ὥς and περ), just as, even as, the same as, as if.

ὥσπεροῦν (adv. from ὥς, περ, and οὔν), as in truth, as is really the case, exactly as.

ὥστε (adv. and conj. from ὥς and τε), as, just as, so as; that, so that, in order that.

Ὠστία, ων, τά, Ostia, a celebrated town and harbour, at the mouth

of the river Tiber in Italy, which served as the port of Rome.

ὦ τᾶν (indecl.), only as vocative; a mode of address in common life. *Oh thou, my good friend.* Also, though seldom, used in the plural, *oh ye.*

ὠφέλεια, ας, ἡ (from ὠφελίω), *utility, profit, advantage, gain.*

ὠφελέω, ὦ, fut. -ήσω, perf. ὠφέληκα

(from ἰφίλλω, *to aid*), *to help, to succour, to be useful to, to assist, to be profitable.*

ὠφελῖμός, ον (adj. from ὠφελέω, *to aid*), *useful, advantageous, profitable.*

ὠφελῖμως (adv. from ὠφελῖμος), *advantageously, profitably, usefully.*

Comparative ὠφελιμώτερον, superlative ὠφελιμώτατον.

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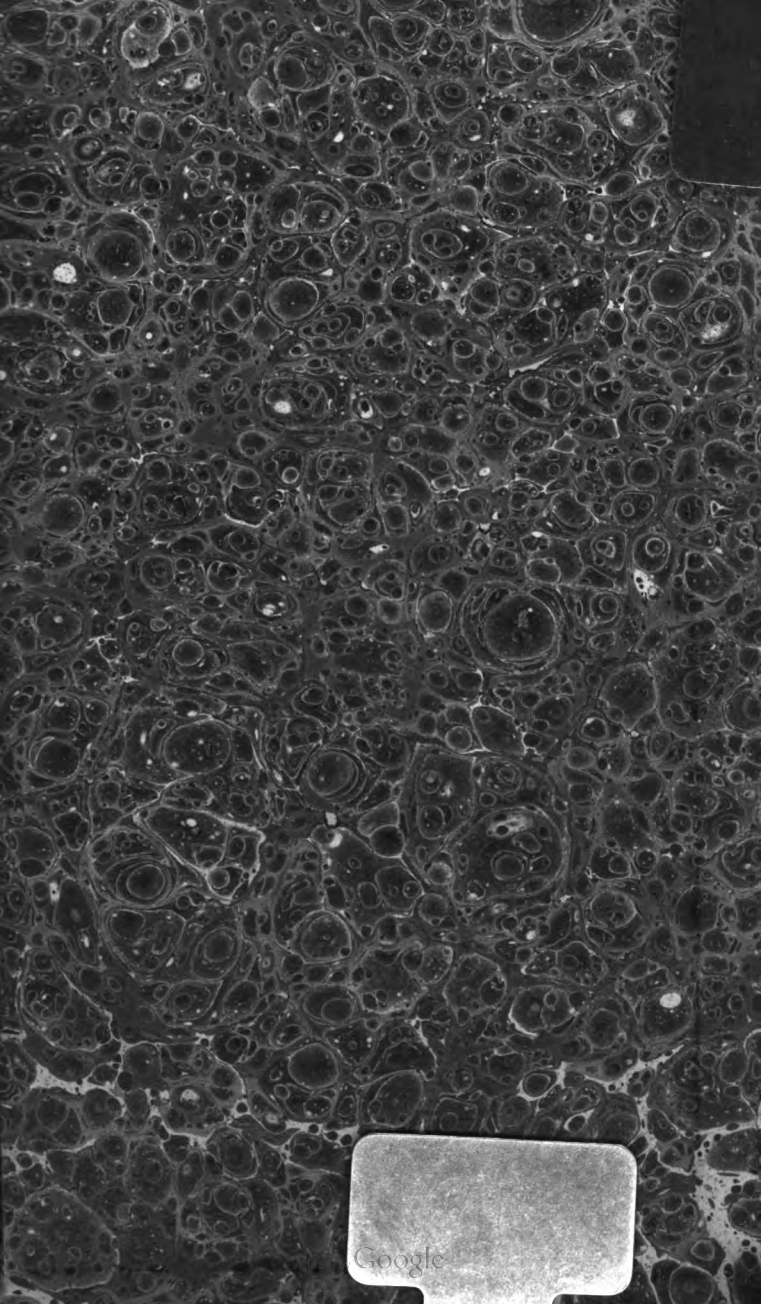
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